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OF

GREEK AND ROMAN GEOGRAPHY.

EDITED BY

WILLIAM SMITH, LL.D.

IN TWO VOLUMES.

VOL. II.

IABADIUS—ZYMETHUS.



ILLUSTRATED BY NUMEROUS ENGRAVINGS ON WOOD.

LONDON:

WALTON AND MABERLY, UPPER GOWER STREET,

AND IVY LANE, PATERNOSTER ROW;

JOHN MURRAY, ALBEMARLE STREET.

M.DCCC.LVII.



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A DICTIONARY
OF
GREEK AND ROMAN GEOGRAPHY.

IABADIUS.

IABADIUS (*Ἰαβαδίου νῆσος*, Ptol. vii. 2. § 29, viii. 27. § 10), an island off the lower half of the Golden Chersonesus. It is said by Ptolemy to mean the "Island of Barley," to have been very fertile in grain and gold, and to have had a metropolis called ARGYRE. There can be little doubt that it is the same as the present *Java*, which also signifies "barley." Humboldt, on the other hand, considers it to be *Sumatra* (*Kritische Unters.* i. p. 64); and Mannert, the small island of *Banca*, on the SE. side of *Sumatra*.

[V.]

JABBOK (*Ἰοβακκος*, Joseph.; *Ἰαβόχ*, LXX.), a stream on the east of Jordan, mentioned first in the history of Jacob (*Gen.* xxxii. 22). It formed, according to Josephus, the northern border of the Amorites, whose country he describes as isolated by the Jordan on the west, the Arnon on the south, and the Jabbok on the north. (*Ant.* iv. 5. § 2.) He further describes it as the division between the dominions of Sihon, king of the Amorites, and Og, whom he calls king of Galadene and Gaulonitis (§ 3)—the Bashan of Scripture. In the division of the land among the tribes, the river Jabbok was assigned as the northern limit of Gad and Reuben. (*Deut.* iii. 16.) To the north of the river, in the country of Bashan, the half tribe of Manasseh had their possession (13, 14.) [AMMONITAE: AMORITES.] It is correctly placed by Eusebius (*Onomast. s. v.*) between Ammon, or Philadelphia, and Gerass (*Gerash*); to which S. Jerome adds, with equal truth, that it is 4 miles from the latter. It flows into the Jordan. It is now called *El-Zerka*, and "divides the district of *Moerad* from the country called *El-Belka*." (Bürckhardt's *Syria*, p. 347.) It was crossed in its upper part by Irby and Mangles, an hour and twenty minutes (exactly 4 miles) SW. of *Gerash*, on their way to *Es-Szalk*. (*Travels*, p. 319, comp. p. 475.)

[G. W.]

JABESH (*Ἰάβηθ*, LXX.; *Ἰάβηθ*, *Ἰαβισά*, *Ἰαβισός*, Joseph.), a city of Gilead, the inhabitants of which were exterminated, during the early times of the Judges (see xx. 28), for not having joined in the national league against the men of Gibeah (xxi. 9, &c.). Three centuries later, it was besieged by the Ammonite king, Nahash, when the hard terms offered to the inhabitants by the invaders roused the indignation of Saul, and resulted in the relief of the town and the rout of the Ammonites. (1 *Sam.* xi.) It was probably in requital for this deliverance that the inhabitants of Jabesh-Gilead, having heard of the indignity offered to the bodies of Saul and his sons

JACCETANI.

after the battle of Gilboa, "arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh and burnt them there; and they took their bones and buried them under a tree at Jabesh, and fasted seven days." (1 *Sam.* xxxi. 11—13; 2 *Sam.* ii. 4—7.) It was situated, according to Eusebius, in the hills, 6 miles from Pella, on the road to *Gerash*; and its site was marked in his time by a large village (*s. vv.* *Ἀριστόθ* and *Ἰάβηθ*). The writer was unsuccessful in his endeavours to recover its site in 1842; but a tradition of the city is still retained in the name of the valley that runs into the plain of the Jordan, one hour and a quarter south of *Wady Mus*, in which Pella is situated. This valley is still called *Wady Yabes*, and the ruins of the city doubtless exist, and will probably be recovered in the mountains in the vicinity of this valley.

[G. W.]

JABNEH. [IAMNIA.]

JACCA. [JACCETANI; VASCONES.]

JACCETANI (*Ἰακκετανοί*), the most important of the small tribes on the S. foot of the Pyrenees, in Hispania Tarraconensis, E. of the VASCONES, and N. of the ILERGETES. Their country, JACCETANIA (*Ἰακκετανία*), lay in the N. of Arragon, below the central portion of the Pyrenean chain, whence it extended towards the Iberus as far as the neighbourhood of Ilerda and Osca; and it formed a part of the theatre of war in the contests between Sertorius and Pompey, and between Julius Caesar and Pompey's legates, Afranius and Petreius. (*Strab.* iii. p. 161; *Caes. B. C.* i. 60; concerning the reading, see LACETANI; Ptol. ii. 6. § 72.) None of their cities were of any consequence. The capital, JACCA (*Jaca*, in *Biscaya*), from which they derived their name, belonged, in the time of Ptolemy, to the VASCONES, among whom indeed Pliny appears to include the Jaccetani altogether (iii. 3. s. 4). Their other cities, as enumerated by Ptolemy, and identified, though with no great certainty, by Ukert (vol. ii. pt. 1. p. 425), are the following:—IESPUS (*Ἰεσπός*, *Igualeda*); CERESUS (*Κερεσός*, *S. Columba de Cerralto*); ANABIS (*Ἀνάβηθ*, *Tarrega*); BACASIS (*Βακασίς*, *Mamresa*, the district round which is still called *Bages*); TELOBIS (*Τηλοβίς*, *Martorell*); ASCERRIS (*Ἀσκερρίβηθ*, *Sagarra*); UDURA (*Ὀύδουρα*, *Cardona*); LISSA or LESA (*Λήσσα*, near *Mamresa*); SETLEBIS (*Σετρεβίς* ἢ *Σελευβίς*, *Solsona*); CINNA (*Κίβνα*, near *Guissona*), perhaps the same place as the SCISSUM of Livy (xxi. 60, where the MSS. have Scissis, Stissum, Sisa), and the CISSA of

Polybius (iii. 76 : coins, *ap. Sestini*, pp. 132, 163; Num. Goth.). [P. S.]

IADERA (*Ἰάδαρα*, Ptol. iii. 16. § 10; *Ἰάδαπα*, Nicet. p. 348; Iadera, Plin. iii. 26; Iader, Pomp. Mela, ii. 3. § 13; *Peut. Tab.*: Geog. Rav.; on the orthography of the name see Tzschucke, *ad Melan*, l. c. vol. ii. pt. 2. p. 275: *Eth. Iadertinus*, Hirt. B. A. 42: *Zara*), the capital of Liburnia in Illyricum. Under Augustus it was made a Roman colony. ("Parens coloniae," *Inscr. ap. Farlati, Illyr. Sacr.*, vol. v. p. 3; comp. Ptol. l. c.) Afterwards it bore the name of Diodora, and paid a tribute of 110 pieces of gold to the Eastern emperors (Const. Porph. *de Adm. Imp.* 30), until it was handed over, in the reign of Basil the Macedonian, to the Slavonic princes. *Zara*, the modern capital of Dalmatia, and well known for the famous siege it stood against the combined French and Venetians, at the beginning of the Fourth Crusade (Gibbon, c. lx.; Wilken, *die Kreuzz.* vol. v. p. 167), stands upon the site of Iadera. Little remains of the ancient city; the sea-gate called *Porta di San Chrysogono* is Roman, but it seems likely that it has been brought from Aenona. The gate is a single arch with a Corinthian pilaster at each side supporting an entablature.

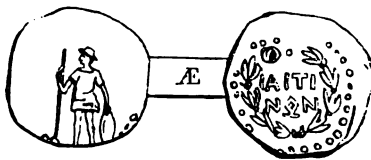
Eckhel (vol. ii. p. 152) doubts the evidence of any coins of Iadera, though some have been attributed to it by other writers on numismatics. (Sir G. Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 78; J. F. Neugebauer, *Die Sudslaven*, pp. 181—191.) [E. B. J.]

IADONI, a people in the extreme NW. of Hispania Tarraconensis, mentioned only by Pliny, who places them next to the Arrtrebae. (Plin. iv. 20. s. 34.) [P. S.]

IAETA or IETAE (*Ἰεταί*, Steph. B.: *Eth. Ἰεταῖος*, Id.; but Diodorus has *Ἰαιτῖνος*, and this is confirmed by coins, the legend of which is uniformly *Ἰαιτῖνων*, Eckhel, vol. i. p. 216; in Latin, Cicero has *Itetini*, but Pliny *Itenses*), a town of the interior of Sicily, in the NW. of the island, not very far from Panormus. It was mentioned by Philistus (*ap. Steph. B. s. v.*) as a fortress, and it is called by Thucydides also (if the reading *Ἰετῆς* be admitted, in vii. 2) a fortress of the Sicilians (*τείχος τῶν Σικελῶν*), which was taken by Gylippus on his march from Himera through the interior of the island towards Syracuse. It first appears as an independent city in the time of Pyrrhus, and was attacked by that monarch on account of its strong position and the advantages it offered for operations against Panormus; but the inhabitants readily capitulated. (Diod. xxii. 10, p. 498.) In the First Punic War it was occupied by a Carthaginian garrison, but after the fall of Panormus drove out these troops and opened its gates to the Romans. (Id. xxiii. 18, p. 505.) Under the Roman government it appears as a municipal town, but not one of much importance. The *Itetini* are only noticed in passing by Cicero among the towns whose lands had been utterly ruined by the exactions of Verres; and the *Itenses* are enumerated by Pliny among the "populi stipendiarii" of the interior of Sicily. (Cic. *Verr.* iii. 43; Plin. iii. 8. s. 14.) Many MSS. of Cicero read *Letini*, and it is probable that the *Ἰητρον* of Ptolemy (iii. 4. § 15) is only a corruption of the same name.

The position of *Iaeta* is very obscurely intimated, but it appears from Diodorus that it was not very remote from Panormus, and that its site was one of great natural strength. Silius Italicus also alludes to its elevated situation ("celsus *Ietas*," xiv. 271).

Fazello assures us that there was a mediaeval fortress called *Iato* on the summit of a lofty mountain, about 15 miles from *Palermo*, and 12 N. of *Entella*, which was destroyed by Frederic II. at the same time with the latter city; and this he supposes, probably enough, to be the site of *Iaeta*. He says the mountain was still called *Monte di Iato*, though more commonly known as *Monte di S. Cosmano*, from a church on its summit. (Fazell. x. p. 471; *Amic. Lex. Top. Sic.* vol. ii. p. 291.) The spot is not marked on any modern map, and does not appear to have been visited by any recent travellers. The position thus assigned to *Iaeta* agrees well with the statements of Diodorus, but is wholly irreconcilable with the admission of *Ἰετῆς* into the text of Thucydides (vii. 2); this reading, however, is a mere conjecture (see Arnold's note), and must probably be discarded as untenable. [E. H. B.]



COIN OF IAETA.

JAEZER (*Ἰαζήρ*, LXX.; *Ἰαζήρ* and *Ἰαζώρ*, Euseb.), a city of Gilead, assigned to the tribe of Gad by Moses. In Numbers (xxxii. 1), "the land of Jazer" is mentioned as contiguous to "the land of Gilead, and suited to cattle." In Jeremiah (xlviii. 32), "the sea of Jazer" occurs in some versions, as in the English; but Ireland (*s. v.* p. 825) justly remarks, that this is not certain, as the passage may be pointed after the word "sea," and "Jazer," as a vocative, commence the following clause. But as "the land of Jazer" is used for the country south of Gilead, so the Dead Sea may be designated "the sea of Jazer." Eusebius (*Onomast. s. v. Ἰαζώρ*) places it 8 miles west of Philadelphia or Ammon; and elsewhere (*s. v. Ἰαζήρ*), 10 miles west of Philadelphia, and 15 from Esbon (Heshbon). He adds, that a large river takes its rise there, which runs into the Jordan. In a situation nearly corresponding with this, between *Szalt* and *Esbus*, Burckhardt passed some ruins named *Szyr*, where a valley named *Wady Szyr* takes its rise and runs into the Jordan. This is doubtless the modern representative of the ancient Jazer. "In two hours and a half (from *Szalt*) we passed, on our right, the *Wady Szyr*, which has its source near the road, and falls into the Jordan. Above the source, on the declivity of the valley, are the ruins called *Szyr*." (*Syria*, p. 364.) It is probably identical with the *Γάζαρος* of Ptolemy which he reckons among the cities of Palestine on the east of the Jordan (v. 16). [G. W.]

IALYSUS (*Ἰάλυσος*, *Ἰάλυσσος*, or *Ἰήλυσσος*; *Eth. Ἰαλύσσιος*), one of the three ancient Doric cities in the island of Rhodes, and one of the six towns constituting the Doric hexapolis. It was situated only six stadia to the south-west of the city of Rhodes, and it would seem that the rise of the latter city was the cause of the decay of Ialysus; for in the time of Strabo (xiv. p. 655) it existed only as a village. Pliny (v. 36) did not consider it as an independent place at all, but imagined that Ialysus was the ancient name of Rhodes. Orghoma, the citadel, was situated above Ialysus, and still existed in the time of Strabo. It is supposed by some that

Orychoma was the same as the fort Achaia, which is said to have been the first settlement of the Heliadae in the island (Diod. Sic. v. 57; Athen. viii. p. 360); at any rate, Achaia was situated in the territory of Ialysus, which bore the name Ialysia. (Comp. Hom. *Il.* ii. 656; Pind. *Ol.* vii. 106; Herod. ii. 182; Thucyd. viii. 44; Ptol. v. 2. § 34; Steph. B. s. v.; Scylax, *Peripl.* p. 81; Dionys. *Perieg.* 504; Ov. *Met.* vii. 365; Pomp. Mela, ii. 7.) The site of ancient Ialysus is still occupied by a village bearing the name *Ialiso*, about which a few ancient remains are found. (Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 98.) [L. S.]

IAMISSA. [THAMESIS.]

IAMNA, IAMNO. [BALEARES, p. 374, h.]

IAMNIA (Ἰάμνια, LXX.; Ἰάμνια, Ἰάμνεια Ἰεμναά), a city of the Philistines, assigned to the tribe of Judah in the LXX. of Joshua xv. 45 (Ἰέμνα); but omitted in the Hebrew, which only mentions it in 2 *Chron.* xxvi. 6 (JABNEH in the English version), as one of the cities of the Philistines taken and destroyed by king Uzziah. It is celebrated by Philo Judaeus as the place where the first occasion was given to the Jewish revolt under Caligula, and to his impious attempt to profane the temple at Jerusalem. His account is as follows:—In the city of Iamnia, one of the most populous of Judaea, a small Gentile population had established itself among the more numerous Jews, to whom they occasioned no little annoyance by the wanton violation of their cherished customs. An unprincipled government officer, named Capito, who had been sent to Palestine to collect the tribute, anxious to pre-occupy the emperor with accusations against the Jews before their well-grounded complaints of his boundless extortion could reach the capital, ordered an altar of mud to be raised in the town for the deification of the emperor. The Jews, as he had anticipated, indignant at the profanation of the Holy Land, assembled in a body, and demolished the altar. On hearing this, the emperor, incensed already at what had lately occurred in Egypt, resolved to resent this insult by the erection of an equestrian statue of himself in the Holy of Holies. (Philo, *de Legat. ad Caesarem*, Op. vol. ii. p. 573.) With respect to its site, it is assigned by Josephus to that part of the tribe of Judah occupied by the children of Dan (*Ant.* v. 1. § 22); and he reckons it as an inland city. (*Ant.* xiv. 4. § 4, B. J. i. 7. § 7.) Thus, likewise, in the 1st book of Maccabees (x. 69, 71), it is spoken of as situated in the plain country; but the author of the 2nd book speaks of the harbour and fleet of the Iamnites, which were fired by Judas Maccabaeus; when the light of the conflagration was seen at Jerusalem, 240 stadia distant. The apparent discrepancy may, however, be reconciled by the notices of the classical geographers, who make frequent mention of this town. Thus Pliny expressly says, "Iamnes duae: altera intus," and places them between Azotus and Joppa (v. 12); and Ptolemy, having mentioned Ἰάμνηρον, "the port of the Iamnites," as a maritime town between Joppa and Azotus, afterwards enumerates Iamnia among the cities of Judaea. From all which it is evident that Iamnia had its Majuma, or naval arsenal, as Gaza, Azotus, and Ascalon also had. (Le Quien, *Oriens Christ.* vol. iii. col. 587, and 622.) The Itinerary of Antoninus places it 36 M. P. from Gaza, and 12 M. P. from Diospolis (or Lydda); and Eusebius (*Onom. s. v.* Ἰάμνεια) places it between Diospolis and Azotus. Its site is still marked by ruins which

retain the ancient name *Yebna*, situated on a small eminence on the west side of *Wady Rûbbin*, an hour distant from the sea. (Irby and Mangles, *Travels*, p. 182.) "The ruins of a Roman bridge," which they noticed, spanning the *Nahr-el-Rûbbin* between *Yebna* and the sea, was doubtless built for the purpose of facilitating traffic between the town and its sea-port. [G. W.]

IAMPHORINA, the capital of the Maedi, in Macedonia, which was taken B. C. 211 by Philip, son of Demetrius. (Liv. xxvi. 25.) It is probably represented by *Vranis* or *Ivorina*, in the upper valley of the *Moráca*. (Leake, *Northern Greece*, vol. iii. p. 473.) [E. B. J.]

IANGACAUCA'NI [MAURETANIA.]

JANUARIA (Ἰανουάρια ἕκπα), a promontory on the coast of Cilicia, near Serrepolis, between Mallus and Aegaea. (*Stacham.* §§ 149, 150.) It is now called *Karadaah*. [L. S.]

IA'PIS (Ἰαπίς), a small stream which formed the boundary between Megaris and the territory of Eleusis. [ATTICA, p. 323, a.]

IA'PODES, IA'PYDES (Ἰάπωνες, Strab. iii. p. 207, vii. p. 313; Ἰάπωνες, Ptol. ii. 16. § 8; Liv. xliii. 5; Virg. *Georg.* iii. 475; Tibull. iv. 1. 108), an Illyrian people to the N. of Dalmatia, and E. of Liburnia, who occupied IAPYDIA (Plin. iii. 19), or the present military frontier of Croatia, comprised between the rivers *Kulpa* and *Korana* to the N. and E., and the *Velebich* range to the S.

In the interior, their territory was spread along *MOXS ALBIUS* (*Velika*), which forms the extremity of the great Alpine chain, and rises to a great elevation; on the other side of the mountain they reached towards the Danube, and the confines of Pannonia. They followed the custom of the wild Thracian tribes in tattooing themselves, and were armed in the Celtic fashion, living in their poor country (like the *Morlacchi* of the present day) chiefly on zea and millet. (Strab. vii. p. 315.)

In B. C. 129, the consul C. Sempronius Tuditanus carried on war against this people, at first unsuccessfully, but afterwards gained a victory over them, chiefly by the military skill of his legate, D. Junius Brutus, for which he was allowed to celebrate a triumph at Rome (Appian, *B. C.* i. 19, *Illyr.* 10; Liv. *Epit.* lix.; *Fasti Capit.*) They had a "foedus" with Rome (Cic. *pro Balb.* 14), but were in B. C. 34 finally subdued by Octavianus, after an obstinate defence, in which Metulum, their principal town was taken (Strab. l. c.; Appian, *Illyr.* l. c.)

METULUM (Μερούλον), their capital, was situated on the river COLAPIS (*Kulpa*) to the N., on the frontier of Pannonia (Appian, l. c.), and has been identified with *Mödling* or *Mélika* on the *Kulpa*. The Antonine Itinerary has the following places on the road from Senia (*Zeugg*) to Siscia (*Sissek*):—AVENDONE (comp. *Peut. Tab.*; Abendo, Geog. Rav.; Ἀβενδέτρας, Appian, *Illyr.* l. c.; Οὐβενδος, Strab. iv. p. 207, vii. p. 314.); ARGYPUM (*Argyrium*, *Peut. Tab.*; Parupium, Geog. Rav.; Ἀρουπίωνι, App. *Illyr.* 16., perhaps the same as the Ἀρουκία of Ptolemy, ii. 16. § 9), now *Ottoschatz*. At BIBIUM, which should be read BIVIUM (Wesseling, *ad loc.*), the road divided, taking a direction towards Pannonia, which the Itinerary follows, and also towards Dalmatia, which is given in the Peutinger Table.

Neigebauer (*Die Sudalaven*, pp. 224—235) has identified from a local antiquary the following sites of the Table:

EPIDOTIUM (*Uselle*); AUCUS (*Chauke*); ΑΣ-

SANCALLO (*Vissuch*, near *Ubbina*); CLUMRETAE (*Grachatz*). [E. B. J.]

IAPY'GIA (*Ἰαπυγία*), was the name given by the Greeks to the SE. portion of Italy, bordering on the Adriatic Sea, but the term was used with considerable vagueness, being sometimes restricted to the extreme SE. point or peninsula, called also Messapia, and by the Romans Calabria; at other times extended so as to include the whole of what the Romans termed Apulia. Thus Scylax describes the whole coast from Lucania to the promontory of Drion (Mt. Garganus) as comprised in Iapygia, and even includes under that appellation the cities of Metapontum and Heracles on the gulf of Tarentum, which are usually assigned to Lucania. Hence he states that their coast-line extended for a space of six days and nights' voyage. (Scyl. § 14. p. 5.) Polybius at a later period used the name in an equally extended sense, so as to include the whole of Apulia (iii. 88), as well as the Messapian peninsula; but he elsewhere appears to use the name of Iapygians as equivalent to the Roman term Apulians, and distinguishes them from the Messapians (ii. 24). This is, however, certainly contrary to the usage of earlier Greek writers. Herodotus distinctly applies the term of Iapygia to the peninsula, and calls the Messapians an Iapygian tribe; though he evidently did not limit it to this portion of Italy, and must have extended it, at all events, to the land of the Peucetians, if not of the Daunians also. (Herod. iv. 99, vii. 170.) Aristotle also clearly identifies the Iapygians with the Messapians (*Pol. v. 3*), though the limits within which he applies the name of Iapygia (*Ib. vii. 10*) cannot be defined. Indeed, the name of the Iapygian promontory (*ἡ ἄκρα ἢ Ἰαπυγία*), universally given to the headland which formed the extreme point of the peninsula, sufficiently proves that this was considered to belong to Iapygia. Strabo confines the term of Iapygia to the peninsula, and says that it was called by some Iapygia, by others Messapia or Calabria. (Strab. vi. pp. 281, 282.) Appian and Dionysius Periegetes, on the contrary, follow Polybius in applying the name of Iapygia to the Roman Apulia, and the latter expressly says that the Iapygian tribes extended as far as Hyrium on the N. side of Mt. Garganus. (Appian, *Ann. 45*; Dionys. *Per. 379*.) Ptolemy, as usual, follows the Roman writers, and adopts the names then in use for the divisions of this part of Italy: hence he ignores altogether the name of Iapygia, which is not found in any Roman writer as a geographical appellation; though the Latin poets, as usual, adopted it from the Greeks. (Virg. *Aen. xi. 247*; Ovid, *Met. xv. 703*.)

We have no clue to the origin or meaning of the name of Iapygians, which was undoubtedly given to the people (*Ἰαπυγες*, *Ἰάπυγες*) before it was applied to the country which they inhabited. Niebuhr (vol. i. p. 146) considers it as etymologically connected with the Latin *Apulus*, but this is very doubtful. The name appears to have been a general one, including several tribes or nations, among which were the Messapians, Sallentini, and Peucetians: hence Herodotus calls the Messapians, Iapygians (*Ἰάπυγες Μεσσηπιοί*, vii. 170); and the two names are frequently interchanged. The Greek mythographers, as usual, derived the name from a hero, Iapyx, whom they represented as a son of Lycaon, a descent probably intended to indicate the Pelasgic origin of the Iapygians. (Anton. Liberal. 31; Plin. iii. 11 s. 16.) For a further account of

the national affinities of the different tribes in part of Italy, as well as for a description of its physical geography, see the articles APULIA and CALABRIA. [E. H. B.]

IAPY'GIUM PROMONTO'RIUM (*Ἰαπυγία*, *Capo Sta. Maria di Leuca*), a headland which forms the extreme SE. point of Italy, as well as the extremity of the long peninsula or promontory that divides the gulf of Tarentum from the Adriatic sea. It is this long projecting strip of land, commonly termed the *heel* of Italy, and designated by the Romans as Calabria, that was usually termed by the Greeks Iapygia, whence the name of the promontory in question. The latter is well described by Strabo as a rocky point extending far out to sea towards the SE., but inclining a little towards the Lacinian promontory, which rises opposite to it, and together with it encloses the gulf of Tarentum. He states the interval between these two headlands, and consequently the width of the Tarentine gulf, at its entrance, at about 700 stadia (70 G. miles), which slightly exceeds the truth. Pliny calls the same distance 100 M. P. or 800 stadia; but the real distance does not exceed 66 G. miles or 660 stadia. (Strab. vi. pp. 258, 281; Plin. iii. 11. s. 16; Ptol. iii. 1. § 13; Polyb. x. 1.)

The same point was also not unfrequently termed the Salentine promontory (*PROMONTO'RIUM SALENTINUM*, Mel. ii. 4. § 8; Ptol. *l. c.*), from the people of that name who inhabited the country immediately adjoining. Sallust applies the same name to the whole of the Calabrian or Messapian peninsula. (Sall. *ap. Serv. ad Aen. iii. 400*.) Its modern name is derived from the ancient church of *Sta. Maria di Leuca*, situated close to the headland, and which has preserved the name of the ancient town and port of Leuca; the latter was situated immediately on the W. of the promontory, and afforded tolerable shelter for vessels. [*LEUCA*.] Hence we find the Athenian fleet, in B. C. 415, on its way to Sicily, touching at the Iapygian promontory after crossing from Corcyra (Thuc. vi. 30, 44); and there can be no doubt that this was the customary course in proceeding from Greece to Sicily. [E. H. B.]

IA'RDANUS (*Ἰάρδανος*), a river on the N. coast of Crete, near the banks of which the Cydonians dwelt. (Hom. *Od. iii. 292*.) It is identified with the rapid stream of the *Platanía*, which rises in the White Mountains, and, after flowing between the *Rhizite* villages of *Thériso* and *Láki* or *Lákus*, runs through a valley formed by low hills, and filled with lofty platanes; from which it obtains its name. The river of *Platanía* falls into the sea, nearly opposite the islet of *Iláphios Theóthoros*, where there is good anchorage. (Pashley, *Trav. vol. ii. p. 22*; Hüek, *Kreta*, vol. i. pp. 23, 384.) [E. B. J.]

IARDANUS, a river of Elis. [*PIELIA*.]

JARZETHA. [*LIBYA*.]

JASI. [*ASSIT*.]

JASO'NIUM (*Ἰασώνιον*, Ptol. vi. 10. § 3), a town in Margiana, at the junction of the Margus (*Murgádb*) and some small streams which flow into it. (Cf. also Ammian. xxiii. 6.) [V.]

JASO'NIUM (*τὸ Ἰασώνιον*, Ptol. vi. 2. § 4; Strab. xi. p. 526), a mountain in Media, which extended in a NW. direction from the M. Parachoatras (*M. Elwend*), forming the connecting link between the Taurus and the outlying spurs of the Antitanrus. It is placed by Ptolemy between the Orontes and the Coronus. [V.]

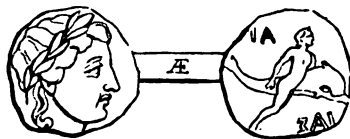
JASO'NIUM (*Ἰασώνιον*), a promontory on the

coast of Pontus, 130 stadia to the north-east of Polemonium; it is the most projecting cape on that coast, and forms the terminating point of the chain of Mount Paryadres. It was believed to have received its name from the fact that Jason had landed there. (Strab. xii. p. 548; Arrian, *Peripl.* p. 17; Anonym. *Peripl.* p. 11; Ptol. v. 6. § 4; Xenoph. *Anab.* vi. 2. § 1, who calls it *Ἰασπία ἄκρη*.) It still bears the name *Jason*, though it is more commonly called Cape *Bona* or *Vona*, from a town of the same name. (Hamilton, *Researches*, vol. i. p. 269.) The *Asineia*, called a Greek acropolis by Scylax (p. 33), is probably no other than the Jasonium. [L. S.]

IASPIS. [CONTESTANIA.]

IASPII (*Ἰάσπιοι*), mentioned by Ptolemy as a population of Upper Pannonia (ii. 14. § 2). Pliny's form of the name (iii. 25) is *Iasi*. He places them on the *Drave*. [R. G. L.]

IASUS, or IASUS (*Ἰάσος*, or *Ἰάωσ*: *Ἐθ.* *Ἰάσσεύς*), a town of Caria, situated on a small island close to the north coast of the Iasian bay, which derives its name from Iassus. The town is said to have been founded at an unknown period by Argive colonists; but as they had sustained severe losses in a war with the native Carians, they invited the son of Neleus, who had previously founded Miletus, to come to their assistance. The town appears on that occasion to have received additional settlers. (Polyb. xvi. 12.) The town, which appears to have occupied the whole of the little island, had only ten stadia in circumference; but it nevertheless acquired great wealth (Thucyd. viii. 28), from its fisheries and trade in fish (Strab. xiv. p. 658). After the Sicilian expedition of the Athenians, during the Peloponnesian war, Iassus was attacked by the Lacedaemonians and their allies; it was governed at the time by Amorges, a Persian chief, who had revolted from Darius. It was taken by the Lacedaemonians, who captured Amorges, and delivered him up to Tissaphernes. The town itself was destroyed on that occasion; but must have been rebuilt, for we afterwards find it besieged by the last Philip of Macedonia, who, however, was compelled by the Romans to restore it to Ptolemy of Egypt. (Polyb. xvii. 2; Liv. xxxii. 33; comp. Ptol. v. 2. § 9; Plin. v. 29; *Stad. Mar. Magn.* §§ 274, 275; Hierocl. p. 689.) The mountains in the neighbourhood of Iassus furnished a beautiful kind of marble, of a blood-red and livid white colour, which was used by the ancients for ornamental purposes. (Paul. Silent. *Ecphr. S. Soph.* ii. 213.) Near the town was a sanctuary of Hestias, with a statue of the goddess, which, though standing in the open air, was believed never to be touched by the rain. (Polyb. xvi. 12.) The same story is related, by Strabo, of a temple of Artemis in the same neighbourhood. Iassus, as a celebrated fishing place, is alluded to by Athenæus (iii. p. 105, xiii. p. 606). The place is still existing, under the name of *Askem* or *Asin Kalesi*. Chandler (*Travels in As. Min.* p. 226) relates that the island on which the town was built is now united to the main-



COIN OF IASUS IN CARIA.

land by a small isthmus. Part of the city walls still exist, and are of a regular, solid, and handsome structure. In the side of the rock a theatre with many rows of seats still remains, and several inscriptions and coins have been found there. (Comp. Spon and Wheler, *Voyages*, vol. i. p. 361.)

A second town of the name of Iassus existed in Cappadocia or Armenia Minor (Ptol. v. 7. § 6), on the north-east of Zoropassua. [L. S.]

IASTAE (*Ἰάστραι*, Ptol. vi. 12), a Scythian tribe, whose position must be sought for in the neighbourhood of the river Iastus. [E. B. J.]

IASTUS (*Ἰάστος*), a river which, according to Ptolemy (vi. 12), was, like the Polytimetus (*Κοχίτις*), an affluent of the Caspian basin, and should in fact be considered as such in the sense given to a denomination which at that time embraced a vast and complicated hydraulic system. [JAXARTES.] Von Humboldt (*Asie Centrale*, vol. ii. p. 263) has identified it with the *Kizil-Deria*, the dry bed of which may be traced on the barren wastes of *Kizil Koum* in W. Turkistan. It is no unusual circumstance in the sandy steppes of N. Asia for rivers to change their course, or even entirely to disappear. Thus the *Kizil-Deria*, which was known to geographers till the commencement of this century, no longer exists. (Comp. Levechine, *Hordes et Steppes des Kirghis Kazaks*, p. 456.) [E. B. J.]

IASTUS, a river mentioned by Ptolemy (vi. 14. § 2) as falling into the Caspian between the Jaik and the Oxus. It is only safe to call it one of the numerous rivers of Independent Tartary. [R. G. L.]

IASUS. [ORUM.]

IA'TII (*Ἰάτιοι*, Ptol. vi. 12. § 4), a people in the northern part of Sogdiana. They are also mentioned by Pliny (vi. 16. s. 18); but nothing certain is known of their real position. [V.]

IATINUM (*Ἰάτινον*), according to Ptolemy (ii. 8. § 15) the city of the Meldi, a people of Gallia Lugdunensis. It is supposed to be the same place as the Fixtuinum of the Table [FIXTUINUM], and to be represented by the town of *Meaux* on the *Marne*. Walkenaer, who trusts more to the accuracy of the distances in the Table than we safely can do, says that the place Fixtuinum has not in the Table the usual mark which designates a capital town, and that the measures do not carry the position of Fixtuinum as far as *Meaux*, but only as far as *Montbout*. He conjectures that the word Fixtuinum may be a corruption of *Fines Iatinorum*, and accordingly must be a place on the boundary of the little community of the Meldi. This conjecture might be good, if the name of the people was Iatini, and not Meldi. [G. L.]

JATRIPPA. [LATHRIPPA.]

IATRA or IATRUM (*Ἰατρίον*), a town in Moesia, situated at the point where the river Iatrus or Iantrus empties itself into the Danube, a few miles to the east of *Ad Novas*. (Procop. *de Aed.* iv. 7; Theophylact. vii. 2; *Notit. Imp.* 29, where it is erroneously called *Latra*; Geogr. Rav. iv. 7, where, as in the *Peut. Tab.*, it bears the name *Laton*.) [L. S.]

IATRUS (in the *Peut. Tab.* IANTRUS), a river traversing the central part of Moesia. It has its sources in Mount Haemus, and, having in its course to the north received the waters of several tributaries, falls into the Danube close by the town of *Iatra*. (Plin. iii. 29, where the common reading is *Ieterus*; Jornand. *Get.* 18; Geogr. Rav. iv. 7.) It is probably the same as the *Athrys* (*Ἄθρυς*) mentioned by Herodotus (iv. 49). Its modern name is *Iantra*. [L. S.]

JAXARTES, IAXARTES (ὁ Ἰαξάρτης), the river of Central Asia which now bears the name of *Syr-Daria*, or Yellow River (*Daria* is the generic Tartar name for all rivers, and *Syr*—"yellow"), and which, watering the barren steppes of the *Kirghis-Cossacks*, was known to the civilised world in the most remote ages.

The exploits of Cyrus and Alexander the Great have inscribed its name in history many centuries before our æra. If we are to believe the traditional statements about Cyrus, the left bank of this river formed the N. limit of the vast dominion of that conqueror, who built a town, deriving its name from the founder [CYRESCHATA], upon its banks; and it was upon the right bank that he lost his life in battle with Tomyris, Queen of the Massagetae. Herodotus (i. 201—216), who is the authority for this statement, was aware of the existence of the *Syr-Daria*; and although the name Jaxartes, which was a denomination adopted by the Greeks and followed by the Romans, does not appear in his history, yet the *Araxes* of Herodotus can be no other than the actual *Syr*, because there is no other great river in the country of the Massagetae. Much has been written upon the mysterious river called *Araxes* by Herodotus; M. De Guignes, Fosse, and Gatterer, suppose that it is the same as the Oxus or *Amou-Daria*; M. De la Nauze sees in it the *Araxes* of Armenia; while Bayer, St. Croix, and Larcher, conceive that under this name the *Volga* is to be understood. The true solution of the enigma seems to be that which has been suggested by D'Anville, that the *Araxes* is an appellative common to the *Amou*, the Armenian *Aras*, the *Volga*, and the *Syr*. (Comp. ARAXES, p. 188; *Mém. de l'Acad. des Inscr.* vol. xxxvi. pp. 69—85; Heeren, *Asiat. Nations*, vol. ii. p. 19, trans.) From this it may be concluded, that Herodotus had some vague acquaintance with the *Syr*, though he did not know it by name, but confounded it with the *Araxes*; nor was Aristotle more successful, as the *Syr*, the *Volga*, and the *Don*, have been recognised in the description of the *Araxes* given in his *Meteorology* (i. 13. § 15), which, it must be recollected, was written before Alexander's expedition to India. (Comp. Ideler, *Meteorologia Vet. Græcor. et Rom. ad l. c.*, Berol. 1832; St. Croix, *Examen Critique des Hist. d'Alex.* p. 703.)

A century after Herodotus, the physical geography of this river-basin became well known to the Greeks, from the expedition of Alexander to Bactria and Sogdiana. In B. C. 329, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, ALEXANDREIA ULTIMA (*Khojend*). (Q. Curt. vii. 6; Arrian, *Anab.* iv. 1. § 3.)

After the Macedonian conquest, the *Syr* is found in all the ancient geographers under the form Jaxartes: while the country to the N. of it bore the general name of Scythia, the tracts between the *Syr* and *Amou* were called Transoxiana. The Jaxartes is not properly a Greek word, it was borrowed by the Greeks from the Barbarians, by whom, as Arrian (*Anab.* iii. 30. § 13) asserts, it was called Orxantes (Ὀρξάντης). Various etymologies of this name have been given (St. Croix, *Examen Critique des Hist. d'Alex.* § 6), but they are too uncertain to be relied on: but whatever be the derivation of the word, certain it is that the *Syr* appears in all

ancient writers under the name Jaxartes. Some, indeed, confounded the Jaxartes and the Tanais, and that purposely, as will be seen hereafter. A few have confounded it with the Oxus: while all, without exception, were of opinion that both the Jaxartes and the Oxus discharged their waters into the Caspian, and not into the Sea of Aral. It seems, at first sight, curious, to those who know, the true position of these rivers, that the Greeks, in describing their course, and determining the distance of their respective "embouchures," should have taken the Sea of Aral for the Caspian, and that their mistake should have been repeated up to very recent times. Von Humboldt (*Asie Centrale*, vol. ii. pp. 162—297)—to whose extensive inquiry we owe an invaluable digest of the views entertained respecting the geography of the Caspian and Oxus by classical, Arabian, and European writers and travellers, along with the latest investigations of Russian scientific and military men—arrives at these conclusions respecting the ancient junction of the Aral, Oxus, and Caspian:

1st. That, at a period before the historical era, but nearly approaching to those revolutions which preceded it, the great depression of Central Asia—the concavity of *Turan*—may have been one large interior sea, connected on the one hand with the Euxine, on the other hand, by channels more or less broad, with the Icy Sea, and the *Balkash* and its adjoining lakes.

2nd. That, probably in the time of Herodotus, and even so late as the Macedonian invasion, the Aral was merely a bay or gulf of the Caspian, connected with it by a lateral prolongation, into which the Oxus flowed.

3rd. That, by the preponderance of evaporation over the supply of water by the rivers, or by diluvial deposits, or by Plutonic convulsions, the Aral and Caspian were separated, and a bifurcation of the Oxus developed,—one portion of its waters continuing its course to the Caspian, the other terminating in the Aral.

4th. That the continued preponderance of evaporation has caused the channel communicating with the Caspian to dry up.

At present it must be allowed that, in the absence of more data, the existence of this great Aralo-Caspian basin within the "historic period," must be a moot point; though the geological appearances prove by the equable distribution of the same peculiar organic remains, that the tract between the Aral and the Caspian was once the bed of an united and continuous sea, and that the Caspian of the present day is the small residue of the once mighty Aralo-Caspian Sea.

Strabo (xi. pp. 507—517) was acquainted with the true position of this river, and has exposed the errors committed by the historians of Alexander (p. 508), who confounded the mountains of the Paropamisus—or Paropamisus, as all the good MSS. of Ptolemy read (*Asie Centrale*, vol. i. pp. 114—118)—with the Caucasus, and the Jaxartes with the Tanais. All this was imagined with a view of exalting the glory of Alexander, so that the great conqueror might be supposed, after subjugating Asia, to have arrived at the *Don* and the Caucasus, the scene of the legend where Hercules unbound the chains of the fire-bringing Titan.

The Jaxartes, according to Strabo (p. 510), took its rise in the mountains of India, and he determines it as the frontier between Sogdiana and the nomad Sey-

thians (pp. 514, 517), the principal tribes of which were the Sacae, Dahae, and Massagetæ, and adds (p. 518) that its "embouchure" was, according to Patrocles, 80 parasangs from the mouth of the Oxus. Pliny (vi. 18) says that the Scythians called it "Siliis," probably a form of the name *Syr*, which it now bears, and that Alexander and his soldiers thought that it was the Tanais. It has been conjectured that the Alani, in whose language the word *tan* (Tan-ais, Dan, Don) signified a river, may have brought this appellative first to the E., and then to the W. of the Aralo-Caspian basin, in their migrations, and thus have contributed to confirm an error so flattering to the vanity of the Macedonian conquerors. (*Asie Centrale*, vol. ii. pp. 254, 291; comp. Schafarik, *Slav. Alt.* vol. i. p. 500.) Pomponius Mela (iii. 5. § 6) merely states that it watered the vast countries of Scythia and Sogdiana, and discharged itself into that E. portion of the Caspian which was called Scythicus Sinus.

Arrian, in recounting the capture of Cyropolis (*Anab.* iv. 3. § 4), has mentioned the curious fact, that the Macedonian army entered the town by the dried-up bed of the river; these desiccations are not rare in the sandy steppes of Central Asia, — as for instance, in the sudden drying up of one of the arms of the Jaxartes, known under the name of *Tanghi-Duria*, the account of which was first brought to Europe in 1820. (*Comp. Journ. Geog. Soc.* vol. xiv. pp. 333—335.)

Ptolemy (vi. 12. § 1) has fixed mathematically the sources, as well as the "embouchure," of the Jaxartes. According to him the river rises in lat. 43° and long. 125°, in the mountain district of the COMEDI (ἡ ὄρεινὴ Κομηδῶν, § 3: *Muz-Tagh*), and throws itself into the Caspian in lat. 48° and long. 97°, carrying with it the waters of many affluents, the principal of which are called, the one BASCATIS (Βασκατῖς, § 3), and the other DEMUS (Δῆμος, § 3). He describes it as watering three countries, that of the "Sacæ," "Sogdiana," and "Scythia intra Imaum." In the first of these, upon its right bank, were found the COMARI (Κόμαροι) and CARATÆ (Καράται, vi. 13. § 3); in the second, on the left bank, the ANISES (Ἀνίσεις) and DREPSIANI (Δρεψιανοί), who extended to the Oxus, the TACHORI (Τάχοροι), and LATI (Λάται, vi. 12. § 4); in Scythia, on the N. bank of the *Syr*, lived the JAXARTÆ (Ἰαξάρται), a numerous people (vi. 14. § 10), and near the "embouchure," the ARLIACÆ (Ἀρλίαι, vi. 14. § 13). Ammianus Marcellinus (xxiii. 6. § 59), describing Central Asia, in the upper course of the Jaxartes which falls into the Caspian, speaks of two rivers, the ARAXATES and DYMAS (probably the Demus of Ptolemy), "qui per juga vallesque præcipites in campestem planitiem decurrentes Oxiam nomine paludem efficiunt longe lateque diffusam." This is the first intimation, though very vague, as to the formation of the *Sea of Aral*, and requires a more detailed examination. [OXIA PALUS.]

The obscure Geographer of Ravenna, who lived, as it is believed, about the 7th century A. D., mentions the river Jaxartes in describing Hyrcania.

Those who wish to study the accounts given by mediæval and modern travellers, will find much valuable information in the "Dissertation on the River Jaxartes" annexed to Levcchine, *Hordes et Steppes des Kirghiz-Kazaks*, Paris, 1840. This same writer (pp. 53—70) has described the course of the *Syr-Daria*, which has its source in the mountains of

Kachkar-Davan, a branch of the range called by the Chinese the "Mountains of Heaven," and, taking a NW. course through the sandy steppes of *Kizil-Koum* and *Kara-Koum*, unites its waters with those of the *Sea of Aral*, on its E. shores, at the gulf of *Kamechlow-Bachi*. [E. B. J.]

JAXAMATAE (Ἰαξαμάται, Ἰαξαμάται, Ἰξομάται, *Exomatae*, Amm. Marc. xxii. 8. § 31; *Exomatae*, Val. Flacc. *Argonaut.* vi. 144, 569) a people who first appear in history during the reign of Satyrus III, king of Bosphorus, who waged war with Turgatao, their queen. (Polyæn. viii. 55.) The ancients attribute them to the Sarmatian stock. (Scymn. *Fr.* p. 140; Anon. *Peripl. Eux.* p. 2.) Pomponius Mela (i. 19. § 17) states that they were distinguished by the peculiarity of the women being as tried warriors as the men. Ptolemy (v. 9) has placed them between the *Don* and *Volga*, which agrees well with the position assigned to them by the authors mentioned above. In the second century of our era they disappear from history. Schafarik (*Slav. Alt.* vol. i. p. 340), who considers the Sarmatians to belong to the Median stock, connects them with the Median word "mat" = "people," as in the termination *Sauromatae*; but it is more probable that the Sarmatians were Slavonians. [E. B. J.]

JA'ZYGES, IA'ZYGES (Ἰαζύγες, Steph. B. *Iazyx*), a people belonging to the Sarmatian stock, whose original settlements were on the *Palus Maeotis*. (Ptol. iii. 5. § 19; Strab. vii. p. 306; Arrian, *Anab.* 1, 3; Amm. Marc. xxii. 8. § 31.) They were among the barbarian tribes armed by Mithridates (Appian, *Mithr.* 69); during the banishment of Ovid they were found on the Danube, and in Bessarabia and Wallachia (*Ep. ex Pont.* i. 2, 79, iv. 7, 9, *Trist.* ii. 19. 1.) In A. D. 50, either induced by the rich pastures of Hungary, or forced onwards from other causes, they no longer appear in their ancient seats, but in the plains between the Lower Theiss and the mountains of Transylvania, from which they had driven out the Dacians. (Tac. *Ann.* xii. 29; Plin. iv. 12.) This migration, probably, did not extend to the whole of the tribe, as is implied in the surname "Metanastæ;" henceforward history speaks of the LAZYGES METANASTÆ (Ἰαζύγες ἢ Μετανάσται), who were the Sarmatians with whom the Romans so frequently came in collision. (Comp. Gibbon, c. xviii.) In the second century of our era, Ptolemy (iii. 7) assigns the Danube, the Theiss, and the Carpathians as the limits of this warlike tribe, and enumerates the following towns as belonging to them: — USCENUM (Ὀυσκήνον); BORMANUM or GORMANUM (Βόρμανον, ἢ Γόρμανον); ABIETA or ABINTA (Ἀβίητα, ἢ Ἀβίντα); TRISSUM (Τρισσόν); CANDANUM (Κανδάνον); PARCA (Πάρκα); PESSIUM (Πέσσιον); and PARTISCUM (Πάρτισκον). These towns were, it would seem, constructed not by the Iazyges themselves, who lived in tents and waggons, but by the former Slave inhabitants of Hungary; and this supposition is confirmed by the fact that the names are partly Keltic and partly Slavish. Mannert and Reichard (Forbiger, vol. iii. p. 1111) have guessed at the modern representatives of these places, but Schafarik (*Slav. Alt.* vol. i. p. 514) is of opinion that no conclusion can be safely drawn except as to the identity of *Pesth* with Pessium, and of *Potisije* with Partiscum.

The Iazyges lived on good terms with their neighbours on the W., the German Quadi (Tac. *Hist.* iii. 5), with whom they united for the purpose of subju-

gating the native Slaves and resisting the power of Rome. A portion of their territory was taken from them by Decebalus, which, after Trajan's Dacian conquests, was incorporated with the Roman dominions. (Dion Cass. xviii. 10, 11.) Pannonia and Moesia were constantly exposed to their inroads; but, A.D. 171, they were at length driven from their last holds in the province, and pushed across the Danube, by M. Aurelius. In mid-winter they returned in great numbers, and attempted to cross the frozen stream; the Romans encountered them upon the ice, and inflicted a severe defeat. (Dion Cass. lxxi. 7, 8, 16.) At a later period, as the Roman Empire hastened to its fall, it was constantly exposed to the attacks of these wild hordes, who, beaten one day, appeared the next, plundering and laying waste whatever came in their way. (Amm. Marc. xvii. 12, 13, xxix. 6.) The word "peace" was unknown to them. (Flor. iv. 12.)

They called themselves "Sarmatae Limigantes," and were divided into two classes of freemen and slaves, "Sarmatae Liberi," "Sarmatae Servi." Ammianus Marcellinus (xvii. 13. § 1) calls the subject class "Limigantes" (a word which has been falsely explained by "Limitanei"), and St. Jerome (*Chron.*) says that the ruling Sarmatians had the title "Arcagarantes." By a careful comparison of the accounts given by Dion Cassius, Ammianus, Jerome, and the writer of the Life of Constantine, it may be clearly made out that the Sarmatian Jazyges, besides subjugating the Getae in Dacia and on the Lower Danube, had, by force of arms, enslaved a people distinct from the Getae, and living on the Theiss and at the foot of the Carpathians. Although the nations around them were called, both the ruling and the subject race, Sarmatians, yet the free Sarmatians were entirely distinct from the servile population in language, customs, and mode of life. The Jazyges, wild, bold riders, scoured over the plains of the Danube and Theiss valleys on their unbroken horses, while their only dwellings were the waggons drawn by oxen in which they carried their wives and children. The subject Sarmatians, on the other hand, had wooden houses and villages, such as those enumerated by Ptolemy (*l. c.*); they fought more on foot than on horseback, and were daring seamen, all of which peculiarities were eminently characteristic of the ancient Slaves. (Schafarik, vol. i. p. 250.)

The Slaves often rose against their masters, who sought an alliance against them among the Victofali and Quadi. (Ammian. *l. c.*; Euseb. *Vit. Constant.* iv. 6.) The history of this obscure and remarkable warfare (A. D. 334) is given by Gibbon (c. xviii.; comp. Le Beau, *Bas Empire*, vol. i. p. 337; Manso, *Leben Constantins*, p. 195). In A. D. 357—359 a new war broke out, in which Constantius made a successful campaign, and received the title "Sarmaticus." (Gibbon, c. xix.; Le Beau, vol. ii. pp. 245—273.) In A. D. 471 two of their leaders, Benga and Babai, were defeated before Singidunum (*Belgrade*) by Theodoric the Ostrogoth. (Jornand. *de Reb. Get.* 55; comp. Gibbon, c. xxxix.; Le Beau, vol. vii. p. 44.) The hordes of the Huns, Gepidae, and Goths broke the power of this wild people, whose descendants, however, concealed themselves in the desert districts of the Theiss till the arrival of the Magyars.

Another branch of the Sarmatian Jazyges were settled behind the Carpathians in *Podlachia*, and were known in history at the end of the 10th century of our era; it is probable that they were among

the northern tribes vanquished by Hermanric in A. D. 332—350, and that they were the same people as those mentioned by Jornandes (*de Reb. Get.* 3) under the corrupt form *INAXNXXES*.

There is a monograph on this subject by Hennig (*Comment de Rebus Iazygum S. Iazvingorum*, Regiomont, 1812); a full and clear account of the fortunes of these peoples will be found in the German translation of the very able work of Schafarik, the historian of the Slavish races.

In 1799 a golden dish was found with an inscription in Greek characters, now in the imperial cabinet of antiquities at Vienna, which has been referred to the Jazyges. (Von Hammer, *Osmann. Gesch.* vol. iii. p. 726.) [E. B. J.]

IBAN ("Iβαν, Cedren. vol. ii. p. 774), a city which Cedrenus (*l. c.*) describes as the metropolis of Vasbouragan (*μητρόπολις δὲ αὕτη τοῦ Βασβουραγάν*).

The name survives in the modern *Ván*. St. Martin, the historian of Armenia (*Mém. sur l'Arménie*, vol. i. p. 117), says that, according to native traditions, *Ván* is a very ancient city, the foundation of which was attributed to Semiramis. Ruined in course of time, it was rebuilt by a king called Van, who lived a short time before the expedition of Alexander the Great, and who gave it his name; but, having again fallen into decay, it was restored by Vagh-Arshag (Valarsases), brother to Arsases, and first king of Armenia of the race of the Arsasidae. In the middle of the 4th century after Christ it was captured by Sapor II. (Ritter, *Erklärung*, vol. ix. pp. 787, 981; *London Geog. Journal*, vol. viii. p. 66.) [ARTEMITA BUANA.] [E. B. J.]

IBER. [IBERUS.]

IBERA, a city of Hispania Citerior, mentioned only by Livy, who gives no explicit account of its site, further than that it was near the Iberus (*Ebro*), whence it took its name; but, from the connection of the narrative, we may safely infer that it was not far from the sea. At the time referred to, namely, in the Second Punic War, it was the wealthiest city in those parts. (Livy. xxiii. 28.) The manner in which Livy mentions it seems also to warrant the conclusion that it was still well known under Augustus. Two coins are extant, one with the epigraph *MUN. HIBERA JULIA* on the one side, and *ILERCAVONIA* on the other; and the other with the head of Tiberius on the obverse, and on the reverse the epigraph *M. H. J. ILERCAVONIA*; whence it appears to have been made a municipium by Julius, or by Augustus in his honour, and to have been situate in the territory of the *ILERCAONES*. The addition of *IBERA* on the latter of these coins led Harduin to identify the place with Dertosa, the site of which, however, on the left bank of the river, does not agree with the probable position of Ibera. Flor. supposes the allusion to be to a treaty between Ibera and Dertosa. The ships with spread sails both coins, indicate its maritime site, which many geographers seek on the S. side of the delta *Ebro*, at *S. Carlos de la Rapita*, near *An*. Its decay is easily accounted for by its lying the great high road, amidst the malaria of the delta, and in a position where its port was choked by the alluvial deposits of the *Ebro*; seems probable that the port is now represented by the *Salinas*, or lagoon, called *Puerto de los /* which signifies *Port of the Jews*, i. e. of (Plin. iii. 3. a. 4; Harduin, *ad loc.*; M. ii. 8; Florez, *Med. de Esp.* vol. ii. p. 45

p. 160; Rasche, *Lex. Num. s. v.*; Eckhel, vol. i. pp. 50, 51; Ukert, vol. ii. pt. 1. pp. 416, 417; Ford, *Handbook of Spain*, p. 210.) [P. S.]

IBERIA ($\frac{1}{2}$ Ἰβηρία), the extensive tract of country which lies between the Euxine and Caspian seas, to the S. of the great chain of the Caucasus, and which, bounded on the W. by Colchis, on the E. by Albania, and the S. by Armenia, is watered by the river Cyrus (*Kér*). (Strab. xi. p. 499, comp. i. pp. 45, 69; Pomp. Mel. iii. 5. § 6; Plin. vi. 11; Ptol. v. 11.) From these limits, it will be seen that the Iberia of the ancients corresponds very nearly with modern Georgia, or *Grusia*, as it is called by the Russians. Strabo (p. 500) describes it as being hemmed in by mountains, over which there were only four passes known. One of these crossed the MOSCHICH MOUNTS, which separated Iberia from Colchis, by the Colchian fortress SARAPANA (*Scharapana*), and is the modern road from *Mingrelia* into Georgia over *Suram*. Another, on the N., rises from the country of the Nomades in a steep ascent of three days' journey (along the valley of the *Terek* or *Tergl*); after which the road passes through the defile of the river ARAGUS, a journey of four days, where the pass is closed at the lower end by an impregnable wall. This, no doubt, is the pass of the celebrated Caucasian Gates [CAUCASIAE PORTAE], described by Pliny (vi. 12) as a prodigious work of nature, formed by abrupt precipices, and having the interval closed by gates with iron bars. Beneath ran a river which emitted a strong smell ("Subter medias (fores), amne diri odoris fluente," Plin. l. c.). It is identified with the great central road leading from the W. of Georgia by the pass of *Dariyel*, so named from a fortress situated on a rock washed by the river *Terek*, and called by the Georgians *Shevis Kari*, or the Gate of Shevi. The third pass was from Albania, which at its commencement was cut through the rock, but afterwards went through a marsh formed by the river which descended from the Caucasus, and is the same as the strong defile now called *Derbend* or "narrow pass," from the chief city of *Daghestán*, which is at the extremity of the great arm which branches out from the Caucasus, and, by its position on a steep and almost inaccessible ridge, overhanging the Caspian sea, at once commands the coast-road and the Albanian Gates. The fourth pass, by which Pompeius and Canidius entered Iberia, led up from Armenia, and is referred to the high road from *Erzerum*, through *Kars*, to the N. [ARAGUS.]

The surface of the country is greatly diversified with mountains, hills, plains, and valleys; the best portion of this rich province is the basin of the *Kér*, with the valleys of the *Aragavi*, *Alazan*, and other tributary streams. Strabo (p. 499) speaks of the numerous cities of Iberia, with their houses having tiled roofs, as well as some architectural pretensions. Besides this, they had market-places and other public buildings.

The people of the *IBERES* or *IBERI* (*Ἰβηρες*, Steph. B. s. v.) were somewhat more civilised than their neighbours in Colchis. According to Strabo (p. 500), they were divided into four castes;—

(1.) The royal horde, from which the chiefs, both in peace and war, were taken. (2.) The priests, who acted also as arbitrators in their quarrels with the neighbouring tribes. (3.) Soldiers and husbandmen. (4.) The mass of the population, who were slaves to the king. The form of government was patriarchal. The people of the plain were peaceful,

and cultivated the soil; while their dress was the same as that of the Armenians and Medes. The mountaineers were more warlike, and resembled the Scythians and Sarmatians. As, during the time of Herodotus (iii. 9), Colchis was the N. limit of the Persian empire, the Iberians were probably, in name, subjects of that monarchy. Along with the other tribes between the Caspian and the Euxine, they acknowledged the supremacy of Mithridates. The Romans became acquainted with them in the campaigns of Lucullus and Pompeius. In B. C. 65, the latter general commenced his march northwards in pursuit of Mithridates, and had to fight against the Iberians, whom he compelled to sue for peace. (Plut. Pomp. 34.) A. D. 35, when Tiberius set up Tirdates as a claimant to the Parthian throne, he induced the Iberian princes, Mithridates and his brother Pharasmanes, to invade Armenia; which they did, and subdued the country. (Tac. Ann. vi. 33—36; comp. *Dict. of Biog.* PHARASMANES.) In A. D. 115, when Armenia became a Roman province under Trajan, the king of the Iberians made a form of submitting himself to the emperor. (Eutrop. viii. 3; comp. Dion Cass. lxi. 15; Spartian. Hadrian. 17.)

Under the reign of Constantine the Iberians were converted by a captive woman to Christianity, which has been preserved there, though mixed with superstition, down to the present times. One of the original sources for this story, which will be found in Neander (*Allgemein Gesch. der Christl. Relig.* vol. iii. pp. 234—236; comp. Milman, *Hist. of Christianity*, vol. ii. p. 480), is Rufinus (x. 10), from whom the Greek church historians (Socrat. i. 20; Sozom. ii. 7; Theod. i. 24; Mos. Choren. ii. 83) have borrowed it. In A. D. 365—378, by the ignominious treaty of Jovian, the Romans renounced the sovereignty and alliance of Armenia and Iberia. Sapor, after subjugating Armenia, marched against Sauromaces, who was king of Iberia by the permission of the emperors, and, after expelling him, reduced Iberia to the state of a Persian province. (Amm. Marc. xxvii. 12; Gibbon, c. xxv; Le Beau, *Bas Empire*, vol. iii. p. 357.)

During the wars between the Roman emperors and the Sassanian princes, the *IBERIAN GATES* had come into the possession of a prince of the Huns, who offered this important pass to Anastasius; but when the emperor built Darus, with the object of keeping the Persians in check, Cobades, or Kobád, seized upon the defiles of the Caucasus, and fortified them, though less as a precaution against the Romans than against the Huns and other northern barbarians. (Procop. B. P. i. 10; Gibbon, c. xl.; Le Beau, vol. vi. pp. 269, 442, vol. vii. p. 398.) For a curious history of this pass, and its identification with the fabled wall of Gog and Magog, see Humboldt, *Asie Centrale*, vol. ii. pp. 93—104; Eichwald, *Peripl. des Casp. Meeres*, vol. i. pp. 128—132. On the decline of the Persian power, the Iberian frontier was the scene of the operations of the emperors Maurice and Heraclius. Iberia is now a province of Russia.

The Georgians, who do not belong to the Indo-European family of nations, are the same race as the ancient Iberians. By the Armenian writers they are still called *Virk*, a name of perhaps the same original as *Ἰβηρες*. They call themselves *Kartli*, and derive their origin, according to their national traditions, from an eponymous ancestor, *Kartlos*. Like the Armenians, with whom however, there is

no affinity either in language or descent, they have an old version of the Bible into their language. The structure of this language has been studied by Adelung (*Mithridat.* vol. i. pp. 430, foll.) and other modern philologists, among whom may be mentioned Brasset, the author of several learned memoirs on the Georgian grammar and language: Klaproth, also, has given a long vocabulary of it, in his *Asia Polyglotta*.

Armenian writers have supplied historical memoirs to Georgia, though it has not been entirely wanting in domestic chronicles. These curious records, which have much the style and appearance of the half-legendary monkish histories of other countries, are supposed to be founded on substantial truth. One of the most important works on Georgian history is the memorial of the celebrated Orpelian family, which have been published by St. Martin, with a translation. Some account of these, along with a short sketch of the History of the Georgians and their literature, will be found in Prichard (*Physical Hist. of Mankind*, vol. iv. pp. 261—276). Dubois de Montpéroux (*Voyage autour du Caucase*, vol. ii. pp. 8—169) has given an outline of the history of Georgia, from native sources; and the maps in the magnificent Atlas that accompanies his work will be found of great service. [E. B. J.]

IBERIA INDIAE (Ἰβηρία, *Peripl. M. E.* p. 24, ed. Hudson), a district placed by the author of the *Periplus* between Larica and the Scythians. It was doubtless peopled by some of the Scythian tribes, who gradually made their descent to the S. and SE. part of *Scinde*, and founded the Indo-Scythic empire, on the overthrow of the Greek kings of Bactria, about B. C. 136. The name would seem to imply that the population who occupied this district had come from the Caucasus. [V.]

IBERICUM MARE. [HISPANUM MARE.]

IBERES, IBERI, IBERIA. [HISPANIA.]

IBERINGAE (Ἰβηρύγγαι, Ptol. vii. 2. § 18), a people placed by Ptolemy between the Bepyrrius Mons (*Naraka Mts.?*) and the Montes Damassi, in India extra Gangem, near the *Brahmaputra*. [V.]

IBERUS (Ἰβηρ, gen. -ῆρος, and Ἰβηρος; in MSS. often Hiberus: *Ebro*), one of the chief rivers of Spain, the basin of which includes the NE. portion of the peninsula, between the great mountain chains of the Pyrenees and Idubeda. [HISPANIA.] It rises in the mountains of the Cantabri, not far from the middle of the chain, near the city of Juliobriga (the source lies 12 miles W. of *Reynosa*), and, flowing with a nearly uniform direction to the SE., after a course of 450 M. P. (340 miles), falls into the Mediterranean, in 40° 42' N. lat., and 0° 50' E. long., forming a considerable delta at its mouth. It was navigable for 260 M. P. from the town of VARIA (*Varea*, in *Burgos*). Its chief tributaries were:—on the left, the SICORIS (*Segre*) and the GALLICUS (*Gallego*), and on the right the SALO (*Xalon*). It was long the boundary of the two Spains [HISPANIA], whence perhaps arose the error of Appian (*Hisp.* 6), who makes it divide the peninsula into two equal parts. There are some other errors not worthy of notice. The origin of the name is disputed. Dismissing derivations from the Phœnician, the question seems to depend very much on whether the Iberians derived their name from the river, as was the belief of the ancient writers, or whether the river took its name from the people, as W. von Humboldt contends. If the former was the case, and if Niebuhr's view is correct, that the popu-

lation of NE. Spain was originally Celtic [HISPANIA], a natural etymology is at once found in the Celtic *aber*, i. e. *water*. (Polyb. ii. 13, iii. 34, 40, et alib.; Scyl. p. 1; Strab. iii. pp. 156, et seq.; Steph. B. s. v.; Mela, ii. 6. § 5; Cæsar. B. C. i. 60; Liv. xxi. 5, 19, 22, &c.; Plin. iii. 3. s. 4, iv. 20. s. 34; Lucan. iv. 23; Cato, *Orig. VII. ap. Nonius. s. c. Pisculentus.*) [P. S.]

IBETTES. [SAMOS.]

IBES, a town in the SE. of Hispania Citerior, mentioned by Livy (xxviii. 21, where the MSS. vary in the reading), is perhaps the modern *Ibi*, NE. of *Valencia*. (Coins, *ap. Sestini*, p. 156; Laborde, *Itin.* vol. i. p. 293.) [P. S.]

IBIONES, VIBIONES (Ἰβίονες, *al. Οὐβίονες*, Ptol. iii. 5. § 23), a Slavonian people of Sarmatia Europæa, whom Schafarik (*Slav. Alt.* vol. i. p. 213) looks for in the neighbourhood of a river *Ira-Ivica-Ivinka*, of which there are several in Russia deriving their name from "iwa" = "Salix Alba," or the common white willow. [E. B. J.]

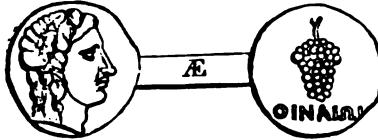
IBLIODURUM, in Gallia Belgica, is placed by the Antonine Itin. on the road between Virodunum (*Virdunum*) and Divodurum (*Metz*). The termination (*durum*) implies that it is on a stream. The whole distance in the Itin. between *Verdun* and *Metz* is 23 Gallic leagues, or 34½ M. P., which is less than even the direct distance between *Verdun* and *Metz*. There is, therefore, an error in the numbers in the Itin. somewhere between Virodunum and Divodurum, which D'Anville corrects in his usual way. The site of Ibliodurum is supposed to be on the *Iron*, at a place about two leagues above its junction with the *Orne*, a branch of the *Mosel*, and on the line of an old road. [G. L.]

ICARIA. [ATTICA, p. 328, b.]

ICARIUM MARE. [ICARUS; AEGÆUM MARE.]

ICARUS, ICARIA (Ἰκαρος, Ἰκαρία; *Nikaria*), an island of the Aegean, to the west of Samos, according to Strabo (x. p. 480, xiv. 639), 80 stadia from Cape Ampelos, while Pliny (v. 23) makes the distance 35 miles. The island is in reality a continuation of the range of hills traversing Samos from east to west, whence it is long and narrow, and extends from NE. to SW. Its length, according to Pliny, is 17 miles, and its circumference, according to Strabo, 300 stadia. The island, which gave its name to the whole of the surrounding sea (*Icarium Mare* or *Pelagus*), derived its own name, according to tradition, from Icarus, the son of Daedalus, who was believed to have fallen into the sea near this island. (*Ov. Met.* viii. 195, foll.) The cape forming the easternmost point of the island was called *Drepanum* or *Dracanium* (Strab. xiv. pp. 637, 639; Hom. *Hymn.* xxxiv. 1; Diod. Sic. iii. 66; Plin. iv. 23; Steph. B. s. v. *Δρακονον*), and near it was a small town of the same name. Further west, on the north coast, was the small town of ISTI (*Istroi*), with a tolerably good roadstead; to the south of this was another little place, called OENON (*Olivón*, Strab. l. c.; Athen. i. p. 30.) According to some traditions, Dionysus was born on Cape Dracanium (Theocrit. *Idyll.* xxvi. 33), and Arctinus had a temple near Isti, called Tauropolion. The island had received its first colonists from Miletus (Strab. xiv. p. 635); but in the time of Strabo it belonged to the Samians: it had then but few inhabitants and was mainly used by the Samians as pasture for their flocks. (Strab. x. pp. 488, xiv. p. 639; *Ælax*, pp. 22; Aeschyl. *Pers.* 887; Thucyd. iii. 92,

99; Ptol. v. 2. § 30; P. Mela, ii. 7.) Modern writers derive the name of Icaria from the Ionic word *καπά*, a pasture (Hesych. *s. v. Καπά*), according to which it would mean "the pasture land." In earlier times it is said to have been called Doliche (Plin. l. c.; Callim. *Hymn. in Dian.* 187), Macris (Plin. l. c.; Eustath. *ad Dionys. Per.* 530; Liv. xxvii. 13), and Ichthyoessa (Plin. l. c.). Respecting the present condition of the island, see Tournefort, *Voyage du Levant*, ii. lett. 9. p. 94; and Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 164, fol. [L. S.]



COIN OF OENOE OR OENAE, IN ICARUS.

ICARUSA, a river the embouchure of which is on the E. coast of the Euxine, mentioned only by Pliny (vi. 5). Icarussa answers to the *Ukrash* river; and the town and river of Hieros is doubtless the *ΗΙΕΡΟΣ ΠΟΡΤΟΣ* (*ἑρὸς λιμὴν*) of Arrian (*Peripl.* p. 19), which has been identified with *Sunjuk-kala*. (Reunell, *Compar. Geog.* vol. ii. p. 328.) [E. B. J.]

ICAUNUS or ICAUNA (*Yonne*), in Gallia, a river which is a branch of the Sequana (*Seine*). Autesiourum or Autesiourum (*Auxerre*) is on the *Yonne*. The name Icaunus is only known from inscriptions. D'Anville (*Notice, &c.*, *s. v. Icauna*) states, on the authority of the Abbé le Beuf, that there was found on a stone on the modern wall of *Auxerre* the inscription *DRAE ICAVNI*. He supposes that Icauni ought to be Icauniae, but without any good reason. He also adds that the name Icauna appears in a writing of the fifth century. According to Ukert (*Gallien*, p. 145), who also cites Le Beuf, the inscription is "Deabus Icauni." It is said that in the ninth century *Auxerre* was named Icauna, Hionna, Junia. (Millin, *Voyage*, i. p. 167, cited by Ukert, *Gallien*, p. 474.) Icauna is as likely to be the Roman form of the original Celtic name as Icaunus. [G. L.]

ICENI, in Britain. Tacitus is the only author who gives us the exact form *Iceni*. He mentions them twice.

First, they are defeated by the proprætor P. Ostorius, who, after fortifying the valleys of the Autona (*Aufona*) and Sabrina, reduces the Icenii, and then marches against the Cangi, a population sufficiently distant from Norfolk or Suffolk (the area of the Icenii) to be near the Irish Sea. (*Ann.* xii. 31, 32.) The difficulties that attend the geography of the campaign of Ostorius have been indicated in the article *CAMULODUNUM*. It is not from this passage that we fix the Icenii.

The second notice gives us the account of the great rebellion under Boadicea, wife of Prasutagus. From this we infer that Camulodunum was not far from the Icenian area, and that the Trinobantes were a neighbouring population. Perhaps we are justified in carrying the Icenii as far south as the frontiers of Essex and Herts. (*Ann.* xiv. 31—37.)

The real reason, however, for fixing the Icenii lies in the assumption that they are the same as the Simeni of Ptolemy, whose town was Venta (*Norwich* or *Caistor*); an assumption that is quite reasonable, since the Venta of Ptolemy's Simeni is men-

tioned in the Itinerary as the Venta Icenorum, and in contradistinction to the Venta Belgarum (*Winchester*).

[R. G. L.]

ICH (*Ἰχ*), a river of Central Asia which only occurs in Menander of Byzantium (*Hist. Legat. Barbarorum ad Romanos*, p. 300, ed. Niebuhr, Bonn, 1829), surnamed the "Protector," and contemporary with the emperor Maurice, in the 6th century after Christ, to whom comparative geography is indebted for much curious information about the basin of the Caspian and the rivers which discharge themselves into it on the E. Niebuhr has recognised, in the passage from Menander to which reference has been made, the first intimation of the knowledge of the existence of the lake of Aral, after the very vague intimations of some among the authors of the classical period. Von Humboldt (*Asie Centrale*, vol. ii. p. 186) has identified the Ich with the *Emba* or *Djem*, which rises in the mountain range *At-ruruk*, not far from the sources of the *Or*, and, after traversing the sandy steppes of *Saghie* and *Bakoumbai*, falls into the Caspian at its NE. corner. (Comp. Levchine, *Hordes et Steppes des Kirghis-Kazaks*, p. 65.) [E. B. J.]

ICHANA (*Ἰχάνα*: *Eth. Ἰχάνιος*), a city of Sicily, which, according to Stephanus of Byzantium, held out for a long time against the arms of the Syracusans, whence he derives its name (from the verb *ἰχάνω*, a form equivalent to *λεχάνω*), but gives us no indication of the period to which this statement refers. The Ichanenses, however, are mentioned by Pliny (iii. 8. a. 14) among the stipendiary towns of the interior of Sicily, though, according to Sillig (*ad loc.*), the true reading is Ipanenses. [HIPPARA.] In either case we have no clue to the position of the city, and it is a mere random conjecture of Cluverius to give the name of Ichana to the ruins of a city which still remain at a place called *Vindicari*, a few miles N. of Cape Pachynum, and which were identified (with still less probability) by Fazello as those of Imachara. [IMACHARA.] [E. H. B.]

ICHNAE (*Ἰχναί*), a city of Bottiæa, in Macedonia, which Herodotus (vii. 123) couples with Pella. (Leake, *Travels in Northern Greece*, vol. iv. p. 582.) [E. B. J.]

ICHNAE (*Ἰχναί*, *Isid. Char.* p. 3; *Steph. B. s. v.*), a small fortified town, or castle, in Mesopotamia, situated on the river Bilecha, which itself flowed into the Euphrates. It is said by Isidorus to have owed its origin to the Macedonians. There can be little doubt that it is the same place as is called in Dion Cassius *Ἰχναί* (xl. 12), and in Plutarch *Ἰχναί* (*Crass.* c. 25). According to the former writer, it was the place where Crassus overcame Talymentus; according to the latter, that to which the younger Crassus was persuaded to fly when wounded. Its exact position cannot be determined; but it is clear that it was not far distant from the important town of Carrhae. [V.]

ICCIUS PORTUS. [IRIUS.]

ICHTHYOPHAGI (*Ἰχθυοφάγοι*, *Diod.* iii. 15, seq.; *Herod.* iii. 19; *Pausan.* i. 33. § 4; *Plin.* vi. 30. s. 32), were one of the numerous tribes dwelling on each shore of the Red Sea which derived their appellation from the principal article of their diet. *Fish-eaters*, however, were not confined to this region: in the present day, savages, whose only diet is fish cast ashore and cooked in the sun, are found on the coasts of New Holland. The Aethiopian Ichthyophagi, who appear to have been the most numerous of these

tribes, dwelt to the southward of the Regio Troglodytica. Of these, and other more inland races, concerning whose strange forms and modes of life curious tales are related by the Greek and Roman writers, a further account is given under TROGLODYTES. [W. B. D.]

ICTHYOPHAGORUM SINUS (*Ἰχθυοφάγων κόλπος*, Ptol. vi. 7. § 13), was a deeply embayed portion of the Persian gulf, in lat. 25° N., situated between the headlands of the Sun and Asabé on the eastern coast of Arabia. The inhabitants of its borders were of the same mixed race—Aethiopo-Arabian—with the Ichthyophagi of Aethiopia. The bay was studded with islands, of which the principal were Aradus, Tylos, and Tharos. [W. B. D.]

ICTHYS. [ELIS, p. 817, b.]

ICIANI, in Britain, mentioned in the Itinerary as a station on the road from London to *Carlisle* (Luguballium). As more than one of the stations on each side (Villa Faustini, Camboricum, &c.) are uncertain, the locality of the Ictiani is uncertain also. *Chesterford*, *Ickburg*, and *Thetford* are suggested in the *Monumenta Britannica*. [R. G. L.]

ICIDMAGUS, a town of Gallia Lugdunensis, is placed by the Table on a road between Revesium (supposed to be *St. Paulian*) and Aquae Segete. [AQUAE SEGETE.] Icidmagus is probably *Issengeaux* or *Issinhausz*, which is SSW. of *St. Etienne*, on the west side of the mountains, and in the basin of the *Upper Loire*. The resemblance of name is the chief reason for fixing on this site. [G. L.]

ICONII (*Ἰκόνιοι*), an Alpine people of Gallia. Strabo (p. 185) says: "Above the Cavares are the Vocontii, and Tricorii, and Iconii, and Peduli;" and again (p. 203): "Next to the Vocontii are the Siconii, and Tricorii, and after them the Medali (Medulli), who inhabit the highest summits." These Iconii and Siconii are evidently the same people, and the *sigma* in the name Siconii seems to be merely a repetition of the final *sigma* of the word *Ὀκοντιοὺς*. The Peduli of the first passage, as some editions have it, is also manifestly the name Medulli. The ascertained position of the Cavares on the east side of the Rhone, between the *Durance* and *Isère*, and that of the Vocontii east of the Cavares, combined with Strabo's remark about the position of the Medulli, show that the Tricorii and the Iconii are between the Vocontii and the Medulli, who were on the High Alps; and this is all that we know. [G. L.]

ICONIUM (*Ἰκόνιον*; *Eth. Ἰκονιεύς*; *Cogni, Kunjah*, or *Konijeh*), was regarded in the time of Xenophon (*Anab.* i. 2. § 19) as the easternmost town of Phrygia, while all later authorities describe it as the principal city of Lycaonia. (Cic. *ad Fam.* iii. 6, 8, xv. 3.) Strabo (xii. p. 568) calls it a *πόλις μικρὰ*, whence we must infer that it was then still a small place; but he adds that it was well peopled, and was situated in a fertile district of Lycaonia. Pliny (v. 27), however, and the Acts of the Apostles, describe it as a very populous city, inhabited by Greeks and Jews. Hence it would appear that, within a short period, the place had greatly risen in importance. In Pliny's time the territory of Iconium formed a tetrarchy comprising 14 towns, of which Iconium was the capital. On coins belonging to the reign of the emperor Gallienus, the town is called a Roman colony, which was, probably, only an assumed title, as no author speaks of it as a colony. Under the Byzantine emperors it was the metropolis of Lycaonia, and is frequently mentioned (Hierocl. p. 675); but it was wrested from them first by the

Saracens, and afterwards by the Turks, who made it the capital of an empire, the sovereigns of which took the title of Sultans of Iconium. Under the Turkish dominion, and during the period of the Crusades, Iconium acquired its greatest celebrity. It is still a large and populous town, and the residence of a pasha. The place contains some architectural remains and inscriptions, but they appear almost all to belong to the Byzantine period. (Comp. Ann. Marc. xiv. 2; Steph. B. s. v.; Ptol. v. 6. § 16; Leake, *Asia Minor*, p. 48; Hamilton, *Researches*, vol. ii. p. 205, fol.; Eckhel, vol. iii. p. 31; Sestini, *Geo. Num.* p. 48.) The name Iconium led the ancients to derive it from *ἰκόν*, which gave rise to the fable that the city derived its name from an image of Medusa, brought thither by Perseus (Eustath. *ad Dionys. Per.* 856); hence Stephanus B. maintains that the name ought to be spelt *Ἐικόνιον*, a form actually adopted by Eustathius and the Byzantine writers, and also found on some coins. [L. S.]

ICORIGIUM. [GEORGIUM.]

ICOS. [ICVS.]

ICOSITANI. [ILICI.]

ICOSIUM (*Ἰκόσιον*; *Algier*), a city on the coast of Mauretania Caesariensis, E. of Caesarea, a colony under the Roman empire, and presented by Vespasian with the *ius Latinum*. (*Itin. Ant.* p. 15; Mela, i. 6. § 1; Plin. v. 2. s. 1; Ptol. iv. 2. § 6.) Its site, already well indicated by the numbers of Ptolemy, who places it 30' W. of the mouth of the Savus, has been identified with certainty by inscriptions discovered by the French. (Pellissier, in the *Exploration Scientifique de l'Algérie*, vol. vi. p. 350.) Many modern geographers, following Mannert, who was misled by a confusion in the numbers of the Itinerary, put this and all the neighbouring places too far west. [Comp. IOL.] [P. S.]

ICTIMULI or VICTIMULI (*Ἰκτιμούλιοι*, Strab.), a people of Cisalpine Gaul, situated at the foot of the Alps, in the territory of Vercellae. They are mentioned by Strabo (v. p. 218), who speaks of a village of the Ictimuli, where there were gold mines, which he seems to place in the neighbourhood of Vercellae; but the passage is so confused that it would leave us in doubt. Pliny, however, who notices the gold mines of the Victimuli among the most productive in Italy, distinctly places them "in agro Vercellensi." We learn from him that they were at one time worked on so large a scale that a law was passed by the Roman censors prohibiting the employment in them of more than 5000 men at once. (Plin. xxxiii. 4. s. 21.) Their site is not more precisely indicated by either of the above authors, but the Geographer of Ravenna mentions the "civitas, quae dicitur Victimula" as situated "near Eporedia, not far from the foot of the Alps" (Geogr. Rav. iv. 30); and a modern writer has traced the existence of the "Castellum Victimula" during the middle ages, and shown that it must have been situated between *Irrea* and *Biella* on the banks of the *Elvo*. Traces of the ancient gold mines, which appear to have been worked during the middle ages, may be still observed in the neighbouring mountains. (Durandi, *Alpi Graie e Pennine*, pp. 110—112; Waickenaer, *Geogr. des Gaules*, vol. i. p. 168.) [E. H. B.]

ICTIS, in Britain, mentioned by Diodorus Siculus (v. 22) as an island lying off the coast of the tin districts, and, at low tides, becoming a peninsula whither the tin was conveyed in waggons. *St. Michael's Mount* is the suggested locality for Ictis

Probably, however, there is a confusion between the Isle of Wight, the Isle of Portland, the Scilly Isles, and the Isle just mentioned; since the name is suspiciously like *Vectis*, the physical conditions being different. This view is confirmed by the text of Pliny (iv. 30), who writes, "Timaeus historicus a Britannia introrsus sex dierum navigatione abesse dicit insulam *Mictim* in qua candidum plumbum proveniat; ad eam Britannus vitilibus navigiis corio circumstantis navigare." [R. G. L.]

ICTODURUM, in Gallia. The Antonine Itin. places Caturiges (*Chorges*) on the road between Ebrodunum (*Embrun*) and Vapincum (*Gap*); and the Table adds Ictodurum between Caturigomagus, which is also *Chorges*, and Vapincum. We may infer from the name that Ictodurum is some stream between *Chorges* and *Gap*; and the Table places it half-way. The road distance is more than the direct line. By following the road from either of these places towards the other till we come to the stream, we shall ascertain its position. D'Anville names the small stream the *Vence*; and Walckenaer names the site of Ictodurum, *La Bastide Vieille*. [G. L.]

ICULISMA, a place in Gallia, mentioned by Ausonius (*Ep.* xv. 22) as a retired and lonely spot where his friend Tetradius, to whom he addresses this poetical epistle, was at one time engaged in teaching:—

"Quondam docendi munere adstrictum gravi
Iculisma cum te absconderet."

It is assumed to be the place called Civitas Ecolismensium in the Notitia Prov. Gall., which is *Angoulême*, in the French department of *Charente*, on the river *Charente*. [G. L.]

ICUS (*Ἰκος*: *Eth.* *Ἰκος*), one of the group of islands off the coast of Magnesia in Thessaly, lay near Peperethus, and was colonised at the same time by the Cossians of Crete. (Scymn. Chins. 582; Strab. ix. p. 436; Appian, *B. C.* v. 7.) The fleet of Attalus and the Rhodians sailed past Scyrus to Icus. (Liv. xxxi. 45.) Phanodemus wrote an account of this insignificant island. (Steph. *B. s. v.*) It is now called *Sarakino*. (Leake, *Northern Greece*, vol. iii. p. 312.)

IDA, IDAEUS MONS (ἡ Ἰδῆ, Ἰδα: *Ida*), a range of mountains of Phrygia, belonging to the system of Mount Taurus. It traverses western Mysia in many branches, whence it was compared by the ancients to the scolopendra or milliped (Strab. xiii. p. 583), its main branch extending from the south-east to the north-west; it is of considerable height, the highest point, called Gargarus or Gargaron, rising about 4650 feet above the level of the sea. The greater part is covered with wood, and contains the sources of innumerable streams and many rivers, whence Homer (*Il.* viii. 47) calls the mountain *ῥολιυῖδαξ*. In the Homeric poems it is also described as rich in wild beasts. (Comp. Strab. xiii. pp. 602, 604; Hom. *Il.* ii. 824, vi. 283, viii. 170, xi. 153, 196; Athen. xv. 8; Hor. *Od.* iii. 20. 15; Ptol. v. 2. § 13; Plin. v. 32.) The highlands about Zeleia formed the northern extremity of Mount Ida, while Lectum formed its extreme point in the south-west. Two other subordinate ranges, parting from the principal summit, the one at Cape Rheoteum, the other at Sigeum, may be said to enclose the territory of Troy in a crescent; while another central ridge between the two, separating the valley of the Scamander from that of the Simois, gave to

the whole the form of the Greek letter ε. (Demetr. *ap. Strab.* xiii. p. 597.) The principal rivers of which the sources are in Mount Ida, are the Simois, Scamander, Granicus, Aesepus, Rhodius, Careus, and others. (Hom. *Il.* xii. 20, foll.) The highest peak, Gargarus, affords an extensive view over the Hellespont, Propontis, and the whole surrounding country. Besides Gargarus, three other high peaks of Ida are mentioned: viz. Cotylus, about 3500 feet high, and about 150 stadia above Scepsis; Pytna; and Diete. (Strab. xiii. p. 472.) Timosthenes (*ap. Steph. B. s. v.* *Ἀλεξάνδρεια*) and Strabo (xiii. p. 606) mention a mountain belonging to the range of Ida, near Antandrus, which bore the name of Alexandria, where Paris (Alexander) was believed to have pronounced his judgment as to the beauty of the three goddesses. (Comp. Clarke's *Travels*, ii. p. 134; Hunt's *Journal in Walpole's Turkey*, i. p. 120; Cramer's *Asia Minor*, i. 120.) [L. S.]

IDA (*Ἰδῆ*, Ptol. iii. 17. § 9; Pomp. Mela, ii. 7. § 12; Plin. iv. 12, xvii. 33; Virg. *Aen.* iii. 105; Solin. ii.; Avien. 676; Prisc. 528), the central and loftiest point of the mountain range which traverses the island of Crete throughout the whole length from W. to E. In the middle of the island, where it is broadest (Strab. x. pp. 472, 475, 478), Mt. Ida lifts its head covered with snow. (Theophrast. *H. P.* iv. 1.) The lofty summits terminate in three peaks, and, like the main chain of which it is the nucleus, the offshoots to the N. slope gradually towards the sea, enclosing fertile plains and valleys, and form by their projections the numerous bays and gulfs with which the coast is indented. Mt. Ida, now called *Peiloriti*, sinks down rapidly towards the SE. into the extensive plain watered by the Lethaeus. This side of the mountain, which looks down upon the plain of *Mesara*, is covered with cypresses (comp. Theophrast. *de Vent.* p. 405; Dion. Perieg. 503; Eustath. *ad loc.*), pines, and junipers. Mt. Ida was the locality assigned for the legends connected with the history of Zeus, and there was a cavern in its slopes sacred to that deity. (Diod. Sic. v. 70.)

The Cretan Ida, like its Trojan namesake, was connected with the working of iron, and the Idaeian Dactyls, the legendary discoverers of metallurgy, are assigned sometimes to the one and sometimes to the other. Wood was essential to the operations of smelting and forging; and the word *Ida*, an appellation for any wood-covered mountain, was used perhaps, like the German *berg*, at once for a mountain and a mining work. (Kenrick, *Aegypt of Herodotus*, p. 278; Höck, *Kreta*, vol. i. p. 4.) [E. B. J.]

IDACUS (*Ἰδακος*), a town of the Thracian Chersonese, mentioned by Thucydides (viii. 104) in his account of the manoeuvres before the battle of Cynossema, and not far from ARRHIANA. Although nothing whatever is known of these places, yet, as the Athenians were sailing in the direction of the Propontis from the Aegean, it would appear that Idacus was nearest the Aegean, and Arrhiana further up the Hellespont, towards Sestus and the Propontis. (Arnold, *ad loc.*) [E. B. J.]

IDALIA, IDALIUM (*Ἰδαλία*: *Eth.* *Ἰδαλεός*, Steph. B.; Plin. v. 31), a town in Cyprus, adjoining to which was a forest sacred to Aphrodite; the poets who connect this place with her worship, give no indications of the precise locality. (Theocr. *Id.* xv. 100; Virg. *Aen.* i. 681, 692, x. 51; Catull. *Pel. et Thet.* 96; Propert. ii. 13; Lucan, viii. 17.) Engel (*Kypros*, vol. i. p. 153) identifies it with *Dalin*, de-

scribed by Mariti (*Viaggi*, vol. i. p. 204), situated to the south of Leucosia, at the foot of Mount Olympus. [E. B. J.]

IDIMIUM, a town in Lower Pannonia, on the east of Sirmium, according to the Peut. Tab.; in the Ravenna Geographer (v. 19) it is called Idominium. Its site must be looked for in the neighbourhood of *Municza*. [L. S.]

IDIMUS, a town of uncertain site in Upper Moesia, probably on the *Morava* in *Servia*. (*It. Ant.* 134; *Tab. Peut.*) [L. S.]

IDISTAVISUS CAMPUS, the famous battlefield where Germanicus, in A. D. 16, defeated Arminius. The name is mentioned only by Tacitus (*Ann.* ii. 16), who describes it as a "campus medius inter Visurgim et colles," and further says of it, that "ut ripae fluminis cedunt aut prominentia montium resistent, inaequaliter sinuatur. Pone tergum insurgat silva, editis in altum ramis et pura humo inter arborum truncos." This plain between the river *Weser* and the hills has been the subject of much discussion among the modern historians of Germany, and various places have been at different times pointed out as answering the description of Tacitus' Idistavivus. It was formerly believed that it was the plain near *Vegeack*, below *Bremen*; more recent writers are pretty unanimous in believing that Germanicus went up the river *Weser* to a point beyond the modern town of *Minden*, and crossed it in the neighbourhood of *Hausberge*, whence the battle probably took place between *Hausberge* and *Rinteln*, not far from the Porta Vestphalica. (*Ledebur, Land u. Volk der Bructerer*, p. 288.) As to the name of the place, it used to be believed that it had arisen out of a Roman asking a German what the place was, and the German answering, "It is a wiese" (it is a meadow); but Grimm (*Deutsche Mythol.* p. 372. 2nd edit.) has shown that the plain was probably called *Idistaviso*, that is, "the maiden's meadow" (from *idisi*, a maiden). [L. S.]

IDOMENE (*Ἰδομένη*, Ptol. iii. 13. § 39; *Idomenia*, *Peut. Tab.*), a town of Macedonia which the Tabular Itinerary places at 12 M. P. from *Stena*, the pass now called *Demirkapi*, or Iron Gate, on the river *Vardhári*. Sitaces, on his route from Thrace to Macedonia, crossed Mt. Cercine, leaving the Paesones on his right, and the Sinti and Maedi on his left, and descended upon the Axius at Idomene. (*Thuc.* ii. 98.) It probably stood upon the right bank of the Axius, as it is included by Ptolemy (*l. c.*) in Emathia, and was near *Doberus*, next to which it is named by Hierocles among the towns of Consular Macedonia, under the Byzantine empire. (*Leake, North. Greece*, vol. iii. p. 444.) [E. B. J.]

IDOMENE. [ARGOS AMPHILOCHICUM.]

IDRAE (*Ἰδραί*, Ptol. iii. 5. § 23), a people of Sarmatia Europaea, whose position cannot be made out from the indications given by Ptolemy. (*Scharfrik, Slav. Alt.* vol. i. p. 213.) [E. B. J.]

IDRIAS (*Ἰδριάς*), according to Stephanus B. (*s. v.*), a town in Caria which had formerly borne the name of Chrysaoria. Herodotus (v. 118) describes the river Marsyas as flowing from a district called Idrias; and it is conjectured that Stratoniceia, founded by Antiochus Soter, was built on the site of the ancient town of Idrias. (Comp. *Leake, Asia Minor*, p. 235; see *LAODICEIA*.) [L. S.]

IDU'BEDA (*Ἰδοῦβηδα*, misspelt by Agathemerus *Ἰδοῦβαλα*, ii. 9: *Sierra de Oca* and *Sierra de Lorenzo*), a great mountain chain of Hispania, running in a SE. direction from the mountains of

the Cantabri to the Mediterranean, almost parallel to the *Ebro*, the basin of which it borders on the W. Strabo makes it also parallel to the Pyrenees, in conformity with his view of the direction of that chain from N. to S. (*Strab.* iii. p. 161; *Ptol.* ii. 6. § 21.) Its chief offsets were:—M. CAUNUS, near Bilbilis (*Martial.* i. 49, iv. 55), the SALTUS MANLIANUS (*Liv.* xl. 39; probably the *Sierra Molina*), and, above all, M. OROSPEDA, which strikes off from it to the S. long before it reaches the sea, and which ought perhaps rather to be regarded as its principal prolongation than as a mere branch. [P. S.]

IDUMAEA (*Ἰδουμαία*), the name of the country inhabited by the descendants of Edom (or Esau), being, in fact, only the classical form of that ancient Semitic name. (*Joseph. Ant.* ii. 1. § 1.) It is otherwise called Mount Seir. (*Gen.* xxxii. 3, xxxvi. 8; *Deut.* ii. 5; *Joshua*, xxiv. 4.) It lay between Mount Horeb and the southern border of Canaan (*Deut.* i. 2), extending apparently as far south as the *Gulf of Akaba* (*Deut.* ii. 2—8), as indeed its ports, Ezion-geber, and Elloth, are expressly assigned to the "land of Edom." (*2 Chron.* viii. 17.) This country was inhabited in still more ancient times by the Horims (*Deut.* ii. 12, 22), and derived its more ancient name from their patriarch Seir (*Gen.* xxxvi. 20; comp. xiv. 6), as is properly maintained by Reland, against the fanciful conjecture of Josephus and others. (*Palæstina*, pp. 68, 69.) The Jewish historian extends the name Idumaea so far to the north as to comprehend under it great part of the south of Judaea; as when he says that the tribe of Simeon received as their inheritance that part of Idumaea which borders on Egypt and Arabia. (*Ant.* v. 1. § 22) He elsewhere calls Hebron the first city of Idumaea, i. e. reckoning from the north. (*B. J.* iv. 9. § 7.) From his time the name Idumaea disappears from geographical descriptions, except as an historical appellation of the country that was then called Gebalene, or the southern desert (*ἡ κατὰ μεσημέριαν ἐρήμος*, Euseb. *Onom.* s. v. *Αἰλάμ*), or Arabia. The historical records of the Idumaeans, properly so called, are very scanty. Saul made war upon them; David subdued the whole country; and Solomon made Ezion-geber a naval station. (*1 Sam.* xiv. 47, *2 Sam.* viii. 14; *1 Kings*, xi. 15, ix. 26.) The Edomites, however, recovered their national independence under Joram, king of Judah (*2 Kings*, xiv. 7), and avenged themselves on the Jews in the cruelties which they practised at the capture of Jerusalem by Nebuchadnezzar. (*Psalms*, cxxxvii. 7.) It was probably during the Babylonish captivity that they extended themselves as far north as Hebron, where they were attacked and subdued by Judas Maccabaeus. (*1 Maccab.* v. 65—68; *Joseph. Ant.* xii. 8. § 6.) It was on this account that the whole of the south of Palestine, about Hebron, Gaza, and Eleutheropolis (*Beit Jebrin*), came to be designated Idumaea. (*Joseph. B. J.* iv. 9. § 7, c. *Apion.* ii. 9; *S. Jerom. Comment. in Obad.* ver. 1.) Meanwhile, the ancient seats of the children of Edom had been invaded and occupied by another tribe, the Nabathaeans, the descendants of the Ishmaelite patriarch Nebaioth [*NABATHAEI*], under which name the country and its capital [*PETRA*] became famous among Greek and Roman geographers and historians, on which account their description of the district is more appropriately given under that head. St. Jerome's brief but accurate notice of its general features may here suffice:—"Omnis australis regio Idumaeorum de Eleuthero-

paſ usque ad Petram et Ailam (haec est possessio Eſau) in specubus habitatiunculas habet; et propter nimios calores solis, quia meridiana provincia est, subterraneis turguriis utitur." (*Comment. in Obad.* v. 5, 6.) And again, writing of the same country, he says that south of Tekoa "ultra nullus est viculus, ne agrestes quidem casae et furnorum similes, quas Afri appellant mapalia. Tanta est eremi vastitas, quae usque ad Mare Rubrum Persarumque et Aethiopiae atque Indorum terminos dilatatur. Et quia humi arido atque arenoso nihil omnino frugum gignitur, cuncta sunt plena pastoribus, ut sterilitatem terrae compenset pecorum multitudinem." (*Prolog. ad Amosum.*) [G. W.]

IDUNUM, a town in the extreme south of Pannonia (Ptol. ii. 14. § 3), which, from inscriptions found on the spot, is identified with the modern *Judenburg*. [L. S.]

JEBUS, JEBUSITES. [JERUSALEM.]
JEHOSHAPHAT, VALLEY OF. [JERUSALEM.]

IENA, in Britain, mentioned by Ptolemy (ii. 3. § 2) as an estuary between the outlets of the rivers *Abraunnus* and *Deva* to the south of the promontory of the *Novantae* (= *Wigton Bay*). [R. G. L.]

IERABRI'GA. [ARABICA.]
JERICHO (*Ἰεριχὸ*, *Ἰεριχὸν*, Strab.), a strongly fortified city of the Canaanites, miraculously taken by Joshua, who utterly destroyed it, and prohibited it from being rebuilt under pain of an anathema (*Josh.* ii. vi.), which was braved and incurred by Hiel of Bethel, five centuries afterwards, in the reign of Ahab, king of Israel. (*1 Kings*, xvi. 34.) It then became a school of the prophets. (*2 Kings*, ii. 4, 5.) It lay in the border of Benjamin, to which tribe it was assigned (*Josh.* xviii. 12, 21), but was not far from the southern borders of Ephraim (xvi. 1). It is mentioned in the New Testament in connection with the wealthy revenue-farmer *Zacchaeus*, who resided there, and probably farmed the government dues of its rich and well cultivated plain. *Josephus* describes it as well situated, and fruitful in palms and balsam. (*Ant.* iv. 8. § 1, *B. J.* i. 6. § 6.) He places the city 60 stadia from the Jordan, 150 from Jerusalem (*B. J.* iv. 8. § 3), the intervening country being a rocky desert. He accounts for the narrow limits of the tribe of Benjamin by the fact that Jericho was included in that tribe, the fertility of which far surpassed the richest soil in other parts of Palestine (§§ 21, 22). Its plain was 70 stadia long by 20 wide, irrigated by the waters of the fountain of *Elisha*, which possessed almost miraculous properties. (*Ant.* iv. 8. §§ 2, 3.) It was one of the eleven toparchies of Judaea. (*B. J.* iii. 2.) Its palm grove was granted by Antony to *Cleopatra* (i. 18. § 5), and the subsequent possession of this envied district by *Herod the Great*, who first farmed the revenues for *Cleopatra*, and then redeemed them (*Ant.* xiv. 4. §§ 1, 2), probably gave occasion to the proverbial use of his name in *Horace* (*Ep.* ii. 2. 184):—

"cessare et ludere et ungi,
Praeferat Herodias palmis pinguius."

It is mentioned by *Strabo* (xvi. p. 763) and *Pliny* (v. 14) in connection with its palm-trees and fountains. The former also alludes to the palace and its garden of balsam, the cultivation and collecting of which is more fully described by *Pliny* (xii. 25).

The palace was built by *Herod the Great*, as his own residence, and there it was that he died;

having first confined in the hippodrome the most illustrious men of the country, with the intention that they should be massacred after his death, that there might be a general mourning throughout the country on that occurrence. (*B. J.* i. 33. § 6.) *Josephus* further mentions that *Jericho* was visited by *Vespasian* shortly before he quitted the country, where he left the tenth legion (*B. J.* iv. 8. § 1, 9. § 1); but he does not mention its destruction by *Titus* on account of the perfidy of its inhabitants; a fact which is supplied by *Eusebius* and *St. Jerome*. They add that a third city had been built in its stead; but that the ruins of both the former were still to be seen. (*Onomast. s. v.*) The existing ruins can only be referred to this latest city, which is frequently mentioned in the mediaeval pilgrimages. They stand on the skirts of the mountain country that shuts in the valley of the *Jordan* on the west, about three hours distant from the river. They are very extensive, but present nothing of interest. The waters of the fountain of *Elisha*, now *Ain-es-Sultan*, well answer to the glowing description of *Josephus*, and still fertilise the soil in its immediate neighbourhood. But the palms, balsam, sugar-canes, and roses, for which this *Paradise* was formerly celebrated, have all disappeared, and the modern *Riha* consists only of the tents of a Bedouin encampment. [G. W.]

IERNE, is a better form for the ancient name of Ireland than *HIBERNIA*, *IBERNIA*, *IVERNIA*, &c., both as being nearer the present Gaelic name *Eri*, and as being the oldest form which occurs. It is the form found in *Aristotle*. It is also the form found in the poem attributed to *Orpheus* on the Argonautic expedition, which, spurious as it is, may nevertheless be as old as the time of *Onomacritus* (i. e. the reign of the first *Darius*):—

— Ἰέρνηιον Ἰέρνιον Ἰέρσον Ἰερμαί.

(*Orpheus*, 1164, ed. *Leipzig*, 1764.)

Aristotle (*de Mundo*, c. 3) writes, that in the ocean beyond the *Pillars of Hercules* "are two islands, called *Britannic*, very large, *Albion* and *Ierne*, beyond the *Celtac*." In *Diodorus Siculus* (v. 32) the form is *Iris*; the island *Iris* being occupied by *Britons*, who were cannibals. *Strabo* (ii. p. 107) makes *Ierne* the farthest voyage northwards from *Celtica*. It was too cold to be other than barely habitable, the parts beyond it being absolutely uninhabited. The reported distance from *Celtica* is 500 stadia. The same writer attributes cannibalism to the *Irish*; adding, however, that his authority, which was probably the same as that of *Diodorus*, was insufficient. The form in *Pomponius Mela* is *Iverna*. In *Iverna* the luxuriance of the herbage is so great as to cause the cattle who feed on it to burst, unless occasionally taken off. *Pliny's* form is *Hybernia* (iv. 30). *Solinus*, whose form is *Hibernia*, repeats the statement of *Mela* as to the pasture, and adds that no snakes are found there. Warlike beyond the rest of her sex, the *Hibernian mother*, on the birth of a male child, places the first morsel of food in his mouth with the point of a sword (c. 22). *Avienus*, probably from the similarity of the name to *Iepa*, writes:—

"Ast in duobus in *Sacram*, sic insulam
Dixere prisci, solibus cursus rata est.
Haec inter undas multa cespitem jacit
Eamque late gens *Hibernorum* colit."

(*Ora Marit.* 109—113.)

Avienus's authorities were *Carthaginian*. More im-

portant than these scanty notices, and, indeed, more important than all the notices of Ireland put together, is the text of Ptolemy. In this author the details for Ireland (Ἰούρνια) are fuller, rather than scantier, than those for Great Britain. Yet, as Ireland was never reduced, or even explored by the Romans, his authorities must have been other than Latin. Along with this fact must be taken another, viz., that of the earliest notice of Ireland (Ἰέρνη) being full as early as the earliest of Britain; earlier, if we attribute the Argonautic poem to Onomacritus; earlier, too, if we suppose that Hanno was the authority of Avienus.

If not Roman, the authorities for Ierne must have been Greek, or Phoenician.—Greek from *Marseilles*, Phoenician from either the mother-country or Carthage. The probabilities are in favour of the latter. On the other hand, early as we may make the first voyage from Carthage (viâ Spain) to Ireland, we find no traces of any permanent occupancy, or of any intermixture of blood. The name *Ierne* was native; though it need not necessarily have been taken from the Iernians themselves. It may be Iberian (Spanish) as well. Some of the names in Ptolemy—a large proportion—are still current, e. g. *Liboia*, *Senus*, *Oboca*, *Birgus*, *Eblana*, *Nagnatae*, &c., = *Liffy*, *Shannon*, *Avoca*, *Barrow*, *Dublin*, *Connaught*, &c. Ptolemy gives us chiefly the names of the Irish rivers and promontories, which, although along a sea-board so deeply indented as that of Ireland not always susceptible of accurate identification, are still remarkably true in the general outline. What is of more importance, inasmuch as it shows that his authorities had gone inland, is the fact of seven towns being mentioned:—“The inland towns are these, *Rhigia*, *Rhaeba*, *Laverus*, *Macolicum*, *Dunum*, another *Rhigia*, *Turnis*.”

The *populations* are the *Vennicni* and *Rhobogdii*, in *Ulster*; the *Nagnatae*, in *Connaught*; the *Erdini* and *Erdipitani*, between the *Nagnatae* and *Vennicni*; the *Uterni* and *Vodiae*, in *Munster*; and the *Auteri*, *Gangani*, the *Veliborae* (or *Ellebri*), between the *Uterni* and *Nagnatae*. This leaves *Leinster* for the *Brigantes*, *Coriondi*, *Menapii*, *Cauci*, *Blanii*, *Voluntii*, and *Darnii*, the latter of whom may have been in *Ulster*. Besides the inland towns, there was a *Menapia* (πόλις) and an *Eblana* (πόλις) on the coast.

Tacitus merely states that *Agricola* meditated the conquest of Ireland, and that the Irish were not very different from the Britons:—“*Ingenia*, cultusque hominum haud multum a Britannia differunt.” (*Agric.* 24.)

It is remarkable that on the eastern coast one British and two German names occur,—*Brigantes*, *Cauci*, and *Menapii*. It is more remarkable that two of these names are more or less associated on the continent. The *Chauci* lie north of the *Menapii* in Germany, though not directly. The inference from this is by no means easy. Accident is the last resource to the ethnographical philologist; so that more than one writer has assumed a colonisation. Such a fact is by no means improbable. It is not much more difficult for Germans to have been in *Wexford* in the second century than it was for *Northmen* to have been so in the eighth, ninth, and tenth. On the other hand, the root *m-n-p* seems to have been Celtic, and to have been a common, rather than a proper, name; since *Pliny* gives us the island *Monapia* = *Anglesea*. No opinion is given as to the nature of these coincidences.

Of none of the Irish tribes mentioned by Ptolemy

do we meet any separate substantive notice, a notice of their playing any part in history, or a notice of their having come in contact with any other nation. They appear only as details in the list of the populations of Ierne. Neither do the *Ierni* appear collectively in history. They lay beyond the pale of the classical (Roman or Greek) nations, just as did the tribes of Northern Germany and Scandinavia; and we know them only in their geography, not in their history.

But they may have been tribes unmentioned by Ptolemy, which do appear in history; or the names of Ptolemy may have been changed. Ptolemy says nothing about any *Scoti*; but *Claudian* does. He also connects them with Ireland:—

“*maduerunt Saxone fuso
Orcades; incaluit Pictorum sanguine Thule
Scotorum cumulos flevit glacialis Ierne.*”
(*De Tert. Consul. Honorii*, 72—74.)

Again:—

“*totum quum Scotus Iernen
Movit.*”
(*In Prim. Consul. Stilich.* ii. 252.)

The extent to which the current opinions as to the early history of the *Gaels* of Scotland confirm the ideas suggested by the text of *Claudian* is considered under *SCOTI*. At present it may be said that *Scoti* may easily have been either a generic name for some of the tribes mentioned in detail by Ptolemy, or else a British instead of a Gaelic name. At any rate, the *Scoti* may easily have been, in the time of Ptolemy, an Irish population.

Two other names suggest a similar question,—*Belgae*, and *Attacotti*. The claim of the latter to have been Irish is better than that of the former. The *Attacotti* occur in more than one Latin writer; the *Belgae* (*Fir-bolgs*) in the Irish annals only. [See *ATTACOTTI*, and *BELGAE OF BRITANNIA*.]

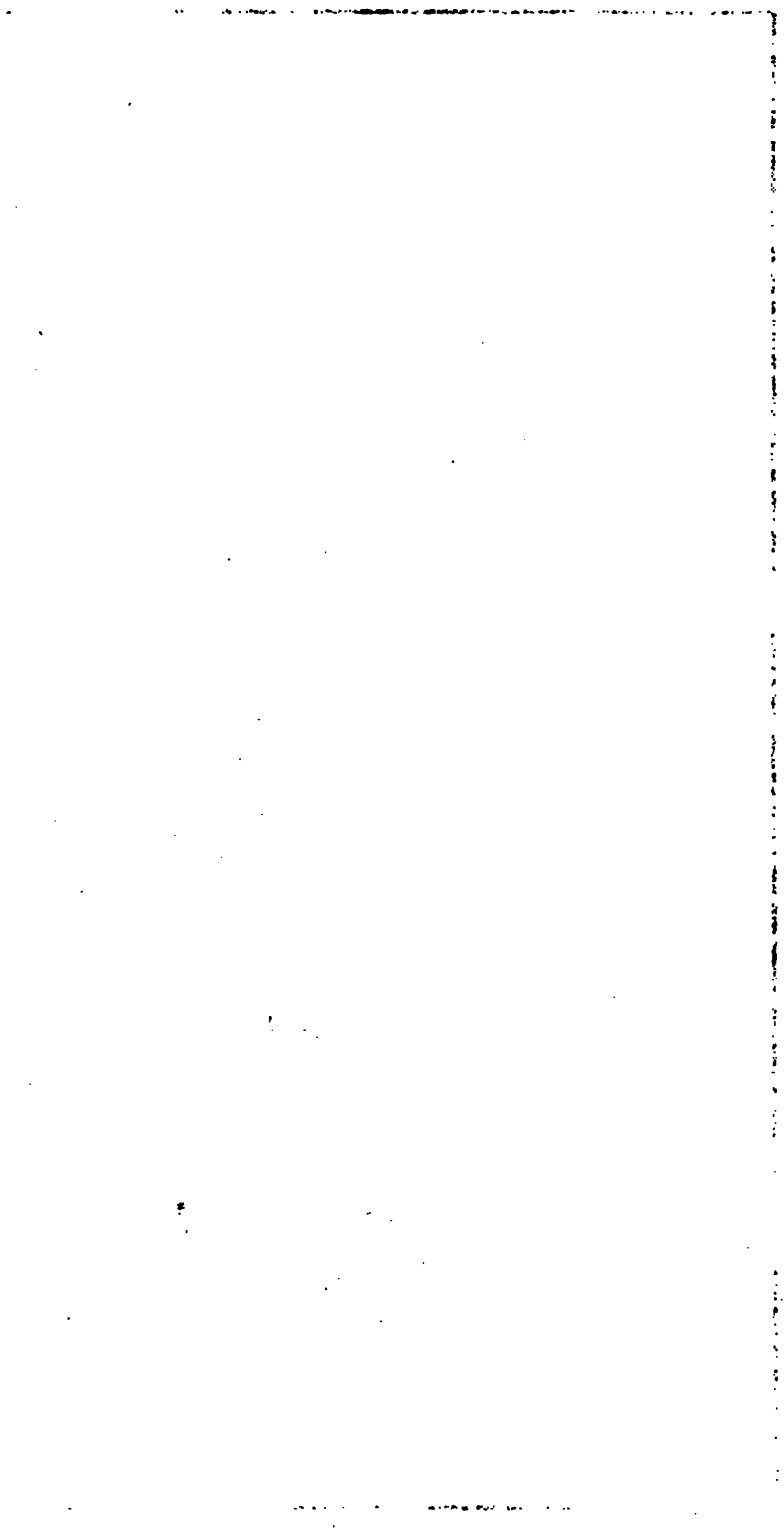
The ethnology of the ancient Ierne is ascertained by that of modern Ireland. The present population belongs to the Gaelic branch of the Celtic stock; a population which cannot be shown to have been introduced within the historical period, whilst the stock of the time of Ptolemy cannot be shown to have been ejected. Hence, the inference that the population of Ierne consisted of the ancestors of the present Irish, is eminently reasonable,—so reasonable that no objections lie against it. That English and Scandinavian elements have been introduced since, is well known. That Spanish (Iberic) and Phoenician elements may have been introduced in the ante-historical period, is likely; the extent to which it took place being doubtful. The most cautious investigators of Irish archaeology have hesitated to pronounce any existing remains either Phoenician or Iberian. Neither are there any remains referable to pagan Rome. [R. G. L.]

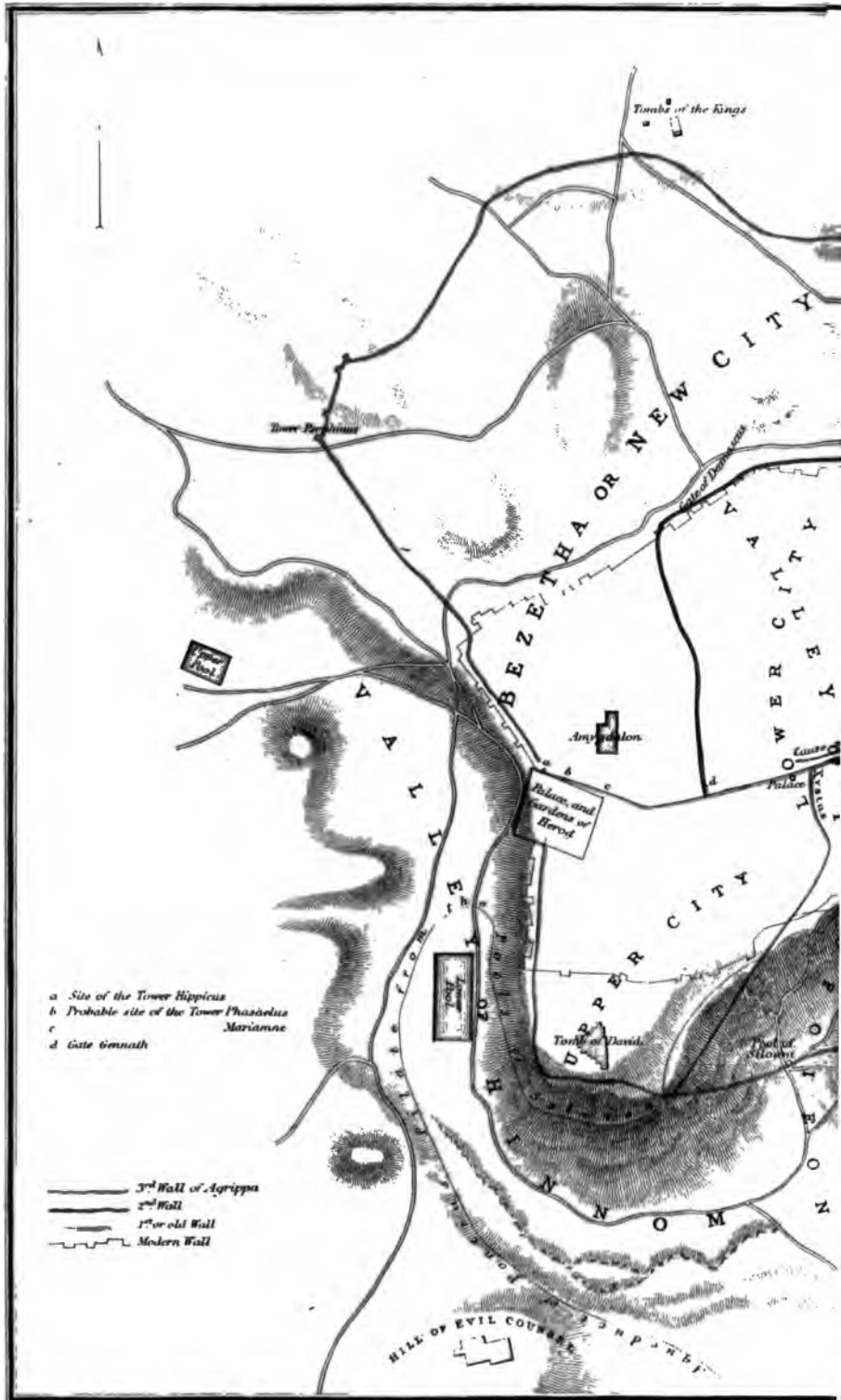
IERNUS, in Ireland, mentioned by Ptolemy (ii. 2. § 4) as the most southern of two rivers (the *Durus* being the other) lying between the *Senus* (*Shannon*) and the Southern Promontory (*Mizen Head*)—either the *Kenmare* or the *Bantry Bay River*. [R. G. L.]

JERUSALEM, the ancient capital of Palaeastine, and the seat of the Hebrew kingdom.

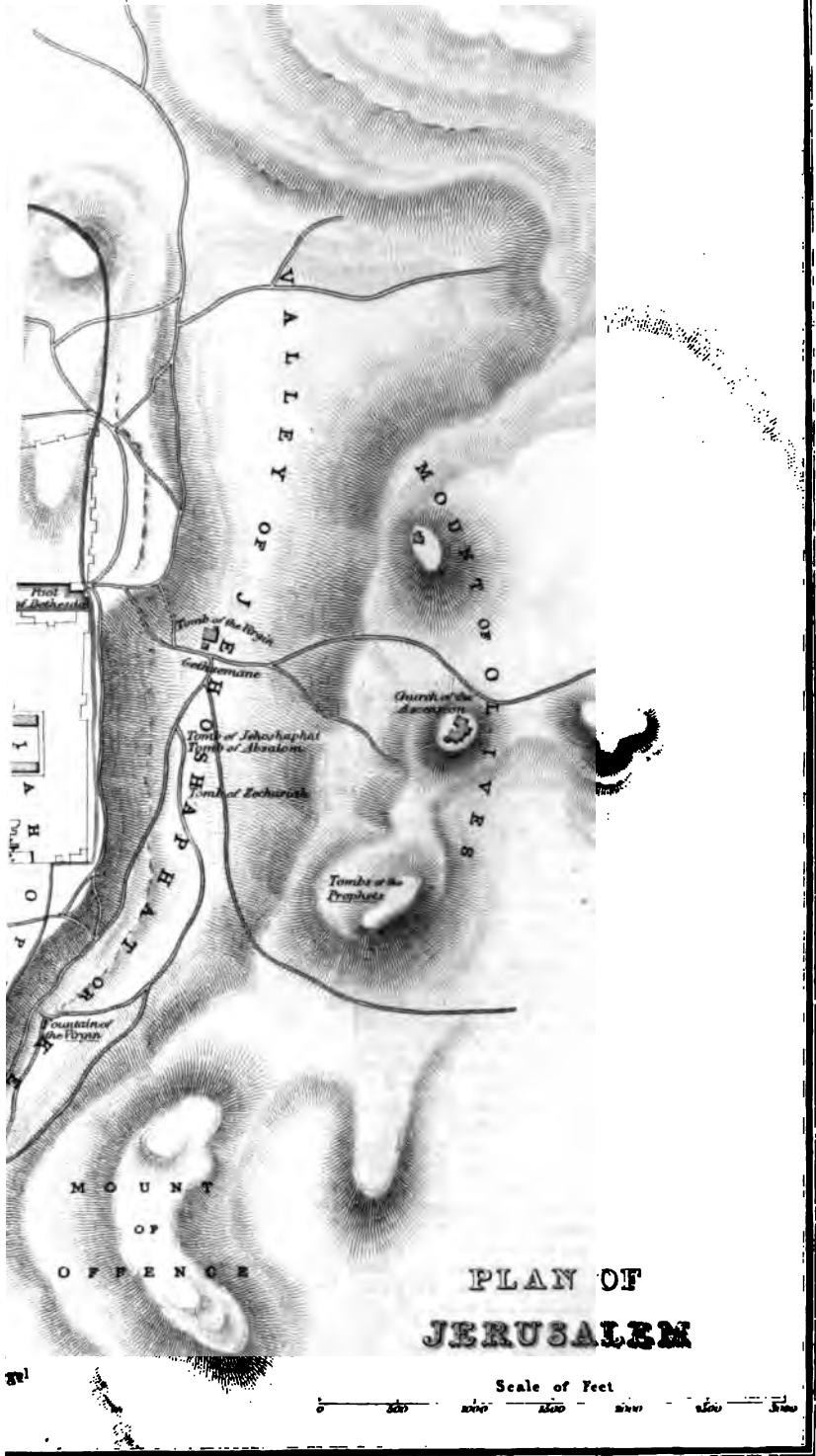
I. NAMES.

The name by which this ancient capital is most commonly known was not its original appellation, but apparently compounded of two earlier names,

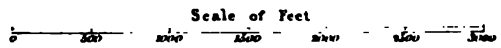




—by F. Fluegel



PLAN OF JERUSALEM



Engraved by J & C Walker

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

2. $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$

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6. $\frac{1}{2} \times \frac{1}{4} = \frac{1}{8}$

7. $\frac{1}{3} \times \frac{1}{4} = \frac{1}{12}$

8. $\frac{1}{2} \times \frac{3}{4} = \frac{3}{8}$

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13. $\frac{1}{3} \times \frac{2}{5} = \frac{2}{15}$

14. $\frac{1}{2} \times \frac{3}{5} = \frac{3}{10}$

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16. $\frac{1}{2} \times \frac{1}{6} = \frac{1}{12}$

17. $\frac{1}{3} \times \frac{1}{6} = \frac{1}{18}$

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23. $\frac{1}{3} \times \frac{2}{7} = \frac{2}{21}$

24. $\frac{1}{2} \times \frac{3}{7} = \frac{3}{14}$

25. $\frac{1}{3} \times \frac{3}{7} = \frac{1}{7}$

26. $\frac{1}{2} \times \frac{1}{8} = \frac{1}{16}$

27. $\frac{1}{3} \times \frac{1}{8} = \frac{1}{24}$

28. $\frac{1}{2} \times \frac{2}{8} = \frac{1}{8}$

29. $\frac{1}{3} \times \frac{2}{8} = \frac{1}{12}$

30. $\frac{1}{2} \times \frac{3}{8} = \frac{3}{16}$

31. $\frac{1}{3} \times \frac{3}{8} = \frac{1}{8}$

32. $\frac{1}{2} \times \frac{1}{9} = \frac{1}{18}$

33. $\frac{1}{3} \times \frac{1}{9} = \frac{1}{27}$

34. $\frac{1}{2} \times \frac{2}{9} = \frac{1}{9}$

35. $\frac{1}{3} \times \frac{2}{9} = \frac{2}{27}$

36. $\frac{1}{2} \times \frac{3}{9} = \frac{1}{6}$

37. $\frac{1}{3} \times \frac{3}{9} = \frac{1}{9}$

38. $\frac{1}{2} \times \frac{1}{10} = \frac{1}{20}$

39. $\frac{1}{3} \times \frac{1}{10} = \frac{1}{30}$

attached, perhaps, to two neighbouring sites afterwards incorporated into one. The sacred narrative, by implication, and Josephus, explicitly, recognise from the first a distinction between the Upper and the Lower city, the memorial of which is supposed to be retained in the dual form of the Hebrew name ירושלם . The learned are divided in opinion as to whether the Salem of Melchizedek is identical with Jerusalem. St. Jerome, who cites Josephus and a host of Christian authorities in favour of their identity, himself maintaining the opposite conclusion, says that extensive ruins of the palace of Melchizedek were shown in his day in the neighbourhood of Scythopolis, and makes the Salem of that patriarch identical with "Shalem, a city of Shechem" (*Gen.* xxxiii. 18); the same, no doubt, with the Salim near to Aenon (*St. John*, iii. 23), where a village of the same name still exists in the mountains east of *Nablis*. Certain, however, it is that Jerusalem is intended by this name in Psalm lxxvi. 2, and the almost universal agreement of Jews and Christians in its identity with the city of Melchizedek is still further confirmed by the religious character which seems to have attached to its governor at the time of the coming in of the children of Israel, when we find it under the rule of Adonizelek, the exact equivalent to Melchizedek ("righteous Lord"). Regarding, then, the latter half of the name as representing the ancient Salem, we have to inquire into the origin of the former half, concerning which there is considerable diversity of opinion. Josephus has been understood to derive it from the Greek word *ἱερὸν*, prefixed to Salem. In the obscure passage (*Ant.* vii. 3. § 2) he is so understood by St. Jerome; but Isaac Vossius defends him from this imputation, which certainly would not raise his character as an etymologist. Lightfoot, after the Rabbies, and followed by Whiston, regards the former half of the name as an abbreviation of the latter part of the title *Jehovah-jireh*, which this place seems to have received on occasion of Abraham offering up his son on one of the mountains of "the land of Moriah." (*Gen.* xxii. 8, 14.) Reland, followed by Raumer, adopts the root שׁלם , and supposes the name to be compounded of שׁלם and ירושלם , which would give a very good sense, "hereditas," or "possessio hereditaria pacis." Lastly, Dr. Wells, followed by Dr. Lee, regards the former part of the compound name as a modification of the name *Jebus*, יְבוּס , one of the earlier names of the city, from which its Canaanitish inhabitants were designated *Jebusites*. Dr. Wells imagines that the *J* was changed into *Y*, for the sake of euphony; Dr. Lee, for euphemy, as *Jebusalem* would mean "the trampling down of peace"—a name of ill omen. Of these various interpretations, it may be said that Lightfoot's appears to have the highest authority; but that Reland's is otherwise the most satisfactory. Its other Scripture name, *Sion*, is merely an extension of the name of one particular quarter of the city to the whole. There is a further question among critics as to whether by the city *Cadytis*, mentioned in Herodotus, Jerusalem is intended. It is twice alluded to by the historian: once as a city of the Syrians of Palaestine, not much smaller than *Sardis* (iii. 5); again, as having been taken by Pharaoh-Necho, king of Egypt, after his victory in *Magdolum* (ii. 159). The main objections urged against the identity of *Cadytis* and Jerusalem in these passages, are, that in the former passage

Herodotus is apparently confining his survey to the sea-border of Palaestine, and that the fact narrated in the second is not alluded to in the sacred narrative. But, on the other hand, there is no mention in sacred or profane history of any other city, maritime or inland, that could at all answer to the description of *Cadytis* in respect to its size: and the capture of Jerusalem by Necho after the battle of *Megiddo*,—which is evidently corrupted by Herodotus into *Magdolum*, the name of a city on the frontier of Egypt towards Palaestine, -with which he was more familiar,—though not expressly mentioned, is implied in Holy Scripture; for the deposition and deportation of *Jehoahaz*, and the substitution and subjugation of *Jehoiakim*, could not have been effected, unless Necho had held possession of the capital. (*2 Kings*, xxiv. 29—35; comp. *2 Chron.* xxxvi. 3.) It may, then, safely be concluded that *Cadytis* is Jerusalem; and it is remarkable that this earliest form of its classical name is nearly equivalent to the modern name by which alone it is now known to its native inhabitants. *El-Khuds* signifies "the Holy (city)," and this title appears to have been attached to it as early as the period of *Isaiah* (xlviii. 2, lii. 1), and is of frequent recurrence after the Captivity. (*Nehem.* xi. 1, 18; *St. Matth.* iv. 5, xxvii. 53.) Its pagan name *Colonia Aelia Capitolina*, like those imposed on many other ancient cities in Palaestine, never took any hold on the native population of the country, nor, indeed, on the classical historians or ecclesiastical writers. It probably existed only in state papers, and on coins, many of which are preserved to this day. (See the end of the article.)

II. GENERAL SITE.

Jerusalem was situated in the heart of the mountain district which commences at the south of the great plain of *Esdraelon* and is continued throughout the whole of *Samaria* and *Judaea* quite to the southern extremity of the Promised Land. It is almost equidistant from the Mediterranean and from the river *Jordan*, being about thirty miles from each, and situated at an elevation of 2000 feet above the level of the Mediterranean. Its site is well defined by its circumjacent valleys.

Valleys.—(1) In the north-west quarter of the city is a shallow depression, occupied by an ancient pool. This is the head of the *Valley of Hinnom*, which from this point takes a southern course, confining the city on the western side, until it makes a sharp angle to the east, and forms the southern boundary of the city to its south-east quarter, where it is met by another considerable valley from the north, which must next be described.

(2) At the distance of somewhat less than 1500 yards from the "upper pool" at the head of the *Valley of Hinnom*, are the "Tombs of the Kings," situated at the head of the *Valley of Jehoshaphat*, which runs at first in an eastern course at some distance north of the modern city, until, turning sharply to the south, it skirts the eastern side of the town, and meets the *Valley of Hinnom* at the south-east angle, as already described, from whence they run off together in a southerly direction to the *Dead Sea*. Through this valley the brook *Kedron* is supposed once to have run; and, although no water has been known to flow through the valley within the annals of history, it is unquestionably entitled to the alias of the *Valley of the Kedron*.

The space between the basin at the head of the *Valley of Hinnom* and the head of the *Valley of*

Jehoshaphat is occupied by a high rocky ridge or swell of land, which attains its highest elevation a little without the north-west angle of the present town. The city, then, occupied the termination of this broad swell of land, being isolated, except on the north, by the two great valleys already described, towards which the ground declined rapidly from all parts of the city. This rocky promontory is, however, broken by one or two subordinate valleys, and the declivity is not uniform.

(3) There is, for example, another valley, very inferior in magnitude to those which encircle the city, but of great importance in a topographical view, as being the main geographical feature mentioned by Josephus in his description of the city. This valley of the Tyropoeon (cheese-makers) meets the Valley of Hinnom at the Pool of Siloam, very near its junction with the Valley of Jehoshaphat, and can be distinctly traced through the city, along the west side of the Temple enclosure, to the Damascus gate, where it opens into a small plain. The level of this valley, running as it does through the midst of a city that has undergone such constant vicissitudes and such repeated destruction, has of course been greatly raised by the desolations of so many generations, but is so marked a feature in modern as in former times, that it is singular it was not at once recognised in the attempt to re-distribute the ancient Jerusalem from the descriptions of Josephus. It would be out of place to enter into the arguments for this and other identifications in the topography of ancient Jerusalem; the conclusions only can be stated, and the various hypotheses must be sought in the works referred to at the end of the article.

Hills.—Ancient Jerusalem, according to Josephus, occupied "two eminences, which fronted each other, and were divided by an intervening ravine, at the brink of which the closely-built houses terminated." This ravine is the Tyropoeon, already referred to, and this division of the city, which the historian observes from the earliest period, is of the utmost importance in the topography of Jerusalem. The two hills and the intermediate valley are more minutely described as follows:—

(1) *The Upper City.*—"Of these eminences, that which had upon it the Upper City was by much the loftier, and in its length the straiter. This eminence, then, for its strength, used to be called the stronghold by king David, . . . but by us it was called the Upper Agora.

(2) *The Lower City.*—"The other eminence, which was called Acra, and which supported the Lower City, was in shape gibbous (*ἀμφικυρτός*).

(3) *The Temple Mount.*—"Opposite to this latter was a third eminence, which was naturally lower than Acra, and was once separated from it by another broad ravine: but afterwards, in the times when the Asmonaeans reigned, they filled up the ravine, wishing to join the city to the Temple; and having levelled the summit of Acra, they made it lower, so that in this quarter also the Temple might be seen rising above other objects.

"But the ravine called the Tyropoeon (cheese-makers), which we mentioned as dividing the eminences of the Upper City and the Lower, reaches to Siloam; for so we call the spring, both sweet and abundant. But on their outer sides the two eminences of the city were hemmed in within deep ravines, and, by reason of the precipices on either side, there was no approach to them from any quarter." (*B. Jud.* v. 4, 5.)

This, then, was the disposition of the ancient city, on which a few remarks must be made before we proceed to the new city. The two-fold division, which, as has been said, is recognised by Josephus from the first, is implied also in the sacred narrative, not only in the account of its capture by the Israelites, and subsequently by David, but in all such passages as mention the city of David or Mount Zion as distinct from Salem and Jerusalem. (*Comp. Josh.* xv. 63; *Judges*, i. 8, 21; 2 *Sam.* v. 6—9; *Psalms*, lxxvi. 2, &c.) The account given by Josephus of the taking of the city is this: that "the Israelites, having besieged it, after a time took the Lower City, but the Upper City was hard to be taken by reason of the strength of its walls, and the nature of its position" (*Ant.* v. 2. § 2); and, subsequently, that "David laid siege to Jerusalem, and took the Lower City by assault, while the citadel still held out" (vii. 3. § 1). Having at length got possession of the Upper City also, "he encircled the two within one wall, so as to form one body" (§ 2). This could only be effected by taking in the interjacent valley, which is apparently the part called Millo.

(4) But when in process of time the city overflowed its old boundaries, the hill *Bezetha*, or *New City*, was added to the ancient hills, as is thus described by Josephus:—"The city, being overabundant in population, began gradually to creep beyond its old walls, and the people joining to the city the region which lay to the north of the temple and close to the hill (of Acra), advanced considerably, so that even a fourth eminence was surrounded with habitations, viz. that which is called *Bezetha*, situated opposite to the Antonia, and divided from it by a deep ditch; for the ground had been cut through on purpose, that the foundations of the Antonia might not, by joining the eminence, be easy of approach, and of inferior height."

The Antonia, it is necessary here to add, in anticipation of a more detailed description, was a castle situated at the north-western angle of the outer enclosure of the Temple, occupying a precipitous rock 50 cubits high.

It is an interesting fact, and a convenient one to facilitate a description of the city, that the several parts of the ancient city are precisely coincident with the distinct quarters of modern Jerusalem: for that, 1st, the Armenian and Jewish quarters, with the remainder of Mount Zion, now excluded from the walls, composed the Upper City; 2dly, the Mohammedan quarter corresponds exactly with the Lower City; 3dly, that the Haram-es-Sherif, or Noble Sanctuary, of the Moslems, occupies the Temple Mount; and 4thly, that the Haret (quarter) Bab-el-Hitta is the declivity of the hill *Bezetha*, which attains its greatest elevation to the north of the modern city wall, but was entirely included within the wall of Agrippa, together with a considerable space to the north and west of the Lower City, including all the Christian quarter.

The several parts of the ancient city were enclosed by distinct walls, of which Josephus gives a minute description, which must be noticed in detail, as furnishing the fullest account we have of the city as it existed during the Roman period; a description which, as far as it relates to the Old city, will serve for the elucidation of the ante-Babylonish capital,—as it is clear, from the account of the rebuilding of the walls by Nehemiah (iii., vi.), that the new fortifications followed the course of the ancient *enceinte*.

III. WALLS.

1. *Upper City and Old Wall*. — "Of the three walls, the old one was difficult to be taken, both on account of the ravines, and of the eminence above them on which it was situated. But, in addition to the advantage of the position, it was also strongly built, as David and Solomon, and the kings after them, were very zealous about the work. Beginning towards the north, from the tower called Hippicus, and passing through the place called Xystus, then joining the council chamber, it was united to the western cloister of the Temple. In the other direction, towards the west, commencing from the same place, and extending through a place called Bethso to the gate of the Essenes, and then turning towards the south above the fountain Siloam, thence again bending toward the east to the Pool of Solomon, and running through a place which they called Ophla, it was joined to the eastern cloister of the Temple." To understand this description, it is only necessary to remark, that the walls are described, not by the direction in which they run, but by the quarter which they face; i. e. the wall "turning towards the south" is the south wall, and so with the others; so that the Hippic Tower evidently lay at the NW. angle of the Upper City; and, as the position of this tower is of the first importance in the description of the city walls, it is a fortunate circumstance that we are able to fix its exact site.

(1) *The Hippic Tower* is mentioned in connection with two neighbouring towers on the same north wall, all built by Herod the Great, and connected with his splendid palace that occupied the north-west angle of the Upper City. "These towers," says the historian, "surpassed all in the world in extent, beauty, and strength, and were dedicated to the memory of his brother, his friend, and his best loved wife.

"*The Hippicus*, named from his friend, was a square of 25 cubits, and thirty high, entirely solid. Above the part which was solid, and constructed with massive stones, was a reservoir for the rain-water, 20 cubits in depth; and above this a house of two stories, 25 cubits high, divided into different apartments; above which were battlements of 2 cubits, on a parapet of 3 cubits, making the whole height 80 cubits.

(2) "*The Tower Phasaelus*, which was named from his brother, was 40 cubits square, and solid to the height of 40 cubits; but above it was erected a cloister 10 cubits high, fortified with breastworks and ramparts; in the middle of the cloister was carried up another tower, divided into costly chambers and a bath-room, so that the tower was in nothing inferior to a palace. Its summit was adorned with parapets and battlements, more than the preceding. It was in all 90 cubits high, and resembled the tower of Pharos near Alexandria, but was of much larger circumference.

(3) "*The Tower Mariamne* was solid to the height of 30 cubits, and 20 cubits square, having above a richer and more exquisitely ornamented dwelling. Its entire height was 55 cubits.

"Such in size were the three towers; but they looked much larger through the site which they occupied; for both the old wall itself, in the range of which they stood, was built upon a lofty eminence, and likewise a kind of crest of this eminence reared itself to the height of 30 cubits, on which the towers being situated received much additional elevation.

The towers were constructed of white marble, in blocks of 20 cubits long, 10 wide, and 5 deep, so exactly joined together that each tower appeared to be one mass of rock."

Now, the modern citadel of Jerusalem occupies the NW. angle of Mount Sion, and its northern wall rises from a deep fosse, having towers at either angle, the bases of which are protected on the outside by massive masonry sloping upward from the fosse. The NW. tower, divided only by the trench from the Jaffa gate, is a square of 45 feet. The NE., commonly known as the Tower of David, is 70 feet 3 inches long, by 56 feet 4 inches broad. The sloping bulwark is 40 feet high from the bottom of the trench; but this is much choked up with rubbish. To the tower part there is no known or visible entrance, either from above or below, and no one knows of any room or space in it. The lower part of this platform is, indeed, the solid rock merely cut into shape, and faced with massive masonry, which rock rises to the height of 42 feet. This rock is doubtless the crest of the hill described by Josephus as 30 cubits or 45 feet high. Now, if the dimensions of Hippicus and Phasaelus, as already given, are compared with those of the modern towers on the north side of the citadel, we find that the dimensions of that at the NW. angle—three of whose sides are determined by the scarped rock on which it is based—so nearly agree with those of Hippicus, and the width of the NE. tower—also determined by the cut rock—so nearly with the square of Phasaelus, that there can be no difficulty in deciding upon their identity of position. Mariamne has entirely disappeared.

"To these towers, situated on the north, was joined within—

(4) "*The Royal Palace*, surpassing all powers of description. It was entirely surrounded by a wall 30 cubits high, with decorated towers at equal intervals, and contained enormous banquetting halls, besides numerous chambers richly adorned. There were also many porticoes encircling one another, with different columns to each, surrounding green courts, planted with a variety of trees, having long avenues through them; and deep channels and reservoirs everywhere around, filled with bronze statues, through which the water flowed; and many towers of tame pigeons about the fountains."

This magnificent palace, unless the description is exaggerated beyond all licence, must have occupied a larger space than the present fortress, and most probably its gardens extended along the western edge of Mount Sion as far as the present garden of the Armenian Convent; and the decorated towers of this part of the wall, which was spared by the Romans when they levelled the remainder of the city, seem to have transmitted their name to modern times, as the west front of the city wall at this part is called *Abroth Ghazzeah*, i. e. *The Towers of Gaza*.

(5) As the *Xystus* is mentioned next to the Hippicus by Josephus, in his description of the north wall of the Upper City, it may be well to proceed at once to that; deferring the consideration of the Gate Geunath, which obviously occurred between the two, until we come to the Second Wall. The *Xystus* is properly a covered portico attached to the Greek Gymnasium, which commonly had uncovered walks connected with it. (*Dict. Ant.* p. 580.) As the Jerusalem *Xystus* was a place where public meetings were occasionally convened (*Bell. Jud.* ii. 6. § 3), it must be understood to be a wide public

promenade, though not necessarily connected with a gymnasium, but perhaps rather with another palace which occupied "this extremity of the Upper City;" for the name was given also to a terraced walk with colonnades attached to Roman villas. (Vitruv. v. 11.)

(6) *The House of the Asmonaeans* was above the Xystus, and was apparently occupied as a palace by the Younger Agrippa; for, when he addressed the multitude assembled in the Xystus, he placed his sister Berenice in the house of the Asmonaeans, that she might be visible to them. (*B. J. l. c.*)

(7) *The Causeway*. At the Xystus we are told a *causeway* (γάφυρα) joined the Temple to the Upper City, and one of the Temple gates opened on to this causeway. That the γάφυρα was a causeway and not a bridge, is evident from the expression of Josephus in another passage, where he says that the valley was interrupted or filled up, for the passage (τῆς φάραγγος εἰς διόδον ἀπειλημμένης, *Ant.* xv. 11. § 5.). As the Tyropoeon divided the Upper from the Lower City, and the Temple Mount was attached to the Lower, it is obvious that the Tyropoeon is the valley here mentioned. This earth-wall or embankment, was the work of Solomon, and is the only monument of that great king in Jerusalem that can be certainly said to have escaped the ravages of time; for it exists to the present day, serving the same purpose to the Mahometans as formerly to the Jews: the approach to the Moske enclosure from the Bazaars passes over this causeway, which is therefore the most frequented thoroughfare in the city. (Williams, *Holy City*, vol. ii. pp. 392-397, and note, pp. 601-607.)

It is highly probable that the Xystus was nothing else than the wide promenade over this mound, adorned with a covered cloister between the trees, with which the Rabbinical traditions assure us that Solomon's causeway was shaded. It is clear that the north wall of the Upper City must have crossed the valley by this causeway to the Gate *Shallecheth*, which is explained to mean the Gate of the Embankment. (*1 Chron.* xxvi. 16.)

(8) *The Council-Chamber* (βουλή, βουλευτηριον) is the next place mentioned on the northern line of wall, as the point where it joined the western portico of the Temple. And it is remarkable that the corresponding office in the modern town occupies the same site; the Mehkemeh, or Council-Chamber of the Judicial Divan, being now found immediately outside the Gate of the Chain, at the end of the causeway, corresponding in position to the Shallecheth of the Scriptures.

We have now to trace the wall of the Upper City in the opposite direction from the same point, viz. the Hippic Tower at the NW. angle. The points noticed are comparatively few. "It first ran southward (i. e. with a western aspect), through a place called Bethso, to the Gate of the Essenes; then, turning E., it ran (with a southern aspect) above the fountain of Siloam; thence it bent northward, and ran (with an eastern aspect) to the Pool of Solomon, and extending as far as a place called Ophla, was joined to the eastern cloister of the Temple."

ii. On the *West Front* neither of the names which occur are found again in the notices of the city: but Bethso may safely be assigned to the site of the garden of the Armenian Convent, and the Gate of the Essenes may be fixed to a spot not very far from the SW. corner of the modern city, a little to the W. of the Tomb of David, near which a re-

markable ridge seems still to indicate the foundations of the ancient city wall.

iii. Along the south face of the Upper City the old wall may still be traced, partly by scarped rock and partly by foundations of the ancient wall, which have served as a quarry for the repairs of the neighbouring buildings for many ages. Its course from this point to the Temple is very difficult to determine, as the steep declivity to the Tyropoeon would make it extremely inconvenient to carry the wall in a straight line, while, on the contrary, the absence of all notice of any deviation from a direct line in a description in which the angles are uniformly noted, would seem to imply that there was no such deflection in its course. As it is clear, however, that the Upper City was entirely encompassed with a wall of its own, nowhere noticed by Josephus, except so far as it was coincident with the outer wall, it may be safely conjectured that this east wall of the Upper City followed the brow of the ridge from the south-east angle of the Hill Zion, along a line nearly coincident with the aqueduct; while the main wall continued its easterly course down the steep slope of Zion, across the valley of the Tyropoeon, not far from its mouth,—a little above the Pool of Siloam,—and then up the ridge Ophel, until it reached the brow of the eastern valley. It may serve to countenance this theory to observe, that in the account of this wall in Nehemiah there is mention of "the stairs that go down from the city of David," by which stairs also the procession went up when encompassing the city wall. (iii. 15, xii. 37.)

iv. The further course of the old wall to the eastern cloister of the Temple is equally obscure, as the several points specified in the description are not capable of identification by any other notices. These are the Pool of Solomon and a place called Ophla, in the description already cited, to which may be added, from an incidental notice, the Basilica of Grapte or Monobazus. (*B. J.* v. 8. § 1.)

The *Pool of Solomon* has been sometimes identified with the Fountain of the Virgin, from which the Pool of Siloam is supplied, and sometimes with that very pool. Both solutions are unsatisfactory, for Siloam would scarcely be mentioned a second time in the same passage under another name, and the fountain in question cannot, with any propriety, be called a pool.

The place called *Ophla*—in Scripture *Ophel*—is commonly supposed to be the southern spur of the Temple Mount, a narrow rocky ridge extending down to Siloam. But it is more certain that it is used in a restricted sense in this passage, than that it is ever extended to the whole ridge. (See *Holy City*, vol. ii. p. 365, note 7.) It was apparently a large fortified building, to the south of the Temple, connected with an outlying tower (*Nehem.* iii. 27, 28), and probably situated near the southern extremity of the present area of the Moske of Omar. And the massive angle of ancient masonry at the SE. corner of the enclosure, "impending over the Valley of Jehoshaphat, which here actually bends southwest round the corner, having a depth of about 130 feet," may possibly have belonged to the "outlying tower," as it presents that appearance within (*H. C.* vol. ii. pp. 311, 317). It is clear, in any case, that the wall under consideration must have joined the eastern cloister of the Temple somewhere to the north of this angle, as the bend in the valley indicated by Dr. Robinson would have precluded the possibility of a junction at this angle.

2. *The Second Wall, and the Lower City.*—The account of the second wall in Josephus, is very meagre. He merely says that it began at the Gate Gennath, a place in the old wall; and, after encompassing the Lower City, had its termination at the Fortress Antonia."

There is here no clue to the position of the Gate Gennath. It is, however, quite certain that it was between the Hippic Tower and the Xystus: and the north-west angle of the Upper City was occupied by the extensive palace of Herod the Great, and its imposing towers stood on the north front of this old wall, where a rocky crest rose to the height of 30 cubits, which would of course preclude the possibility of an exit from the city for some distance to the east of the tower. Other incidental notices make it clear that there was a considerable space between the third and the second wall at their southern quarter, comparatively free from buildings, and, consequently, a considerable part of the north wall of the Upper City unprotected by the second wall:—e. g. Cestius, having taken the outer wall, encamped within the New City, in front of the Royal Palace (*B. J.* ii. 19. § 5); Titus attacked the outer wall in its southern part, "both because it was lower there than elsewhere, inasmuch as this part of the New City was thinly inhabited, and afforded an easy passage to the third (or inmost) wall, through which Titus had hoped to take the Upper City" (v. 6. § 2). Accordingly, when the legions had carried the outer and the second wall, a bank was raised against the northern wall of Sion at a pool called Amygdalon, and another about thirty cubits from it, at the high-priest's monument." The Almond Pool is no doubt identical with the tank that still exists at no great distance from the modern fortress; and the monument must, therefore, have been some 50 feet to the east of this, also in the angle formed by the north wall of the Upper City and the southern part of the second wall.

There is the head of an old archway still existing above a heap of ruins, at a point about half way between the Hippic Tower and the north-west angle of Mount Sion, where a slight depression in that hill brings it nearly to a level with the declivity to the north. This would afford a good starting-point for the second wall, traces of which may still be discovered in a line north of this, quite to the Damascus gate where are two chambers of ancient and very massive masonry, which appear to have flanked an old gate of the second wall at its weakest part, where it crossed the valley of the Tyropoeon. From this gate, the second wall probably followed the line of the present city wall to a point near the Gate of Herod, now blocked up; whence it was carried along the brow of the hill to the north-east angle of the fortress Antonia, which occupied a considerable space on the north-west of the Temple area, in connection with which it will be described below.

3. *The Third Wall, and the New City.*—The third wall, which enclosed a very considerable space to the north of the old city, was the work of Herod Agrippa the Elder, and was only commenced about thirty years before the destruction of Jerusalem, and never completed according to the original design, in consequence of the jealousy of the Roman government. The following is Josephus's account:—"This third wall Agrippa drew round the super-added city, which was all exposed. It commenced at the Tower Hippicus, from whence it extended to the northern quarter, as far as the Tower Psephinus;

then, passing opposite to the Monuments of Helena, and being produced through the Royal Caves, it bent, at the angular tower, by the monument called the Fuller's, and, joining the old wall, terminated at the valley of the Kedron." It was commenced with stones 20 cubits long and 10 wide, and was raised by the Jews to the height of 25 cubits, with the battlements.

(1) As the site of the Hippic Tower has been already fixed, the first point to be noticed in this third wall is the *Psephine Tower*, which, Josephus informs us, was the most wonderful part of this great work, situated at its north-west quarter, over against Hippicus, octagonal in form, 70 cubits in height, commanding a view of Arabia towards the east, of the Mediterranean towards the west, and of the utmost limits of the Hebrew possessions. The site of this tower is still marked, by its massive foundations, at the spot indicated in the plan; and considerable remains of the wall that connected it with the Hippic Tower are to be traced along the brow of the ridge that shuts in the upper part of the valley of Hinnom, and almost in a line with the modern wall. At the highest point of that ridge the octagonal ground-plan of the tower may be seen, and a large cistern in the midst of the ruins further confirms their identity, as we are informed that the towers were furnished with reservoirs for the rain water.

(2) The next point mentioned is the *Monuments of Helena*, which, we are elsewhere told, were three pyramids, situated at a distance of 3 stadia from the city. (*Ant.* xx. 3. § 3.) About a century later (A. D. 174) Pausanias speaks of the tomb of Helena, in the city of Solyma, as having a door so constructed as to open by mechanical contrivance, at a certain hour, one day in the year. Being thus opened, it closes again of itself after a short interval; and, should you attempt to open it at another time, you would break the door before you could succeed. (*Paus.* viii. 16.) The pyramids are next mentioned by Eusebius (*Hist. Eccles.* ii. 12), as remarkable monumental pillars still shown in the suburbs of Jerusalem; and St. Jerome, a century later, testified that they still stood. (*Epist. ad Eustochium*, Op. tom. iv. pars ii. p. 673.) The latest notice is that of an Armenian writer in the 5th century, who describes the tomb as a remarkable monument before the gates of Jerusalem. (*Hist. Armen.* lib. ii. cap. 32.) Notwithstanding these repeated notices of the sepulchral monuments of the queen of Adiabene, it is not now possible to fix their position with any degree of certainty, some archaeologists assigning them to the Tombs of the Kings (Robinson, *Bib. Res.* vol. i. pp. 465, 535—538), others to the Tombs of the Martyrs, about $\frac{1}{4}$ of a mile to the west of the former. (Schultz, *Jerusalem*, pp. 63—67; De Sauley, tom. ii. pp. 326, 327.) A point halfway between these two monuments would seem to answer better to the incidental notices of the monuments, and they may with great probability be fixed to a rocky court on the right of the road to *Nebi Samuil*, where there are several excavated tombs. Opposite the Monuments of Helena was the Gate of the Women in the third wall, which is mentioned more than once, and must have been between the Nablus road and the Psephine Tower.

(3) *The Royal Caves* is the next point mentioned on the third wall. They are, doubtless, identical with the remarkable and extensive excavations still called the Tombs of the Kings, most probably

the same which are elsewhere called the Monument of Herod, and, from the character of their decorations, may very well be ascribed to the Herodian period. M. de Saulcy has lately added to our previous information concerning them, and, by a kind of exhausting process, he endeavours to prove that they could have been no other than the tombs of David and the early kings of Judah, which have always hitherto been placed on Mount Zion, where the traditionary site is still guarded by the Moslems. (*Voyage en Syrie*, tom. ii. pp. 228—281.)

(4) The Fuller's monument is the last-mentioned point on the new wall, and, as an angular tower occupied this site, the monument must have been at the north-east angle of the New City; probably one of the many rock graves cut in the perpendicular face of the Valley of Jehoshaphat, near one of which Dr. Schultz has described the foundations of a tower. (*Jerusalem*, pp. 38, 64.) The Monument of the Fuller probably gave its name to the Fuller's field, which is mentioned by the prophet Isaiah as the spot near which the Assyrian army under Rabshakeh encamped (xxxvi. 2, vii. 3); and the traditionary site of the camp of the Assyrians, which we shall find mentioned by Josephus, in his account of the siege, was certainly situated in this quarter. From this north-east angle the third wall followed the brow of the Valley of Jehoshaphat until it reached the wall of the Outer Temple at its north-east angle.

Having thus completed the circuit of the walls, as described by Josephus, and endeavoured to fix the various points mentioned in his description (which furnishes the most numerous topographical notices now extant of ancient Jerusalem), we shall be in a condition to understand the most important historical facts of its interesting and chequered history, when we have further taken a brief survey of the Temple. But, first, a singular and perplexing discrepancy must be noticed between the general and the detailed statements of the historian, as to the extent of the ancient city; for, while he states the circuit of the entire city to be no more than 33 stadia, or 4 Roman miles plus 1 stadium, the specification of the measure of the wall of Agrippa alone gives, on the lowest computation, an excess of 12 stadia, or 1½ mile, over that of the entire city!—for it had 90 towers, 20 cubits wide, at intervals of 200 cubits. No satisfactory solution of this difficulty has yet been discovered.

IV. THE TEMPLE MOUNT.

The Temple Mount, called in Scripture the Mountain of the Lord's House, and Moriah (2 *Chron.* iii. 1), is situated at the south-east of the city, and is easily identified with the site of the Dome of the Mosk in modern Jerusalem. It was originally a third hill of the Old City, over against Acra, but separated from it by a broad ravine, which, however, was filled up by the Asmonean princes, so that these two hills became one, and are generally so reckoned by the historian (*B. J.* v. 4.)

1. *The Outer Court.*—The Temple, in the widest signification of the word (τὸ ἱερόν), consisted of two courts, one within the other, though the inner one is sometimes subdivided, and distributed into four other courts. The area of the Outer Court was in great part artificial, for the natural level space on the summit of the mount being found too confined for the Temple, with its surrounding chambers, courts, and cloisters, was gradually increased by mechanical expedients. This extension was com-

menced by Solomon, who raised from the depth of the eastern valley a wall of enormous stones, bound together with lead, within which he raised a bank of earth to a level with the native rock. On this was erected a cloister, which, with its successors, always retained the name of "Solomon's Porch." (σολῶν Σολομῶνος, *St. John*, x. 23; *Acts*, iii. 11, v. 12.) This process of enlarging the court by artificial embankments was continued by successive kings; but particularly by Herod the Great, who, when he reconstructed the Temple Proper (*ναός*), enlarged the Outer Court to double its former size, and adorned it with stately cloisters. (*Ant.* xv. 11. § 5.) Of these, the Royal Porch, on the south, was the most remarkable of all his magnificent works. It consisted of four rows of Corinthian columns, distributed into a central nave and lateral aisles; the aisles being 30 feet in width and 50 in height, and the nave half as wide again as the aisles, and double their height, rising into a clerestory of unusually large proportions. The other cloisters were double, and their total width only 30 cubits. To this Outer Court there were four gates on the west, towards the city, and one on each of the other sides; of which that on the east is still remaining, commonly called the Golden Gate.

2. *The Inner Court.*—The Inner Temple (ἱερόν) was separated from the Outer by a stone wall (*φραγμός*, see *Ephes.* ii. 14) 3 cubits in height, on which stood pillars at equal distances, with inscriptions, in Greek and Latin, prohibiting aliens from access. To this court there was an ascent of fourteen steps, then a level space of 10 cubits, and then a further ascent of five steps to the gates, of which there were four on the north and south sides, and two on the east, but none on the west, where stood the Sanctuary (*ναός*).

The place of the Altar, in front of the *ναός*, is determined with the utmost precision by the existence in the Sacred Rock of the Moslems, under their venerated dome, of the very cesspool and drain of the Jewish altar, which furnishes a key to the restoration of the whole Temple, the dimensions of which, in all its parts, are given in minute detail in the treatise called Middoth (i. e. measures), one of the very ancient documents contained in the Mishna. The drain communicating with this cesspool, through which the blood ran off into the Kedron, was at the south-west angle of the Altar; and there was a trap connected with this cave, 1 cubit square (commonly closed with a marble slab), through which a man occasionally descended to cleanse it and to clear obstructions. Both the drain and the trap are to be seen in the rock at this day.

The Altar was 32 cubits square at its base, but gradually contracted, so that its hearth was only 24 cubits square. It was 15 cubits high, and had an ascent by an inclined plane on the south side, 32 cubits long and 16 wide.

Between the Altar and the porch of the Temple was a space of 22 cubits, rising in a gentle ascent by steps to the vestibule, the door of which was 40 cubits high and 20 wide. The total length of the Holy House itself was only 100 cubits, and this was subdivided into three parts: the Pronaus 11, the Sanctuary 40, the Holy of Holies 20, allowing 29 cubits for the partition walls and a small chamber behind (i. e. west of) the Most Holy place. The total width of the building was 70 cubits; of which the Sanctuary only occupied 20, the remainder being distributed into side chambers, in three stories, as-

signed to various uses. The Pronaos was, however, 30 cubits wider, 15 on the north, and 15 on the south, giving it a total length of 100 cubits, which, with a width of only 11 cubits, must have presented the proportions of a Narthex in a Byzantine church. Its interior height was 90 cubits, and, while the chambers on the sides of the Temple rose only to the height of 60 cubits, there was an additional story of 40 cubits above the Sanctuary, also occupied by chambers, rising into a clerestory of the same elevation as the vestibule.

The front of the Temple was plated with gold, and reflected back the beams of the rising sun with dazzling effect; and, where it was not encrusted with gold, it was exceedingly white. Some of the stones of which it was constructed were 45 cubits long, 5 deep, and 6 wide.

East of the Altar was the Court of the Priests, 135 cubits long and 11 wide; and, east of that again, was the Court of Israel, of the same dimensions. East of this was the Court of the Women, 135 cubits square, considerably below the level of the former, to which there was an ascent of 15 semicircular steps to the magnificent gates of Corinthian brass, 50 cubits in height, with doors of 40 cubits, so ponderous that they could with difficulty be shut by 20 men, the spontaneous opening of which was one of the portents of the approaching destruction of the Temple, mentioned by Josephus (*Bell. Jud.* vi. 5. § 3), and repeated by Tacitus (*Hist.* v. 13).

Thus much must suffice for this most venerated seat of the Hebrew worship from the age of Solomon until the final destruction of the Jewish polity. But, in order to complete the survey, it will be necessary to notice the Acropolis, which occupied the north-west angle of the Temple enclosure, and which was, says the historian, the fortress of the Temple, as the Temple was of the city. Its original name was *Basis*, until Herod the Great, having greatly enlarged and beautified it, changed its name to *Antonia*, in honour of his friend Mark Antony. It combined the strength of a castle with the magnificence of a palace, and was like a city in extent,—comprehending within its walls not only spacious apartments, but courts and camping ground for soldiers. It was situated on an elevated rock, which was faced with slabs of smooth stone, upon which was raised a breastwork of 3 cubits high, within which was the building, rising to a height of 40 cubits. It had turrets at its four corners, three of them 50 cubits high, but that at the south-east angle was 70 cubits, and commanded a view of the whole Temple. It communicated with the northern and western cloisters of the Temple at the angle of the area, by flights of steps for the convenience of the garrison which usually occupied this commanding position; and it is a remarkable and interesting coincidence, that the site of the official residence of the Roman procurator and his guard is now occupied by the *Seraiyah*, or official residence of the Turkish Pasha and his guard: for there can be no question of the identity of the site, since the native rock here, as at Hippicus, still remains to attest the fidelity of the Jewish historian. The rock is here “cut perpendicularly to an extent of 20 feet in some parts; while within the area also, in the direction of the *Moak*, a considerable portion of the rock has been cut away” to the general level of the enclosure (Bartlett, *Walks about Jerusalem*, pp. 156, 174, 175); so that the *Seraiyah*, or government house, actually “rests upon a precipice of

rock which formerly swept down abruptly, and has obviously been cut away to form the level below, which also bears marks of having been scarped.”

The fortress was protected towards Bezetha by an artificial fosse, so as to prevent its foundations from being assailed from that quarter. This fosse has only lately been filled in.

It is certain, from several passages, that the fortress *Antonia* did not cover the whole of the northern front of the Temple area; and, as the second wall, that encircled the Lower City, ended at the fortress, it is clear that this wall could not have coincided with the modern wall at the north-east quarter of the modern city. It is demonstrable, from several allusions and historical notices, that there must have been a considerable space between the second and third wall on the northern front of the Temple area. (Williams, *Holy City*, vol. ii. pp. 348—353.)

V. HISTORY.

The ancient history of Jerusalem may be conveniently divided into four periods. 1. The Canaanitish, or Amorite. 2. The Hebrew, or Antebabylonian. 3. The Jewish, or Post-Babylonian. 4. The Roman, or classical.

1. Of these, the first may claim the fullest notice here, as the sources of information concerning it are much less generally known or read than those of the later periods, and anything that relates to the remote history of that venerable city cannot but be full of interest to the antiquarian, no less than to the Christian student.

It has been said that the learned are divided in opinion as to the identity of the Salem of Melchizedek with the Jerusalem of Sacred History. The writer of a very learned and interesting Review of the Second Edition of the *Holy City*, which appeared in the *Christian Remembrancer* (vol. xviii. October, 1849), may be said to have demonstrated that identity by a close critical analysis of all the passages in which the circumstances are alluded to; and has further shown it to be highly probable that this patriarch was identical, not with Shem, as has been sometimes supposed, but with Heber, the son of Peleg, from whom the land of Canaan had obtained the name of the “land of the Hebrews” or Heberites, as early as the days of Joseph’s deportation to Egypt. (*Gen.* xl. 15.)

But the elucidation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable, as relating to a period which is passed over in silence by the sacred historian; and these notices are well collected and arranged in the review referred to, being borrowed from Mr. Osburn’s very interesting work entitled *Egypt, her Testimony to the Truth*. After citing some monuments of Sethos, and Sesostrius his son, relating to the Jebusites, the writer proceeds:—“What glimpses, then, do we obtain, if any, of the existence of such a city as Jerusalem during the recorded period? Under that name, of course, we must not expect to find it; since even in the days of Joshua and the Judges it is so called by anticipation. (*Holy City*, vol. i. p. 3, note.) But there is a city which stands forth with a very marked and peculiar prominence in these wars of the kings of Egypt with the Jebusites, Amorites, and neighbouring nations. We meet with it first as a fortress of the Amorites. Sethos II. is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The inscription sets forth that it is in the

land of Amor, or the Amorite; and that the conqueror 'had made bare his right arm to overcome the chiefs of many walled cities.' This implies that the fort in question, the name of which is inscribed upon it, was the chief stronghold of the nation. That name, when translated from the hieroglyphics into Coptic, and thence into Hebrew, is Chadash. The next notice of Chadash belongs to the reign of Sesostris, and connects it with the Jebusite nation. The Ammonites had laid siege to the city, and a joint embassy of the Jebusites and Hittites, who were then tributary to Sesostris, entreat him to come to their aid. The Egyptians having accordingly sailed over the Dead Sea, met with another embassy, from the Zuzims, which gave further particulars of the siege. The enemy had seized on the fortified camps erected by the Egyptians to secure their hold over the country, and spread terror to the very walls of Chadash. A great battle is fought on a mountain to the south of the city of Chadash. The inscription further describes Chadash as being in the land of Heth. What, then, do we gather from these combined notices? Plainly this, that Chadash was a city of the first importance, both in a military and civil point of view; the centre of interest to three or four of the most powerful of the Canaanitish nations; in a word, their metropolis. We find it moreover placed, by one inscription, in the territory of the Amorites, by another in that of the Hittites, while it is obviously inhabited, at the same time, by the Jebusites. Now, omitting for the present the consideration of the Hittites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the Five Kings; its strength as a fortress, by the fact that it was not then even attempted by Joshua, nor ever taken for 400 years after. And while, as the royal city of Adoni-zedek, it is reckoned among the Amorite possessions, it is no less distinctly called Jebus (*Josh.* xv. 8, xviii. 28; *Judg.* i. 21, xix. 10) down to the days of David; the truth being, apparently, that the Amorite power having been extinguished in the person of Adoni-zedek, the Jebusite thenceforth obtained the ascendancy in the city which the two nations inhabited in common. Nor is there any difficulty in accounting, from Scripture, for the share assigned by the monuments to the Hittites in the possession of the city; for, as Mr. Osburn has observed, the tribes of the Amorites and Hittites appear, from Scripture, to have bordered upon each other. The city was probably, therefore, situated at a point where the possessions of the three tribes met. Can we, then, hesitate to identify the Chadash of the hieroglyphics with the *Káδuris* of Herodotus, the El-Kuds of the Arabs, the Kadatha of the Syrians, the 'Holy' City? The only shadow of an objection that appears to lie against it is, that, strictly speaking, the name should be not Chadash, but Kadash. But when it is considered that the name is a translation out of Canaanitish into hieroglyphics, thence into Coptic, and thence again into Hebrew, and that the difference between η and δ is, after all, but small, it is not too much to suppose that Kadash is what is really intended to be represented. That Jerusalem should be known to the Canaanites by such a name as this, denoting it 'the Holy,' will not seem unreasonable, if we bear in mind what has been noticed above with reference to the title Adoni-zedek; and the fact forms an interesting link, con-

necting the Arabian and Syrian name for the city with its earlier nomenclature, and confirming the identity of Herodotus's Cadytis with Jerusalem. Mr. Osburn has only very doubtfully propounded (p. 66, note) the view we have undertaken to defend. He inclines to identify Chadash with the Hadashah, or Addasa, enumerated among the southernmost cities towards the border of Edom, given to Judah (*Josh.* xv. 21) from among the Amorites' possessions. But it seems incredible that we should never hear again, in the history of Joshua's conquest, of so important a city as Chadash evidently was: besides Hadashah seems to lie too far south. We presume Mr. Osburn will not be otherwise than pleased to find the more interesting view supported by any arguments which had not occurred to him. And we have reserved one which we think Aristotle himself would allow to be of the nature of a *τεκμήριον* or 'clinching argument.' It is a geographical one. The paintings represent Chadash as surrounded by a river or brook on three sides; and this river or brook runs into the Dead Sea, toward the northern part of it. Surely, nothing could more accurately describe the very remarkable conformation of Jerusalem; its environment on the east, south, and west, by the waters of the valleys of Jehoshaphat and Hinnom, and their united course, after their junction, through the Wady En-Nâr into the north-west part of the Dead Sea. And there are some difficulties or peculiarities in the Scripture narrative respecting Jerusalem, which the monuments, thus interpreted, will be found to explain or illustrate. We have already alluded to its being in one place spoken of as an Amorite city, in another as the chief seat of the Jebusites. The LXX. were so pressed with this difficulty, that they adopted the rendering 'Jebusite' for 'Amorite' in the passage which makes Adoni-zedek an Amorite king. (*Josh.* x. 5.) The hieroglyphics clear up the difficulty, and render the change of reading unnecessary. Again, there is a well-known ambiguity as to whether Jerusalem was situated in the tribe of Judah or Benjamin; and the view commonly acquiesced in is, that, being in the borders of the two tribes, it was considered common to both. Perhaps the right of possession, or the apportionment, was never fully settled; though the Rabbies draw you the exact line through the very court of the Temple. But how, it may be asked, came such an element of confusion to be introduced into the original distribution of the Holy Land among the tribes? The answer seems to be, that territory was, for convenience sake, assigned, in some measure, according to existing divisions: thus, the Amorite and Hittite possessions, as a whole, fell to Judah; the Jebusite to Benjamin; and then all the uncertainty resulting from that joint occupancy of the city by the three nations, which is testified to by the monuments, was necessarily introduced into the rival claims of the two tribes." (*Christian Remembrancer*, vol. xvii. pp. 457—459.)

The importance of the powerful Jebusite tribe, who are represented as having "more than one city or stronghold near the Dead Sea, and are engaged in a succession of wars with the kings of Egypt in the neighbourhood of its shores;" whose rich garments of Babylonish texture,—depicted in the hieroglyphics,—and musical instruments, and warlike accoutrements, testify to a higher degree of culture and civilisation than was found among the neighbouring tribes, with many of whom they were on terms of offensive and defensive alliance:—all this

accounts for the firm hold with which they maintained their possession of their stronghold, the capital of their tribe, for upwards of five centuries after the coming in of the children of Israel under Joshua (cir. B. C. 1585); during which period, according to Josephus, they held uninterrupted and exclusive possession of the Upper City, while the Israelites (whether of the tribe of Judah or of Benjamin is uncertain) seem only to have occupied the Lower City for a time, and then to have been expelled by the garrison of the Upper City. (*Joseph. Ant. v. 2. §§ 2, 5, 7; comp. Judges, i. 8, 21, xix. 10—12.*)

2. It was not until after David, having reigned seven years in Hebron, came into undisputed possession of the kingdom of Israel, that Jerusalem was finally subjugated (cir. B. C. 1049) and the Jebusite garrison expelled. It was then promoted to the dignity of the capital of his kingdom, and the Upper and Lower City were united and encircled by one wall. (*1 Chron. xi. 8; comp. Joseph. Ant. vii. 3. § 2.*)

Under his son Solomon it became also the ecclesiastical head of the nation, and the Ark of the Covenant, and the Tabernacle of the Congregation, after having been long dissevered, met on the threshing-floor of Araunah the Jebusite, on Mount Moriah. (*1 Chron. xxi. 15; 2 Chron. iii. 1.*) Besides erecting the Temple, king Solomon further adorned the city with palaces and public buildings. (*1 Kings, vi. viii. 1—8.*) The notices of the city from this period are very scanty. Threatened by Shishak, king of Egypt (B. C. 972), and again by the Arabians under Zerah (cir. 950), it was sacked by the combined Philistines and Arabs during the disastrous reign of Jehoram (884), and subsequently by the Israelites, after their victory over Amaziah at Bethshemesh (cir. B. C. 808). In the invasion of the confederate armies of Pekah of Israel and Rezin of Syria, during the reign of Ahaz, the capital barely escaped (cir. 730; comp. *Isaiah, vii. 1—9, and 2 Kings, xvi. 5, with 2 Chron. xxviii. 5*); as it did in a still more remarkable manner in the following reign, when invested twice, as it would seem, by the generals of Sennacherib, king of Assyria (B. C. 718). The deportation of Manasseh to Babylon would seem to intimate that the city was captured by the Chaldeans as early as 650; but the fact is not recorded expressly in the sacred narrative. (*2 Chron. xxxiii.*) From this period its disasters thickened apace. After the battle of Megiddo it was taken by Pharaoh Necho, king of Egypt (B. C. 609), who held it only about two years, when it passed, together with the whole country under the sway of the Chaldeans, and Jehoiakim and some of the princes of the blood royal were carried to Babylon, with part of the sacred vessels of the Temple. A futile attempt on the part of Jehoiakim to regain his independence after his restoration, resulted in his death; and his son had only been seated on his tottering throne three months when Nebuchadnezzar again besieged and took the city (598), and the king, with the royal family and principal officers of state, were carried to Babylon, Zedekiah having been appointed by the conqueror to the nominal dignity of king. Having held it nearly ten years, he revolted, when the city was a third time besieged by Nebuchadnezzar (B. C. 587). The Temple and all the buildings of Jerusalem were destroyed by fire, and its walls completely demolished.

3. As the entire desolation of the city does not

appear to have continued more than fifty years, the "seventy years" must date from the first deportation; and its restoration was a gradual work, as the desolation had been. The first commission issued in favour of the Jews in the first year of Cyrus (B. C. 538) contemplated only the restoration of the Temple, which was protracted, in consequence of numerous vexatious interruptions, for 120 years, — i. e. until the eighth year of Darius Nothus (B. C. 418). According to the most probable chronology it was his successor, Artaxerxes Mnemon, who issued the second commission to Ezra, in the seventh year of his reign, and a third to Nehemiah in his twentieth year (B. C. 385). It was only in virtue of the edict with which he was intrusted, backed by the authority with which he was armed as the civil governor of Palaestine, that the restoration of the city was completed; and it has been before remarked that the account of the rebuilding of the walls clearly intimates that the limits of the restored city were identical with that of the preceding period: but the topographical notices are not sufficiently clear to enable us to determine with any degree of accuracy or certainty the exact line of the walls. (See the attempts of Schultz, pp. 82—91; and Williams, *Memoir*, 111—121.) Only fifty years after its restoration Jerusalem passed into the power of a new master (B. C. 332), when, according to Josephus, the conqueror visited Jerusalem, after the subjugation of Gaza, and accorded to its inhabitants several important privileges (*Josephus, Ant. xi. 8*). On the death of Alexander, and the division of his conquests among his generals, it was the ill-fortune of Judaea to become the frontier province of the rival kingdoms of Egypt and Syria; and it was consequently seldom free from the miseries of war. Ptolemy Soter was the first to seize it,—by treachery, according to Josephus (B. C. 305), who adds that he ruled over it with violence. (*Ant. xii. 1.*)

But the distinctions which he conferred upon such of its inhabitants as he carried into Egypt, and the privileges which he granted to their high priest, Simon the son of Onias, do not bear out this representation (*Ecclus. i. 1, 2*). But his successor, Ptolemy Philadelphus, far outdid him in liberality; and the embassy of his favourite minister Aristæas, in conjunction with Andreas, the chief of his body-guard, to the chief priest Eleazar, furnishes us with an apparently authentic, and certainly genuine, account of the city in the middle of the third century before the Christian era, of which an outline may be here given. "It was situated in the midst of mountains, on a lofty hill, whose crest was crowned with the magnificent Temple, girt with three walls, seventy cubits high, of proportionate thickness and length corresponding to the extent of the building. . . . The Temple had an eastern aspect: its spacious courts, paved throughout with marble, covered immense reservoirs containing large supplies of water, which gushed out by mechanical contrivance to wash away the blood of the numerous sacrifices offered there on the festivals. . . . The foreigners viewed the Temple from a strong fortress on its north side, and describe the appearance which the city presented. . . . It was of moderate extent, being about forty furlongs in circuit. . . . The disposition of its towers resembled the arrangement of a theatre: some of the streets ran along the brow of the hill; others, lower down, but parallel to these, followed the course of the valley, and they were connected by cross streets. The city was built

on the sloping side of a hill, and the streets were furnished with raised pavements, along which some of the passengers walked on high, while others kept the lower path,—a precaution adopted to secure those who were purified from the pollution which contact with anything unclean could have occasioned. . . . The place, too, was well adapted for mercantile pursuits, and abounded in artificers of various crafts. Its market was supplied with spicery, gold, and precious stones, by the Arabs, in whose neighbouring mountains there had formerly been mines of copper and iron, but the works had been abandoned during the Persian domination, in consequence of a representation to the government that they must prove ruinously expensive to the country. It was also richly furnished with all such articles as are imported by sea, since it had commodious harbours—as Ascalon, Joppa, Gaza, and Ptolemais, from none of which it was far distant." (Aristens, *ap. Gallandii Biblioth. Vet. Pat.* tom. ii. pp. 805, &c.) The truthfulness of this description is not affected by the authorship; there is abundance of evidence, internal and external, to prove that it was written by one who had actually visited the Jewish capital during the times of the Ptolemies (cir. B.C. 250).

The Selencidae of Asia were not behind the Ptolemies in their favours to the Jews; and the peace and prosperity of the city suffered no material diminution, while it was handed about as a marriage dowry, or by the chances of war, between the rivals, until internal factions subjected it to the dominion of Antiochus Epiphanes, whose tyranny crushed for a time the civil and ecclesiastical polity of the nation (B.C. 175). The Temple was stripped of its costly sacred vessels, the palaces burned, the city walls demolished, and an idol-altar raised on the very altar of the Temple, on which daily sacrifices of swine were offered. This tyranny resulted in a vigorous national revolution, which secured to the Jews a greater amount of independence than they had enjoyed subsequently to the captivity. This continued, under the Asmonean princes, until the conquest of the country by the Romans; from which time, though nominally subject to a native prince, it was virtually a mere dependency, and little more than a province, of the Roman empire. Once again before this the city was recaptured by Antiochus Sidetes, during the reign of John Hyrcanus (cir. 135), when the city walls, which had been restored by Judas, were again levelled with the ground.

4. The capture of the city by Pompey is recorded by Strabo, and was the first considerable event that fixed the attention of the classical writers on the city (B.C. 63). He ascribes the intervention of Pompey to the disputes of the brothers Hyrcanus and Aristobulus, the sons of Alexander Jannæus, who first assumed regal power. He states that the conqueror levelled the fortifications when he had taken the city, which he did by filling up an enormous fosse which defended the Temple on the north side. The particulars of the siege are more fully given by Josephus, who states that Pompey entered the Holy of Holies, but abstained from the sacred treasures of the Temple, which were plundered by Crassus on his way to Parthia (B.C. 54). The struggle for power between Antigonus, the son of Aristobulus, and Herod, the son of Antipater, led to the sacking of the city by the Parthians, whose aid had been sought by the former (B.C. 40). Herod, having been appointed king by the senate, only

secured possession of his capital after a long siege, in which he was assisted by Sosius, Antony's lieutenant, and the Roman legionaries. Mention has been already made of the palace in the Upper City and the fortress Antonia, erected, or enlarged and beautified, by Herod. He also undertook to restore the Temple to a state of magnificence that should rival the glory of Solomon's; and a particular description is given of this work by the Jewish historian (*Ant.* xv. 11.) The erection of a theatre and circus, and the institution of quinquennial games in honour of the emperor, went far to conform his city to a pagan capital. On the death of Herod and the banishment of his son Archelaus, Judæa was reduced to a Roman province, within the prefecture of Syria, and subject to a subordinate governor, to whom was intrusted the power of life and death. His ordinary residence at Jerusalem was the fortress Antonia; but Caesarea now shared with Jerusalem the dignity of a metropolis. Coponius was the first procurator (A. D. 7), under the prefect Cyrenius. The only permanent monument left by the procurators is the aqueduct of Pontius Pilate (A. D. 26—36), constructed with the sacred Corban, which he seized for that purpose. This aqueduct still exists, and conveys the water from the Pools of Solomon to the Mosk at Jerusalem (*Holy City*, vol. ii. pp. 498—501). The particulars of the siege by Titus, so fully detailed by Josephus, can only be briefly alluded to. It occupied nearly 100,000 men little short of five months, having been commenced on the 14th of Xanthicus (April), and terminated with the capture and conflagration of the Upper City on the 8th of Gorpeius (September). This is to be accounted for by the fact that, not only did each of the three walls, but also the Fortress and Temple, require to be taken in detail, so that the operations involved five distinct sieges. The general's camp was established close to the Psephin Tower, with one legion, the twelfth; the tenth was encamped near the summit of Mount Olivet: the fifth opposite to the Hippic Tower, two stadia distant from it. The first assault was made apparently between the towers Hippicus and Psephinus, and the outer wall was carried on the fifteenth day of the siege. This new wall of Agrippa was immediately demolished, and Titus encamped within the New City, on the traditional camping-ground of the Assyrians. Five days later, the second wall was carried at its northern quarter, but the Romans were repulsed, and only recaptured it after a stout resistance of three days. Four banks were then raised,—two against Antonia, and two against the northern wall of the Upper City. After seventeen days of incessant toil the Romans discovered that their banks had been undermined, and their engines were destroyed by fire. It was then resolved to surround the city with a wall, so as to form a complete blockade. The line of circumvallation, 39 furlongs in circuit, with thirteen redoubts equal to an additional 10 furlongs, was completed in three days. Four fresh banks were raised in twenty-one days, and the Antonia was carried two months after the occupation of the Lower City. Another month elapsed before they could succeed in gaining the Inner Sanctuary, when the Temple was accidentally fired by the Roman soldiers. The Upper City still held out. Two banks were next raised against its eastern wall over against the Temple. This occupied eighteen days; and the Upper City was at length carried, a month after the Inner Sanctuary.

This memorable siege has been thought worthy of special mention by Tacitus, and his lively abridgment, as it would appear, of Josephus's detailed narrative, must have served to raise his countrymen's ideas, both of the military prowess and of the powers of endurance of the Jews.

The city was wholly demolished except the three towers Hippicus, Phasaelus, and Mariamne, and so much of the western wall as would serve to protect the legion left there to garrison the place, and prevent any fresh insurrectionary movements among the Jews, who soon returned and occupied the ruins. The palace of Herod on Mount Sion was probably converted into a barrack for their accommodation, as it had been before used for the same purpose. (*Bell. Jud. vii. 1. § 1, ii. 15. § 5, 17. §§ 8, 9.*)

Sixty years after its destruction, Jerusalem was visited by the emperor Hadrian, who then conceived the idea of rebuilding the city, and left his friend and kinsman Aquila there to superintend the work, A. D. 130. (Epiphanius, *de Pond. et Mens.* §§ 14, 15.) He had intended to colonise it with Roman veterans, but his project was defeated or suspended by the outbreak of the revolt headed by Barcochebas, his son Rufus, and his grandson Romulus. The insurgents first occupied the capital, and attempted to rebuild the Temple: they were speedily dislodged, and then held out in Bethar for nearly three years. [BETHAR.] On the suppression of the revolt, the building of the city was proceeded with, and luxurious palaces, a theatre, and temples, with other public buildings, fitted it for a Roman population. The Chronicon Alexandrinum mentions

τις δύο θημόσια καὶ τὸ Διάτρον καὶ τὸ τρικάρων καὶ τὸ τετραθύμφον καὶ τὸ δωδεκάυλον τὸ πρὶν ἰσχυροῦμενον ἀναβασιῶν καὶ τὴν κώδραν. A temple of Jupiter Capitolinus, from whom the city derived its new name, occupied the site of the Temple, and a tetrastyle fane of Venus was raised over the site of the Holy Sepulchre. The ruined Temple and city furnished materials for these buildings. The city was divided into seven quarters (*ἄφοδοι*), each of which had its own warden (*ἀφοδοάρχης*). Part of Mount Sion was excluded from the city, as at present, and was "ploughed as a field." (*Micah*, iii. 12; St. Jerome, *Comment. in loc. Itinerarium Hierosol.* p. 592, ed. Wesseling.)

The history of Aelia Capitolina has been made the subject of distinct treatises by C. E. Deyling, "*Aeliae Capitolinae Origines et Historia*" (appended to his father's *Observationes Sacrae*, vol. v. p. 433, &c.), and by Dr. Münter, late Bishop of Copenhagen (translated by W. Wadden Turner, and published in Dr. Robinson's *Bibliotheca Sacra*, p. 393, &c.), who have collected all the scattered notices of it as a pagan city. Its coins also belong to this period, and extend from the reign of Hadrian to Severus. One of the former emperor (IMP. CAES. TRAIAN. HADRIANVS. AVG., which exhibits Jupiter in a tetrastyle temple, with the legend COL. AEL. CAP.) confirms the account of Dion Cassius (lxix. 12), that a temple to Jupiter was erected on the site of God's temple (Eckhel, *Doct. Num. Vet.* pars i. tom. iii. p. 443); while one of Antoninus (ANTONINVS. AVG. PIVS. P. F. TR. P. COS. III., representing Venus in a similar temple, with the legend C. A. C. or COL. AEL. CAP.) no less distinctly confirms the Christian tradition that a shrine of Venus was erected over the Sepulchre of our Lord. (Vaillant, *Numismata Aerea Imperat.* in Col. pt. i. p. 239; Eckhel, *l. c.* p. 442.)

Under the emperor Constantine, Jerusalem, which

had already become a favourite place of pilgrimage to the Christians, was furnished with new attractions by that emperor and his mother, and the erection of the Martyry of the Resurrection inaugurated a new æra of the Holy City, which now recovered its ancient name, after it had apparently fallen into complete oblivion among the government officers in Palaestine itself. (Euseb. *de Mart. Palaest.* cap. ii.) The erection of his church was commenced the year after the Council of Nicaea, and occupied ten years. It was dedicated on the tricennialia of the emperor, A. D. 336. (Euseb. *Vita Constantini*, iii. 30—40, iv. 40—47.) Under the emperor Julian, the city again became an object of interest to the pagans, and the account of the defeat of Julian's attempt to rebuild the Temple is preserved by Ammianus Marcellinus, an unexceptional witness (xxiii. 1: all the historical notices are collected by Bishop Warburton, in his work on the subject, entitled *Julian*.) In 451, the see of Jerusalem was erected into a patriarchate; and its subsequent history is chiefly occupied with the conflicting opinions of its incumbents on the subject of the heresies which troubled the church at that period. In the following century (cir. 532) the emperor Justinian emulated the zeal of his predecessor Constantine by the erection of churches and hospitals at Jerusalem, a complete account of which has been left by Procopius. (*De Aedificiis Justiniani*, v. 6.) In A. D. 614, the city with all its sacred places was desolated by the Persians under Chosroes II., when, according to the contemporary records, 90,000 Christians, of both sexes and of all ages, fell victims to the relentless fury of the Jews, who, to the number of 26,000, had followed the Persians from Galilee to Jerusalem to gratify their hereditary malice by the massacre of the Christians. The churches were immediately restored by Modestus; and the city was visited by Heraclius (A. D. 629) after his defeat of the Persians. Five years later (A. D. 634) it was invested by the Saracens, and, after a defence of four months, capitulated to the khalif Omar in person; since which time it has followed the vicissitudes of the various dynasties that have swayed the destinies of Western Asia.

It remains to add a few words concerning the modern city and its environs.

V. THE MODERN CITY.

El-Kode, the modern representative of its most ancient name Kadesbah, or Cadytis, "is surrounded by a high and strong cut-stone wall, built on the solid rock, loop-holed throughout, varying from 25 to 60 feet in height, having no ditch." It was built by the sultan Suliman (A. D. 1542), as is declared by many inscriptions on the wall and gates. It is in circuit about 2½ miles, and has four gates facing the four cardinal points. 1. The Jaffa Gate, on the west, called by the natives Bab-el-Hallil, i. e. the Hebron Gate. 2. The Damascus Gate, on the north, Bab-el-'Amûd, the Gate of the Column. 3. The St. Stephen's Gate, on the east, Bab-Sitti-Miryam, St. Mary's Gate. 4. The Sion Gate, on the south, Bab-en-Nebi Dâûd, the Gate of the Prophet David. A fifth gate, on the south, near the mouth of the Tyropoeon, is sometimes opened to facilitate the introduction of the water from a neighbouring well. A line drawn from the Jaffa Gate to the Mosk, along the course of the old wall, and another, cutting this at right angles, drawn from the Sion to the Damascus Gate, could divide the

city into the four quarters by which it is usually distinguished.

These four quarters are:—(1) The Armenian Quarter at the SW.; (2) the Jew's Quarter at the SE.,—both these being on Mount Sion; (3) the Christian Quarter at the NW.; (4) the Mahometan Quarter, occupying the remainder of the city on the west and north of the great Haram-es-Sherif, the noble Sanctuary, which represents the ancient Temple area. The Mosk, which occupies the grandest and once most venerated spot in the world, is, in its architectural design and proportions, as it was formerly in its details, worthy of its site. It was built for Abd-el Melik Ibn-Marwan, of the house of Ommiyah, the tenth khalif. It was commenced in A. D. 686, and completed in three years, and when the vicissitudes it has undergone within a space of nearly 1200 years are considered, it is perhaps rather a matter of astonishment that the fabric should have been preserved so entire than that the adornment should exhibit in parts marks of ruinous decay.

The Church of Justinian,—now the Mosk El-Aksa,—to the south of the same area, is also a conspicuous object in the modern city; and the Church of the Holy Sepulchre, with its appendages, occupies a considerable space to the west. The greater part of the remaining space is occupied with the Colleges or Hospitals of the Moslems, in the vicinity of the Mosks, and with the Monasteries of the several Christian communities, of which the Patriarchal Convent of St. Constantine, belonging to the Greeks, near the Church of the Holy Sepulchre, and that of the Armenians, dedicated to St. James, on the highest part of Mount Sion, are the most considerable.

The population of the modern city has been variously estimated, some accounts stating it as low as 10,000, others as high as 30,000. It may be safely assumed as about 12,000, of which number nearly half are Moslems, the other half being composed of Jews and Christians in about equal proportions. It is governed by a Turkish pasha, and is held by a small garrison. Most of the European nations are there represented by a consul.

VI. ENVIRONS.

A few sites of historical interest remain to be noticed in the environs of Jerusalem: as the valleys which environ the city have been sufficiently described at the commencement of the article, the mountains may here demand a few words.

The *Scopus*, which derived its name, as Josephus informs us, from the extensive view which it commanded of the surrounding country, is the high ground to the north of the city, beyond the Tombs of the Kings, 7 stadia from the city (*B. J.* ii. 19. § 4, v. 2. § 3), where both Cestius and Titus first encamped on their approach to the city (*H. cc.*): this range is now occupied by a village named *Sháphát*,—the Semitic equivalent to the Greek *σκῶπός*. On the east of the city is the Mount of Olives, extending along the whole length of its eastern wall, conspicuous with its three summits, of which the centre is the highest, and is crowned with a pile of buildings occupying the spot where Helena, the mother of Constantine, built a Basilica in commemoration of the Ascension of our Lord. (*Eusebius, Vita Constantini*, iii. 12, *Laudes*, § 9.) A little below the southern summit is a remarkable gallery of sepulchral chambers arranged in a semi-

circle concentric with a circular funnel-shaped hill 24 feet in diameter, with which it is connected by three passages. They are popularly called "the Tombs of the Prophets," but no satisfactory account has been given of these extensive excavations. (Plans are given by Schultz, Krafft, and Tobler, in the works referred to below.) Dr. Schultz was inclined to identify this with the rock *νεκρωτῆσες*, mentioned by Josephus in his account of the Wall of Circumvallation (*B. J.* v. 12), which he supposes to be a translation of the Latin Columbarium. (See *Dict. Ant.* art. *Funus*, p. 561, b.)

In the bed of the Valley of Jehoshaphat, immediately beneath the centre summit of Mount Olivet, where the dry bed of the brook Kedron is spanned by a bridge, is the *Garden of Gethsemane*, with its eight venerable olive-trees protected by a stone wall; and close by is a subterranean church, in which is shown the reputed tomb of the Virgin, who, however, according to an ancient tradition, countenanced by the Council of Ephesus (A. D. 431), died and was buried in that city. (*Labbe, Concilia*, tom. iii. col. 573.)

A little to the south of this, still in the bed of the valley, are two remarkable monolithic sepulchral monuments, ascribed to Absalom and Zechariah, exhibiting in their sculptured ornaments a mixture of Doric, Ionic, and perhaps Egyptian architecture, which may possibly indicate a change in the original design in conformity with later taste. Connected with these are two series of sepulchral chambers, one immediately behind the Pillar of Absalom, called by the name of *Jehoshaphat*; the other between the monoliths, named the *Cave of St. James*, which last is a pure specimen of the Doric order. (See *A General View in Holy City*, vol. ii. p. 449, and detailed plans, &c. in pp. 157, 158, with Professor Willis's description.)

To the south of Mount Olivet is another rocky eminence, to which tradition has assigned the name of the *Mount of Offence*, as "the hill before Jerusalem" where king Solomon erected altars for idolatrous worship (1 *Kings*, xi. 7). In the rocky base of this mount, overhanging the Kedron, is the rock-hewn village of Siloam, chiefly composed of sepulchral excavations, much resembling a Columbarium, and most probably the rock Peristerium of Josephus. Immediately below this village, on the opposite side of the valley, is the intermitting *Fountain of the Virgin*, at a considerable depth below the bed of the valley, with a descent of many steps hewn in the rock. Its supply of water is very scanty, and what is not drawn off here runs through the rocky ridge of Ophel, by an irregular passage, to the Pool of Siloam in the mouth of the Tyropoeon. This pool, which is mentioned in the New Testament (*St. John*, ix. 7, &c.), is now filled with earth and cultivated as a garden, a small tank with column built into its side serves the purpose of a pool, and represents the "quadriporticum" of the Bordeaux Pilgrim (A. D. 333), who also mentions "Alia piscina grandis foras." This was probably identical with Hezekiah's Pool "between the two walls" (*Is.* xxii. 11), as it certainly is with the "Pool of Siloam by the king's garden" in Nehemiah (iii. 15, ii. 14; comp. 2 *Kings*, xxv. 4. The arguments are fully stated in the *Holy City*, vol. ii. pp. 474—480. M. de Saulcy accepts the identification.) *The king's gardens* are still represented in a verdant spot, where the concurrence of the three valleys, Hinnom, Jehoshaphat, and Tyropoeon

forms a small plain, which is cultivated by the villagers of Siloam.

In the mouth of the southern valley which forms the continuation of these three valleys towards the Dead Sea, is a deep well, variously called the *Well of Nehemiah*, of *Job*, or *Joab*; supposed to be identical with Enrogel, "the well of the spies," mentioned in the borders of Judah and Benjamin, and elsewhere (*Jos. xv. 7, xviii. 16; 2 Sam. xvii. 17; 1 Kings, i. 9*).

On the opposite side of the valley, over against the Mount of Offence, is another high rocky hill, facing Mount Sion, called the *Hill of Evil Council*, from a tradition that the house of Annas the high-priest, father-in-law to Caiaphas (*St. John, xviii. 13, 24*), once occupied this site. There is a curious coincidence with this in a notice of Josephus, who, in his account of the wall of circumvallation, mentions the monument of Ananus in this part (v. 12. § 2); which monument has lately been identified with an ancient rock-grave of a higher class,—the *Aceldama* of ecclesiastical tradition,—a little below the ruins on this hill; which is again attested to be "the Potter's Field," by a stratum of white clay, which is still worked. (*Schultz, Jerusalem, p. 39*.)

This grave is one of a series of sepulchres excavated in the lower part of this hill; among which are several bearing Greek inscriptions, of which all that is clearly intelligible are the words THC. ΑΠΙΑC. CΙΩΝ., indicating that they belonged to inhabitants or communities in Jerusalem. (See the inscriptions in Krafft, and the comments on his decipherments in the *Holy City, Memoir*, pp. 56—60).

Higher up the Valley of Hinnom is a large and very ancient pool, now called the Sultan's (*Birket-es-Sultan*), from the fact that it was repaired, and adorned with a handsome fountain, by Sultan Suliman Ibn-Seim, 1520—1566, the builder of the present city-wall. It is, however, not only mentioned in the medieval notices of the city, but is connected by Nehemiah with another antiquity in the vicinity, called *En-nebi David*. On Mount Sion, immediately above, and to the east of the pool, is a large and irregular mass of building, supposed by Christians, Jews, and Moslems, to contain the *Tomb of David*, and of his successors the kings of Judah. It has been said that M. de Saucy has attempted an elaborate proof of the identity of the Tombs of the Kings, at the head of the Valley of Jehoshaphat, with the *Tomb of David*. His theory is inadmissible; for it is clear, from the notices of Nehemiah, that the Sepulchres of David were not far distant from the Pool of "Siloah," close to "the pool that was made," and, consequently, on that part of Mount Sion where they are now shown. (*Nehem. ii. 16—19*.) The memory of David's tomb was still preserved until the destruction of Jerusalem (*Josephus, Ant. xiii. 8. § 4, xvi. 7. § 1; Acts, ii. 29*), and is noticed occasionally in the middle ages. (See *Holy City*, vol. ii. pp. 505—513.) In the same pile of buildings, now occupied by the Moslems, is shown the *Coenaculum* where our Lord is said to have instituted the Last Supper. Epiphanius mentions that this church was standing when Hadrian visited Jerusalem (*Ponul. et Mens. cap. xiv.*), and there St. Cyril delivered some of his catechetical lectures (*Catech. xvi. 4*). It was in this part of the Upper City that Titus spared the houses and city wall to form barracks for the soldiers of the garrison. (*Vide sup.*)

Above the Pool of the Sultan, the *Aqueduct of Pontius Pilate*, already mentioned, crosses the Valley

of Hinnom on nine low arches; and, being carried along the side of Mount Sion, crosses the Tyropoeon by the causeway into the Haran. The water is conveyed from Etham, or the Pools of Solomon, about two miles south of Bethlehem. (*Josephus, B. J. ii. 9. § 4*.)

The mention of this aqueduct recalls a notice of Strabo, which has been perpetually illustrated in the history of the city; viz., that it was ἐντὸς μὲν εὐδρόν εκτὸς δὲ παρτελῶς διήφρον . . . αὐτὸ μὲν εὐδρόν, τὴν δὲ κύκλῳ χώραν ἔχον λυπρὰν καὶ ἄνυδρον. (xvi. p. 723.) Whence this abundant supply was derived it is extremely difficult to imagine, as, of course, the aqueduct just mentioned would be immediately cut off in case of siege; and, without this, the inhabitants of the modern city are almost entirely dependent on rain-water. But the accounts of the various sieges, and the other historical notices, as well as existing remains, all testify to the fact that there was a copious source of living water introduced into the city from without, by extensive subterranean aqueducts. The subject requires, and would repay, a more accurate and careful investigation. (See *Holy City*, vol. ii. p. 453—505.)

Besides the other authorities cited or referred to in the course of this article, the principal modern sources for the topography of Jerusalem are the following:—Dr. Robinson's *Biblical Researches*, vols. i. and ii.; Williams's *Holy City*; Dr. Wilson's *Lands of the Bible*; Dr. E. G. Schultz, *Jerusalem*; W. Krafft, *Die Topographie Jerusalems*; Carl Ritter, *Die Erdkunde von Asien, &c., Palastina*, Berlin, 1852, pp. 297—508; Dr. Titus Tobler, *Golgotha*, 1851; *Die Siloahquelle und die Oelberg*, 1852; *Denksblätter aus Jerusalem*, 1853; F. de Saucy, *Voyage autour de la Mer Morte*, tom. 2. [G. W.]



COINS OF AELIA CAPITOLINA (JERUSALEM).

IESPUS. [JACCETANI.]

JEZREEL. [ESDIHARLA.]

IGILGILI (Ἰγίλιλι, Ptol.: *Jijeli*), a sea-port of Mauretania Caesariensis, on the Sinus Numidicus, made a Roman colony by Augustus. It stands on a headland, on the E. side of which a natural roadstead is formed by a reef of rocks running parallel to the shore; and it was probably in ancient times the emporium of the surrounding country. (*Itin. Ant. p. 18; Plin. v. 2. s. 1; Ptol. iv. 2. § 11; Ammian. Marc. xxix. 5; Tab. Pent.; Shaw, Travels, p. 45; Barth, Wanderungen, &c., p. 66*.) [P.S.]

IGILIUM (*Giglio*), an island off the coast of

Etruria, directly opposite to the Mons Argentarius and the port of Cosa. It is, next to Ilva, the most considerable of the islands near the coast of Etruria, being 6 miles long by about 3 in breadth, and consists of a group of mountains of considerable elevation. Hence Rutilius speaks of its "silvosa cacumina." (*Itin.* i. 325.) From that author we learn that, when Rome was taken by Alaric (A. D. 410), a number of fugitives from the city took refuge in Igilium, the insular position of which afforded them complete security. Caesar also mentions it, during the Civil War, in conjunction with the neighbouring port of Cosa, as furnishing a few vessels to Domitius, with which that general sailed for Massilia. (*Caes. B. C.* i. 34; *Plin.* iii. 6. s. 12; *Mela*, ii. 7. § 19.) It is evident, therefore, that it was inhabited in ancient as well as modern times. [E. H. B.]

IGLETES, IGNETES. [HISPANIA.]

IGULLIÖNES, in European Sarmatia, mentioned by Ptolemy as lying between the Stavani and Coistoboci, and to the east of the Venedi (iii. 5. § 21). Now the Stavani lay south of the Galindae and Sudini, populations of which the locality is known to be that of the Galinditae and Sudovitae of the middle ages, i. e. the parts about the *Spirding-see* in East Prussia. This would place the Igulliones in the southern part of *Lithuania*, or in parts of *Grodno*, *Podolia*, and *Volhynia*, in the country of the *Jazwingsi* of the thirteenth century, — there or thereabouts. Zeus has allowed himself to consider some such form as *Ἰρρυγιῶνες* as the truer reading; and, so doing, identifies the names, as well as the localities, of the two populations (*Ἰρρυγιῶν, Jacwing*), — the varieties of form being very numerous. The *Jacwings* were *Lithuanians* — Lithuanians as opposed to *Slavonians*; and in this lies their ethnological importance, inasmuch as the southward extension of that branch of the Sarmatian stock is undetermined. (See Zeus, s. v. *Jazwingsi*.) [R. G. L.]

IGUVIUM (*Ἰγυῖον*: *Eth.* Iguvius: *Gubbio*), an ancient and important town of Umbria, situated on the W. slope of the Apennines, but not far from their central ridge, and on the left of the Via Flaminia. Its existence as an ancient Umbrian city is sufficiently attested by its coins, as well as by a remarkable monument presently to be noticed; but we find no mention of it in history previous to the period of its subjection to Rome, and we only learn incidentally from Cicero that it enjoyed the privileged condition of a "foederata civitas," and that the terms of its treaty were of a highly favourable character. (*Cic. pro Balb.* 20, where the reading of the older editions, "Fulginatium," is certainly erroneous: see Orelli, *ad loc.*) The first mention of its name occurs in Livy (xlv. 43, where there is no doubt we should read Iguvium for "Igiturviium") as the place selected by the Roman senate for the confinement of the Illyrian king Gentius and his sons, when the people of Spolegium refused to receive them. Its natural strength of position, which was evidently the cause of its selection on this occasion, led also to its bearing a conspicuous part in the beginning of the civil war between Caesar and Pompey, when it was occupied by the praetor Minucius Thermus with five cohorts; but on the approach of Curio with three cohorts, Thermus, who was apprehensive of a revolt of the citizens, abandoned the town without resistance. (*Caes. B. C.* i. 12; *Cic. ad Att.* vii. 13, b.) Under the Roman dominion Iguvium seems to have lapsed into the condition of an ordinary municipal town: we find it noticed in an inscription as

one of the "xv. populi Umbriae" (Orell. *Inscr.* 98), as well as by Pliny and Ptolemy (*Plin.* iii. 14. s. 19; *Ptol.* iii. 1. § 53), and it is probable that in Strabo also we should read *Ἰγυῖον* for the corrupt name *Ἰτρούπων* of the MSS. and earlier editions. (*Strab.* v. p. 227; *Cluver. Ital.* p. 626.) But its secluded position in the mountains, and at a distance of some miles from the line of the Via Flaminia, was probably unfavourable to its prosperity, and it does not seem to have been a place of much importance. Silius Italicus speaks of it as very subject to fogs (viii. 459). It early became the see of a bishop, and retained its episcopal rank throughout the middle ages, when it rose to be a place of considerably more importance than it had enjoyed under the Roman empire.

The modern city of *Gubbio* contains no ruins of ancient date; but about 8 miles to the E. of it, at a place now called *La Schieggia*, on the line of the ancient Flaminian Way, and just at the highest point of the pass by which it crosses the main ridge of the Apennines, some vestiges of an ancient temple are still visible, which are supposed with good reason to be those of the temple of Jupiter Apenninus. This is represented in the *Tabula Peutingeriana* as existing at the highest point of the pass, and is noticed also by Claudian in describing the progress of Honorius along the Flaminian Way. (*Claudian, de VI. Cons. Hon.* 504; *Tab. Peut.*) The oracle consulted by the emperor Claudius "in Apennino" (*Treb. Poll. Claud.* 10) may perhaps have reference to the same spot. Many bronze idols and other small objects of antiquity have been found near the ruins in question; but a far more important discovery, made on the same site in 1444, was that of the celebrated tables of bronze, commonly known as the *Tabulae Eugubinae*, which are still preserved in the city of *Gubbio*. These tables, which are seven in number, contain long inscriptions, four of which are in Etruscan characters, two in Latin, and one partially in Etruscan and partially in Latin characters; but the *language* is in all cases apparently the same, and is wholly distinct from that of the genuine Etruscan monuments on the one hand, as well as from Latin on the other, though exhibiting strong traces of affinity with the older Latin forms, as well as with the existing remains of the *Oscan* dialects. There can be no doubt that the language which we here find is that of the Umbrians themselves, who are represented by all ancient writers as nationally distinct both from the Etruscans and the Sabellian races. The ethnological and linguistic inferences from these important monuments will be more fully considered under the article *UMBRIA*. It is only of late years that they have been investigated with care; early antiquaries having formed the most extravagant theories as to their meaning: Lanzi had the merit of first pointing out that they evidently related only to certain sacrificial and other religious rites to be celebrated at the temple of Jupiter by the Iguvians themselves and some neighbouring communities. The interpretation has since been carried out, as far as our imperfect knowledge will permit, by Lepsius, Grotefend, and still more recently in the elaborate work of Aufrecht and Kirchhoff. (*Lanzi, Saggio di Lingua Etrusca*, vol. iii. pp. 657—768; *Lepsius, de Tabulis Eugubinis*, 1833; *Inscriptiones Umbricae et Oscanae*, Lips. 1841; Grotefend, *Rudimenta Linguae Umbricae*, Hannov. 1835—1839; Aufrecht u. Kirchhoff, *Die Umbrischen Sprachdenkmäler*, 4to. Berlin, 1849.) In the still im-

fect state of our knowledge of the inscriptions in question, it is somewhat hazardous to draw from them positive conclusions as to proper names; but it seems that we may fairly infer the mention of several small towns or communities in the immediate neighbourhood of Iguvium. These were, however, in all probability not independent communities, but *pagi*, or villages dependent upon Iguvium itself. Of this description were: Akerunia or Accerronia (probably answering to the Latin Aquilonia), Clavernia (in *st.* Clavenna), Curia or Cureia, Casilum, Juviscum, Museia, Pierium (?), Tarsina, and Trebla or Trepla. The last of these evidently corresponds to the Latin name Trebia or Trebula, and may refer to the Umbrian town of that name: the Curiaei of the inscription are evidently the same with the Curiates of Pliny, mentioned by him among the extinct communities of Umbria (Plin. iii. 14. s. 19); while the names of Museia and Casilum are said to be still retained by two villages called *Museia* and *Casilo* in the immediate neighbourhood of *Gubbio*. *Chiaserna*, another neighbouring village, is perhaps the Clavernia of the Tables.

The coins of Iguvium, which are of bronze, and of large size (so that they must be anterior to the reduction of the Italian *As*), have the legend IKVVINI, which is probably the original form of the name, and is found in the Tables, though we here meet also with the softened and probably later form "Iovina," or "Ioviba." [E. H. B.]

ILA, in Scotland, mentioned by Ptolemy (ii. 3. § 5) as the first river south of the Berubium Promontorium = *Firth of Dornoch*. [R. G. L.]

ILARAUGATAE. [HISPANIA; ILERGETES.]

ILABGURIS. [CARPETANI.]

ILARGUS, a river of Rhaetia Secunda, flowing from west to east, and emptying itself into the Danube. (Pedo Albinov. *Eleg. ad Liv.* 386, where the common reading is Itargus; others read Isargus, and regard it as the same as the river Atagis (*Arayis*) mentioned by Strabo, iv. p. 207, with Grækur's note, vol. i. p. 356.) It would, however, appear that Ilargus and Isargus were two different rivers, since in later writers we find, with a slight change, a river Iliara (*Vita S. Magni*, 18), answering to the modern *Iller*, and another, *Ysarche* (Act. & Cassiani, ap. Reuch. *Annal. Sabion.* iv. 7), the modern *Eisack*, which flows in a southern direction, and empties itself into the Athesis. [L. S.]

ILATTIA (*Ilavria*, Polyb. ap. Steph. B. s. v.), a town of Crete, which is probably the same as the *ELATUS* of Pliny (iv. 12). Some editions read *Clatus*, incorrectly classed by him among the inland towns. (Höck, *Kreta*, vol. i. p. 432.) [E. B. J.]

ILDUM. [EDETANL.]

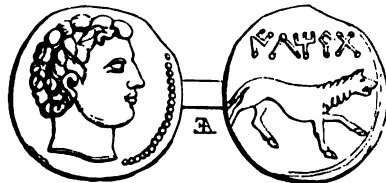
ILEL. [HERMIONE.]

ILEOSCA. [OSCA.]

ILERCAONES (*Ilapkadones*, Ptol. ii. 6. §§ 16, 64; *Ilercaonenses*, Liv. xxii. 21; *Illurgavonenses*, *Caes. B. C.* i. 60: in this, as in so many other Spanish names, the *c* and *g* are interchangeable), a people of Hispania Tarraconensis, occupying that portion of the sea-coast of EDETANIA which lay between the rivers UDUBA and IBERUS. Their exact boundaries appear to have been a little to the N. of each of these rivers. They possessed the town of *Dertosa* (*Tortosa*), on the left bank of the Iberus, and it was their chief city. [DERTOSA.] Their other towns, according to Ptolemy, were: — ADEBA (*Αδβα*: *Amposta*?), TIARULLA (*Τιαρουλία*: *Tari Julienses*, ap. Plin. iii. 3. s. 4: *Trayguera*),

BISCARGIS (*Βισκαργίς*: *Biscargitani* civ. Rom., Plin.: *Berrus*), SIGARRA (*Σιγαρρα*: *Segarra*, *Marca, Hisp.* ii. 8), CARTHAGO VETUS (*Καρχηδών παλαιά*: *Carta Vieja*, *Marca, ibid.*), and THEAVA (*Θεαία*). Ukert also assigns to them, on the N. of the Iberus, TRAJA CAPITA, OLEASTRUM, TARRACO, and other places, which seem clearly to have belonged to the COSETANI. The name of their country, ILERCAVONIA, occurs on the coins of their city IBERA. [P. S.]

ILERDA (*Ιλέρδα*, and rarely *ΕΙλέρδα*: *Hilerda*, *Auson. Epist.* xxv. 59: *Eth. 'Ιλερδία*, *Ilerdenses*: *Lerida*), the chief city of the ILERGETES, in Hispania Tarraconensis, is a place of considerable importance, historically as well as geographically. It stood upon an eminence, on the right (W.) bank of the river SICORIS (*Segre*), the principal tributary of the *Ebro*, and some distance above its confluence with the CINGA (*Cinca*); thus commanding the country between those rivers, as well as the great road from Tarraco to the NW. of Spain, which here crossed the Sicoris. (*Itin. Ant.* pp. 391, 452.) Its situation (*propter ipsius loci opportunitatem*, *Caes. B. C.* i. 38) induced the legates of Pompey in Spain to make it the key of their defence against Caesar, in the first year of the Civil War (B. C. 49). Afranius and Petreius threw themselves into the place with five legions; and their siege by Caesar himself, as narrated in his own words, forms one of the most interesting passages of military history. The resources exhibited by the great general, in a contest where the formation of the district and the very elements of nature seemed in league with his enemies, have been compared to those displayed by the great Duke before *Badajoz*; but no epitome can do justice to the campaign. It ended by the capitulation of Afranius and Petreius, who were conquered as much by Caesar's generosity as by his strategy. (*Caes. B. C.* i. 38, et seq.; *Flor.* iv. 12; *Appian.* B. C. ii. 42; *Vell. Pat.* ii. 42; *Suet. Caes.* 34; *Lucan. Pharsal.* iv. 11, 144.) Under the empire, Ilerda was a very flourishing city, and a municipium. It had a fine stone bridge over the Sicoris, on the foundations of which the existing bridge is built. In the time of Ausonius the city had fallen into decay; but it rose again into importance in the middle ages. (*Strab.* iii. p. 161; *Horat. Epist.* i. 20. 13; *coins, ap. Florez, Med.* ii. pp. 451, 646, iii. p. 73; *Mionnet*, vol. i. p. 44, *Suppl.* vol. i. p. 89; *Sestini*, pp. 161, 166; *Eckhel*, vol. i. p. 51.) [P. S.]



COIN OF ILERDA.

ILERGETES (*Ιλεργήτες*, Ptol. ii. 6. § 68; *Liv.* xxi. 23, 61, xxii. 22; *Plin.* iii. 3. s. 4; *Ιλουργήτες*, *Polyb.* iii. 35) or ILE'RGETAE (*Ιλεργήται*, *Strab.* iii. p. 161: doubtless the *Ιλαραυγίται* of *Hecataeus, ap. Steph. B. s. v.*), a people of Hispania Tarraconensis, extending on the N. of the Iberus (*Ebro*) from the river GALLICUS (*Gallego*) to both banks of the SICORIS (*Segre*), and as far E. as the RUBRICATUS (*Llobregat*); and having for neighbours the

EDETANI and CELTIBERI on the S., the VASCONES on the W., on the N. and NE. the small peoples at the foot of the Pyrenees, as the JACCETANI, CASTELLANI, AUSETANI, and CERRETANI, and on the SE. the COSETANI. Besides ILERDA, their chief cities were:—the colony of CELSA (*Velilla*, near *Xelsa*), OSCA (*Iluca*), famous in the story of Sertorius; and ATHANAGIA, which Livy (xxi. 61) makes their capital, but which no other writer names. On the great road from Italy into the N. of Spain, reckoning from Tarraco, stood ILERDA, 62 M. P.; TOLOUS, 32 M. P., in the conventus of Caesaraugusta, and with the civitas Romana (Plin.); PERTUSA, 18 M. P. (*Pertusa*, on the *Alcanadre*); OSCA, 19 M. P., whence it was 46 M. P. to Caesaraugusta (*Itin. Ant.* p. 391).

On a loop of the same road, starting from Caesaraugusta, were:—GALLICUM, 15 M. P., on the river Gallicus (*Zunra*, on the *Gallego*); BORTINAE, 18 M. P. (*Bourliva*, Ptol.: *Torinos*); OSCA, 12 M. P.; CAUS, 29 M. P.; MENDICULEIA, 19 M. P. (probably *Monzon*); ILERDA, 22 M. P. (*Itin. Ant.* pp. 451, 452). On the road from Caesaraugusta, up the valley of the Gallicus, to Benearnum (*Orthes*) in Gallia, were, FORUM GALLORUM, 30 M. P. (*Gurrea*), and EBELLINUM, 22 M. P. (*Beilo*), whence it was 24 M. P. to the summit of the pass over the Pyrenees (*Itin. Ant.* p. 452). Besides these places, Ptolemy mentions BERGUSIA *Βεργουσία*: *Balaguer*), on the Sicoris; BERGIDUM (*Βεργιδιον*); ERGA (*Εργα*); SUCCORA (*Σουκκόρα*); GALLICA FLAVIA (*Γάλλικα Φλαυία*: *Fraga* ?); and ORGIA (*Οργία*, prob. *Orgagna*), a name also found on coins (Sestini, *Med. Esp.* p. 99), while the same coins bear the name of AERONES, and inscriptions found near the Sicoris have AERONENSIS and JESSONENSIS (Muratori, *Nov. Thes.* p. 1021, Nos. 2, 3; Spon, *Misc. Erud. Ant.* p. 188), with which the GESSORIKENSES of Pliny may perhaps have some connection. BERSICAL is mentioned on coins (Sestini, p. 107), and OCTOGESA (prob. *La Granja*, at the confluence of the *Segre* and the *Ebro*) by Caesar (*B. C.* i. 61; Ukert, vol. ii. pt. 1. pp. 450—453). [P. S.]

ILESIUM. [EILESIUM.]

ILICI or IL'ICI (*Itin. Ant.* p. 401; 'Ιλιεύς ἢ 'Ιλικίς, Ptol. ii. 6. § 62: *Elche*), an inland city of the Contestani, but near the coast, on which it had a port ('Ιλικιανὸς λιμὴν, Ptol. l. c. § 14), lying just in the middle of the bay formed by the Pr. Saturni and Dianium, which was called Illicitanus Sinus. The city itself stood at the distance of 52 M. P. from Carthago Nova, on the great road to Tarraco (*Itin. Ant.* p. 401), and was a *Colonia immunita*, with the *jus Italicum* (Plin. iii. 3. s. 4; Paulus, *Dig.* viii. *de Cens.*). Its coins are extant of the period of the empire (Florez, *Med. de Esp.* vol. ii. p. 458; Sestini, p. 166; Mionnet, vol. i. p. 45, Suppl. vol. i. p. 90; Eckhel, vol. i. p. 51). Pliny adds to his mention of the place: *in eam contribuntur Icositani*. (Ukert, vol. ii. pt. 1. pp. 402, 403.) [P. S.]

ILLENSES ('Ιλιεῖς, Paus.), a people of the interior of Sardinia, who appear to have been one of the most considerable of the mountain tribes in that island. Mela calls them "antiquissimi in ea populorum," and Pliny also mentions them among the "celeberrimi populorum" of Sardinia. (Mel. ii. 7. § 19; Plin. iii. 7. s. 13.) Pausanias, who terms them 'Ιλιεῖς, distinctly ascribes to them a Trojan origin, and derives them from a portion of the com-

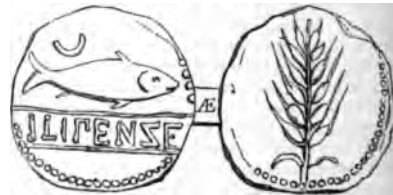
panions of Aeneas, who settled in the island, and remained there in quiet until they were compelled by the Africans, who subsequently occupied the coasts of Sardinia, to take refuge in the more rugged and inaccessible mountain districts of the interior. (Paus. x. 17. § 7.) This tale has evidently originated in the resemblance of the name of Ilenses, in the form which the Romans gave it, to that of the Trojans; and the latter part of the story was invented to account for the apparent anomaly of a people that had come by sea dwelling in the interior of the island. What the native name of the Ilenses was, we know not, and we are wholly in the dark as to their real origin or ethnical affinities: but their existence as one of the most considerable tribes of the interior at the period of the Roman conquest, is well ascertained; and they are repeatedly mentioned by Livy as contending against the supremacy of Rome. Their first insurrection, in B. C. 181, was repressed, rather than put down, by the praetor M. Pinarius; and in B. C. 178, the Ilenses and Balari, in conjunction, laid waste all the more fertile and settled parts of the island; and were even able to meet the consul Ti. Sempronius Gracchus in a pitched battle, in which, however, they were defeated with heavy loss. In the course of the following year they appear to have been reduced to complete submission; and their name is not again mentioned in history. (Liv. xl. 19, 34, xli. 6, 12, 17.)

The situation and limits of the territory occupied by the Ilenses, cannot be determined: but we find them associated with the Balari and Corsi, as inhabiting the central and mountainous districts of the island. Their name is not found in Ptolemy, though he gives a long list of the tribes of the interior.

Many writers have identified the Ilenses with the Iolaenses or Iolai, who are also placed in the interior of Sardinia; and it is not improbable that they were really the same people, but ancient authors certainly make a distinction between the two. [E. H. B.]

ILIGA. [HELICE.]

ILIPA. 1. ('Ιλιπα, Strab. iii. pp. 141, seq.; 'Ιαλιπα ἢ Λαῖνα μεγίστη, Ptol. ii. 4. § 13; Ilipa cognomine Illa, Plin. iii. 1. s. 3, according to the corrupt reading which Sillig's last edition retains for want of a better: some give the epithet in the form *Ilpa*: Harduin reads *Ilia*, on the authority of an inscription, which is almost certainly spurious, *ap.* Gruter, pp. 351, 305, and Muratori, p. 1009), a city of the Turdetani, in Hispania Baetica, belonging to the conventus of Hispalis. It stood upon the right bank of the Baetis (*Guadalquivir*), 700 stadia from its mouth, at the point up to which the river was navigable for vessels of small burthen, and where the tides were no longer discernible. [BAETIS.] On this and other grounds it has been identified with the Roman ruins near *Peñaflor*. There were great silver mines in its neighbourhood. (Strab. l. c., and pp. 174, 175; Plin. l. c.: *Itin. Ant.* p. 411; Liv. xxxv. 1; Florez, *Esp. S.* vol. vii.



COIN OF ILIPA.

222, vol. ix. p. 24, vol. xii. p. 52; Morales, *latiq.* p. 88; Mentelle, *Esp. Anc.* p. 243; Coins p. Florez, *Med. de Esp.* vol. ii. p. 468, vol. iii. p. 79; Mionnet, vol. i. p. 15, Suppl. vol. i. p. 28; Eckhel, vol. i. p. 22; Ukert, vol. ii. pt. 1. p. 374.)

2. [ILIPLA.]

ILIPLA (Coins; ILIPA, *Itin. Ant.* p. 432; probably the Ἰλιπύλα of Ptol. ii. 4. § 12; Nieble), a city of the Turdetani, in the W. of Hispania Baetica, on the high road from Hispalis to the mouth of the Anas. (Caro, *Antiq. Hisp.* iii. 81; Coins ap. Florez, *Med.* vol. ii. p. 471; Mionnet, vol. i. p. 16, Suppl. vol. i. p. 29; Sestini, p. 53; Eckhel, vol. i. p. 22.)

[P. S.]

ILIPULA. 1. Surnamed LAUS by Pliny (iii. 1. a. 3), and ΜΑΘΝΑ by Ptolemy (Ἰαλιπούλα μεγάλη, ii. 4. § 12), a city of the Turduli, in Baetica, between the Baetis and the coast, perhaps *Loza*. (Ukert, vol. ii. pt. 1. p. 363.)

2. MIXOR (prob. *Olcera* or *Lepe di Ronda*, near *Carrasca*), a tributary town of the Turdetani, in Hispania Baetica, belonging to the conventus of Hispalis. (Plin. iii. 1. a. 3; Sestini, *Med. Esp.* p. 54.)

[P. S.]

ILIPULA MONS (Ἰαλιπούλα), a range of mountains in Baetica, S. of the Baetis, mentioned only by Ptolemy (ii. 4. § 15), and supposed by some to be the *Sierra Nevada*, by others the *Sierra de Alhama* or the *Alpujarras*.

[P. S.]

ILISSUS. [ATTICA, p. 323, a.]

ILISTRA (Ἰλιστρα: *Ilistra*), a town in Lyconia, on the road from Laranda to Isaura, which is still in existence. (Hierocel. p. 675; *Concil. Ephes.* p. 534; *Concil. Chalced.* p. 674; Hamilton, *Resarches*, vol. ii. p. 324; Leake, *Asia Minor*, p. 102.)

[L. S.]

ILITHYIA (Ἰλιθυσία πόλις, Strab. xviii. p. 817; Ἰλιθυσία, Ptol. iv. 5. § 73), a town of the Egyptian Heptanomis, 30 miles N.E. of Apollinopolis Magna. It was situated on the eastern bank of the Nile, in lat. 25° 3' N. According to Plutarch (*Isis et Osir.* c. 73), Ilithyia contained a temple dedicated to Bubastis, to whom, as to the Taurian Artemis, human victims were, even at a comparatively recent period, sacrificed. A bas-relief (Minutoi, p. 394, seq.) discovered in the temple of Bubastis at *EL-Kab*, representing such a sacrifice, seems to confirm Plutarch's statement. The practice of human sacrifice among the Egyptians is, indeed, called in question by Herodotus (ii. 45); yet that it once prevailed among them is rendered probable by Manetho's statement of a king named Amosis having abolished the custom and substituted a waxen image for the human victim. (Porphyr. *de Abstinent.* ii. p. 223; Euseb. *Præp. Evang.* iv. 16; comp. Ovid, *Fast.* v. 621.) The singularity in Plutarch's story is the recent date of the imputed sacrifices.

[W. B. D.]

ILITURGIS. [ILITURGIS.]

ILIUM, I'LIOS (Ἰλιον, ἡ Ἰλιος: *Εἰθ. Ἰλιεύς*, f. *Ἰλιεύς*), sometimes also called ΤΡΟΙΑ (*Τροία*), whence the inhabitants are commonly called *Τροίαις*, and in the Latin writers *Troiani*. The existence of this city, to which we commonly give the name of *Troy*, cannot be doubted any more than the simple fact of the Trojan War, which was believed to have ended with the capture and destruction of the city, after a war of ten years, B. C. 1184. *Troy* was the principal city of the country called *Troas*. As the city has been the subject of curious inquiry, both in ancient and modern times, it will be necessary, in the first instance, to collect and analyse the statements of the ancient writers; and to follow up this discus-

sion by an account of the investigations of modern travellers and scholars to identify the site of the famous city. Our most ancient authority are the Homeric poems; but we must at the very outset remark, that we cannot look upon the poet in every respect as a careful and accurate topographer; but that, admitting his general accuracy, there may yet be points on which he cannot be taken to account as if it had been his professed object to communicate information on the topography of *Troy*.

The city of Ilium was situated on a rising ground, somewhat above the plain between the rivers Scamander and Simois, at a distance, as Strabo asserts, of 42 stadia from the coast of the Hellespont. (Hom. *Il.* xx. 216, fol.; Strab. xiii. p. 596.) That it was not quite in the plain is clear from the epithets *ἡγεμόεσσα*, *αἰπεινή*, and *ὄφρυόεσσα*. Behind it, on the south-east, there rose a hill, forming a branch of Mount Ida, surmounted by the acropolis, called Pergamum (τὸ Πέργαμον, Hom. *Il.* iv. 508, vi. 512; also τὰ Πέργαμα, Soph. *Phil.* 347, 353, 611; or, ἡ Πέργαμος, Hom. *Il.* v. 446, 460.) This fortified acropolis contained not only all the temples of the gods (*Il.* iv. 508, v. 447, 512, vi. 88, 257, xxii. 172, &c.), but also the palaces of Priam and his sons, Hector and Paris (*Il.* vi. 317, 370, 512, vii. 345). The city must have had many gates, as may be inferred from the expression *πᾶσαι πύλαι* (*Il.* ii. 809, and elsewhere), but only one is mentioned by name, viz., the *Σκαυαὶ πύλαι*, which led to the camp of the Greeks, and must accordingly have been on the north-west part of the city, that is, the part just opposite the acropolis (*Il.* iii. 145, 149, 263, vi. 306, 392, xvi. 712, &c.). The origin of this name of the "left gate" is unknown, though it may possibly have reference to the manner in which the signs in the heavens were observed; for, during this process, the priest turned his face to the north, so that the north-west would be on his left hand. Certain minor objects alluded to in the *Iliad*, such as the tombs of Ilus, Aesyetes, and Myrine, the Scopie and Erincus, or the wild fig-tree, we ought probably not attempt to urge very strongly; we are, in fact, prevented from attributing much weight to them by the circumstance that the inhabitants of New Ilium, who believed that their town stood on the site of the ancient city, boasted that they could show close to their walls these doubtful vestiges of antiquity. (Strab. xiii. p. 599.) The walls of Ilium are described as lofty and strong, and as flanked with towers; they were fabled to have been built by Apollo and Poseidon (*Il.* i. 129, ii. 113, 288, iii. 153, 384, 386, vii. 452, viii. 519). These are the only points of the topography of Ilium derivable from the Homeric poems. The city was destroyed, according to the common tradition, as already remarked, about B. C. 1184; but afterwards we hear of a new Ilium, though we are not informed when and on what site it was built. Herodotus (vii. 42) relates that Xerxes, before invading Greece, offered sacrifices to Athena at Pergamum, the ancient acropolis of Priam; but this does not quite justify the inference that the new town of Ilium was then already in existence, and all that we can conclude from this passage is, that the people at that time entertained no doubt as to the sites of the ancient city and its acropolis. Strabo (xiii. p. 601) states that Ilium was restored during the last dynasty of the Lydian kings; that is, before the subjugation of Western Asia by the Persians: and both Xenophon (*Hellen.* i. 1. § 4) and Scylax (p. 35) seem to speak of Ilium as a town actually existing in their days.

It is also certain that in the time of Alexander New Ilium did exist, and was inhabited by Acoliains. (Demosth. c. *Aristocr.* p. 671; Arrian, *Anab.* i. 11. § 7; Strab. xiii. p. 593, foll.) This new town, which is distinguished by Strabo from the famous ancient city, was not more than 12 stadia, or less than two English miles, distant from the sea, and was built upon the spur of a projecting edge of Ida, separating the basins of the Scamander and Simois. It was at first a place of not much importance (Strab. xiii. pp. 593, 601), but increased in the course of time, and was successively extended and embellished by Alexander, Lysimachus, and Julius Caesar. During the Mithridatic War New Ilium was taken by Fimbria, in B. C. 85, on which occasion it suffered greatly. (Strab. xiii. p. 594; Appian, *Mithrid.* 53; Liv. *Epit.* lxxxiii.) It is said to have been once destroyed before that time, by one Charidemus (Plut. *Sertor.* 1.; Polyæn. iii. 14); but we neither know when this happened, nor who this Charidemus was. Sulla, however, favoured the town extremely, in consequence of which it rose, under the Roman dominion, to considerable prosperity, and enjoyed exemption from all taxes. (Plin. v. 33.) These were the advantages which the place owed to the tradition that it occupied the identical site of the ancient and holy city of Troy: for, it may here be observed, that no ancient author of Greece or Rome ever doubted the identity of the site of Old and New Ilium until the time of Demetrius of Scepsis, and Strabo, who adopted his views; and that, even afterwards, the popular belief among the people of Ilium itself, as well as throughout the world generally, remained as firmly established as if the criticism of Demetrius and Strabo had never been heard of. These critics were led to look for Old Ilium farther inland, because they considered the space between New Ilium and the coast far too small to have been the scene of all the great exploits described in the Iliad; and, although they are obliged to own that not a vestige of Old Ilium was to be seen anywhere, yet they assumed that it must have been situated about 42 stadia from the sea-coast. They accordingly fixed upon a spot which at the time bore the name of *Ἰλιέων κώμη*. This view, with its assumption of Old and New Ilium as two distinct places, does not in any way remove the difficulties which it is intended to remove; for the space will still be found far too narrow, not to mention that it demands of the poet what can be demanded only of a geographer or an historian. On these grounds we, in common with the general belief of all antiquity, which has also found able advocates among modern critics, assume that Old and New Ilium occupied the same site. The statements in the Iliad which appear irreconcilable with this view will disappear if we bear in mind that we have to do with an entirely legendary story, which is little concerned about geographical accuracy.

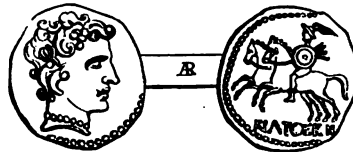
The site of New Ilium (according to our view, identical with that of Old Ilium) is acknowledged by all modern inquirers and travellers to be the spot covered with ruins now called *Kissarlık*, between the villages of *Kum-kioi*, *Kalli-fatih*, and *Tchiblak*, a little to the west of the last-mentioned place, and not far from the point where the Simois once joined the Scamander. Those who maintain that Old Ilium was situated in a different locality cannot, of course, be expected to agree in their opinions as to its actual site, it being impossible to fix upon any one spot agreeing in every particular with the poet's description. Respecting the nationality of the inhabitants

of Ilium, we shall have to speak in the article TROAS (Comp. Spohn, *de Agro Trojano*, Lipsiæ, 1814, 8vo. Rennell, *Observations on the Topography of the Plain of Troy*, London, 1814, 4to.; Choiseul-Gouffier *Voyage Pittoresque de la Grèce*, Paris, 1820, vol. ii. p. 177, foll.; Leake, *Asia Minor*, p. 275, foll.; Grote *Hist. of Greece*, vol. i. p. 436, foll.; Eckenbrecher *über die Lage des Homerischen Ilium*, Rhein. Mus. Neue Folge, vol. ii. pp. 1—49, where a very good plan of the district of Ilium is given. See also, Welcker *Kleine Schriften*, vol. ii. p. 1, foll.; C. Maclaren *Dissertation on the Topography of the Trojan War* Edinburgh, 1822; Mauduit, *Découvertes dans la Troïade*, &c., Paris & Londres, 1840.) [L. S.]



COIN OF ILLIUM.

ILLI'BERIS (*Ἰαλιβέρσις*, Ptol. ii. 4. § 11), or ILLI'BERI LIBERINI (Plin. iii. 1. s. 3), one of the chief cities of the Turduli, in Hispania Baetica, between the Baetis and the coast, is identified by inscriptions with *Granada*. It is probably the *Elibyrgæ* (*Ἐλιβύργη*) of Stephanus Byzantinus. (Inscr. ap. Gruter, p. 277, No. 3; Florez, *Esp. S.* vol. v. p. 4, vol. xii. p. 81; Mentelle, *Geogr. Comp. Esp. Mod.* p. 163; Coins ap. Florez, *Med.* vol. iii. p. 75; Mionnet, vol. i. p. 15, Suppl. vol. i. p. 28 Eckhel, vol. i. p. 22.) [P. S.]



COIN OF ILLIBERIS (IN SPAIN).

ILLI'BERIS or ILLIBERRIS (*Ἰαλιβέρσις*), a town in the country of the Sordones, or Sardones, or Sordi, in Gallia Aquitania. The first place that Hannibal came to after passing through the Eastern Pyrenees was Illiberis. (Liv. xxi. 24.) He must have passed by *Bellegarde*. Illiberis was near a small river Illiberis, which is south of another small stream, the Ruscino, which had also on it a town named Ruscina. (Strab. p. 182.) Mela (ii. 5) and Pliny (iii. 4) speak of Illiberis as having once been a great place, but in their time being decayed. The road in the Antonine Itin. from *Arelate* (*Arles*) through the Pyrenees to Juncaria passes from Ruscino (*Castel-Rousillon*) to Ad Centuriones, and omits Illiberis; but the Table places Illiberis between Ruscino and Ad Centenarium, which is the same place as the Ad Centuriones of the Itin. [CENTURIONES, AD.] Illiberis is *Elne*, on the river *Tech*.

Illiberis or Illiberris is an Iberian name. There is another place, Climberis, on the Gallic side of the Pyrenees, which has the same termination. [AUSCI.] It is said that *berri*, in the Basque, means "a town." The site of Illiberis is fixed at *Elne* by the Itins.; and we find an explanation of

the name *Elbe* in the fact that either the name of Illiberis was changed to Helena or Elena, or Helena was a camp or station near it. Constantus was murdered by Magnentius "not far from the Hispaniae, in a castrum named Helena." (Eutrop. x. 9.) Victor's Epitome (c. 41) describes Helena as a town very near to the Pyrenees; and Zosimus has the same (ii. 42; and Orosius, vii. 29). It is said by some writers that Helena was so named after the place was restored by Constantine's mother Helena, or by Constantine, or by some of his children; but the evidence of this is not given. The river of Illiberis is the *Ticinus* of Mela, and *Tecum* of Pliny, now the *Tock*. In the text of Ptolemy (ii. 10) the name of the river is written Illeria.

Some geographers have supposed Illiberis to be *Collivare*, near *Port Vendre*, which is a plain mistake. [G. L.]

ILLICI. [ILICI.]

ILLIPULA. [ILIPULA.]

ILLITURGIS, ILITURGIS, or ILITURGI (probably the *Ἰλιούργις* of Ptol. ii. 4. § 9, as well as the *Ἰλιούργια* of Polybius, *ap. Steph. B. s. c.*, and the *Ἰλιούργια* of Appian, *Hisp. 32: Eth. Illurgitani*), a considerable city of Hispania Baetica, situated on a steep rock on the N. side of the Baetis, on the road from Corduba to Castulo, 20 M. P. from the latter, and five days' march from Carthago Nova. In the Second Punic War it went over to the Romans, like its neighbours, Castulo and Mentesa, and endured two sieges by the Carthaginians, both of which were raised; but, upon the overthrow of the two Scipios, the people of Illiturgis and Castulo revolted to the Carthaginians, the former adding to their treason the crime of betraying and putting to death the Romans who had fled to them for refuge. At least such is the Roman version of their offence, for which a truly Roman vengeance was taken by Publius Scipio, B. C. 206. After a defence, such as might be expected when despair of mercy was added to national fortitude, the city was stormed and burnt over the slaughtered corpses of all its inhabitants, children and women as well as men. (Liv. xxiii. 49, xxiv. 41, xxvii. 17, 41, xxviii. 19, 20.) Ten years later it had recovered sufficiently to be again besieged by the Romans, and taken with the slaughter of all its adult male population. (Liv. xxxiv. 10.) Under the Roman empire it was a considerable city, with the surname of *FORUM JULIUM*. Its site is believed to have been in the neighbourhood of *Andujar*, where the church of S. Potenciana now stands. (*Itin. Ant.* p. 403; Plin. iii. l. s. 3; Priscian. vi. p. 682, *ed. Putsch*; Morales, *Antig.* p. 56, b.; Mentelle, *Esp. Mod.* p. 183; Laborde, *Itin.* vol. ii. p. 113; Florez, *Esp. S.* vol. xii. p. 369; Coins, *ap. Florez, Med. vol. iii.* p. 81; Mionnet, vol. i. p. 16; Sestini, p. 56; Eckhel, vol. i. p. 23; Ukert, vol. ii. pt. 1. p. 380.) [P. S.]

ILLURCO or ILURCO, a town in the W. part of Hispania Baetica, near *Pinos*, on the river *Cublae*. (*Inscr. ap. Gruter*, pp. 235, 406; Muratori, p. 1051, Nos. 2, 3; Florez, *Esp. S.* vol. xii. p. 98; Coins, *ap. Florez, Med. de Esp.* vol. ii. p. 472; Mionnet, vol. i. p. 17; Sestini, *Med. Esp.* p. 57; Eckhel, vol. i. p. 23.) [P. S.]

ILLURGAVONENSES. [ILURCAONES.]

ILLYRIA. [ILLYRICUM.]

ILLYRICUM (τὸ Ἰλλυρικόν: *Eth.* and *Adj.* Ἰλλυρίς, Ἰλλυρικὸς, Illyrius, Illyricus), the eastern coast of the Adriatic sea.

1 *The Name.*—The Greek name is ILLYRIS

(Ἰλλυρίς, *Hecat. Fr.* 65; Polyb. iii. 16; Strab. ii. pp. 108, 123, 129, vii. p. 317; Dionys. Per. 96; Herodian, vi. 7; Apollod. ii. l. § 3; Ptol. viii. 7. § 1), but the more ancient writers usually employ the name of the people, οἱ Ἰλλυριοὶ (*ἐν τοῖς Ἰλλυριοῖς*, Herod. i. 196, iv. 49; Scyl. pp. 7, 10). The name ILLYRIA (Ἰλλυρία) very rarely occurs. (*Steph. B. s. v.*; Prop. i. 8. 2.) By the Latin writers it generally went under the name of "Illyricum" (*Caes. B. G.* ii. 35, iii. 7; Varr. *R. R.* ii. 10. § 7; Cic. *ad Att.* x. 6; Liv. xiv. 18, 26; Ovid, *Trist.* i. 3. 121; Mela, ii. 3. § 13; Tac. *Ann.* i. 5, 46, ii. 44, 53, *Hist.* i. 2, 9, 76; Flor. i. 18. iv. 2; Just. vii. 2; Suet. *Tib.* 16; Vell. Pat. ii. 109), and the general assent of geographers has given currency to this form.

2. *Extent and Limits.*—The Roman Illyricum was of very different extent from the Illyris or οἱ Ἰλλυριοὶ of the Greeks, and was itself not the same at all times, but must be considered simply as an artificial and geographical expression for the borderers who occupied the E. coast of the Adriatic, from the junction of that gulf with the Ionic sea, to the estuaries of the river Po. The earliest writer who has left any account of the peoples inhabiting this coast is Scylax; according to whom (c. 19—27) the Illyrians, properly so called (for the Liburnians and Istrians beyond them are excluded), occupy the sea-coast from Liburnia to the Chaonians of Epirus. The Bulini were the northernmost of these tribes, and the Amantini the southernmost. Herodotus (i. 196) includes under the name, the Heneti or Veneti, who lived at the head of the gulf; in another passage (iv. 49) he places the Illyrians on the tributary streams of the *Morava* in *Serbia*.

It is evident that the Gallic invasions, of which there are several traditions, threw the whole of these districts and their tribes into such confusion, that it is impossible to harmonise the statements of the Periplus of Scylax, or the far later Scymnus of Chios, with the descriptions in Strabo and the Roman historians.

In consequence of this immigration of the Gauls, Appian has confounded together Gauls, Thracians, Paenians, and Illyrians. A legend which he records (*Illyr.* 1) makes Celtus, Illyrius, and Gala, to have been three brothers, the sons of the Cyclops Polyphemus, and is grounded probably on the intermixture of Celtic tribes (the Boii, the Scordisci, and the Taurisci) among the Illyrians: the Iapodes, a tribe on the borders of Istria, are described by Strabo (iv. p. 143) as half Celts, half Illyrians. On a rough estimate, it may be said that, in the earliest times, Illyricum was the coast between the *Narona* (*Neretva*) and the *Drilo* (*Drina*), bounded on the E. by the Triballi. At a later period it comprised all the various tribes from the Celtic Taurisci to the Epirots and Macedonians, and eastward as far as Moesia, including the Veneti, Pannonians, Dalmatians, Dardani, Autariatae, and many others. This is Illyricum in its most extended meaning in the ancient writers till the 2nd century of the Christian era: as, for instance, in Strabo (vii. pp. 313—319), during the reign of Augustus, and in Tacitus (*Hist.* i. 2, 9, 76, ii. 86; comp. Joseph. *B. J.* ii. 16), in his account of the civil wars which preceded the fall of Jerusalem. When the boundary of Rome reached to the Danube, the "Illyricus Limes" (as it is designated in the "Scriptores Historiae Augustae"), or "Illyrian frontier," comprised the following provinces:—Noricum, Pannonia Superior, Pannonia

Inferior, Moesia Superior, Moesia Inferior, Dacia, and Thrace. This division continued till the time of Constantine, who severed from it Lower Moesia and Thrace, but added to it Macedonia, Thessaly, Achaia, Old and New Epirus, Praevalitana, and Crete. At this period it was one of the four great divisions of the Roman empire under a "Praefectus Praetorio," and it is in this signification that it is used by the later writers, such as Sextus Rufus, the "Auctor Notitiae Dignitatum Imperii," Zosimus, Jornandes, and others. At the final division of the Roman empire, the so-called "Illyricum Orientale," containing the provinces of Macedonia, Thessaly, Epirus, Hellas, New Epirus, Crete, and Praevalitana, was incorporated with the Lower Empire; while "Illyricum Occidentale" was united with Rome, and embraced Noricum, Pannonia, Dalmatia, Savia, and Valeria Ripensis.

A. ILLYRIS BARBARA or ROMANA, was separated from Istria by the small river Arsia (*Arsa*), and bounded S. and E. by the Drilo, and on the N. by the Sava; consequently it is represented now by part of Croatia, all Dalmatia, the Herzegovina, Monte-Negro, nearly all Bosnia, and part of Albania.

Illyris Romana was divided into three districts, the northern of which was IAPYDIA, extending S. as far as the Tedanias (*Zernagna*); the strip of land extending from the Arsia to the Titius (*La Kerka*) was called LIBURNIA, or the whole of the north of what was once Venetian Dalmatia; the territory of the DALMATIAE was at first comprehended between the Naro and the Tilurus or Nestus: it then extended to the Titius. A list of the towns will be found under the several heads of IAPYDIA, LIBURNIA, and DALMATIA.

B. ILLYRIS GRAECA, which was called in later times EPIRUS NOVA, extended from the river Drilo to the SE., up to the Ceraunian mountains, which separated it from Epirus Proper. On the N. it was bounded by the Roman Illyricum and Mount Scordus, on the W. by the Ionian sea, on the S. by Epirus, and on the E. by Macedonia; comprehending, therefore, nearly the whole of modern Albania. Next to the frontier of Chaonia is the small town of AMANTIA, and the people of the AMANTIANI and BULLIONES. They are followed by the TAULANTII, who occupied the country N. of the AOUS—the great river of S. Macedonia, which rises in Mount Lacom, and discharges itself into the Adriatic—as far as Epidamnus. The chief towns of this country were APOLLONIA, and EPIDAMNUS or DYRRHACHIUM. In the interior, near the Macedonian frontier, there is a considerable lake, LACUS LYCHNITIS, from which the Drilo issues. Ever since the middle ages there has existed in this part the town of Achrida, which has been supposed to be the ancient LYCHNIDUS, and was the capital of the Bulgarian empire, when it extended from the Euxine as far as the interior of Aetolia, and comprised S. Illyricum, Epirus, Acarnania, Aetolia, and a part of Thessaly. During the Roman period the DASSARETAE dwelt there; the neighbouring country was occupied by the ACTARIATAE, who are said to have been driven from their country in the time of Cassander, when they removed as fugitives with their women and children into Macedonia. The ARDIAEI and PARTHINI dwelt N. of the Antariatae, though not at the same time, but only during the Roman period. SCODRA (*Scutari*), in later times the capital of Praevalitana, was unknown during the flourishing period of Grecian history, and more properly belongs

to Roman Illyricum; as LISSUS, which was situated at the mouth of the Drilo, was fixed upon by the Romans as the border town of the Illyrians in the S., beyond which they were not allowed to sail with their privateers. Internal communication in this Illyricum was kept up by the VIA CANDAVIA or EGNATIA, the great line which connected Italy and the East—Rome, Constantinople, and Jerusalem. A road of such importance, as Colonel Leake remarks (*North Greece*, vol. iii. p. 311), and on which the distance had been marked with milestones soon after the Roman conquest of Macedonia, we may believe to have been kept in the best order as long as Rome was the centre of a vigorous authority; but it probably shared the fate of many other great establishments in the decline of the empire, and especially when it became as much the concern of the Byzantine as of the Roman government. This fact accounts for the discrepancies in the Itineraries; for though Lychnidus, Heracleia, and Edessa, still continued, as on the Candavian Way described by Polybius (*ap. Strab.* vii. pp. 322, 323), to be the three principal points between Dyrrhachium and Thessalonica (nature, in fact, having strongly drawn that line in the valley of the Genusus), there appears to have been a choice of routes over the ridges which contained the boundaries of Illyricum and Macedonia. By comparing the Antonine Itinerary, the Peutingerian Table, and the Jerusalem Itinerary, the following account of stations in Illyricum is obtained:—

Dyrrhachium or Apollonia.

Clodiana	-	-	-	Skumbi.
Scampae	-	-	-	Elbassan.
Trajectus Genusi	-	-	-	Skumbi river.
Ad Dianam	-	-	-	"
Candavia	-	-	-	"
Tres Tabernae	-	-	-	"
Pons Servilii et Claudanum	-	-	-	The Drin at Struga.
Patrae	-	-	-	"
Lychnidus	-	-	-	Akridha.
Brucida	-	-	-	Prespa.
Scirtiana	-	-	-	"
Castra	-	-	-	"
Nicaea	-	-	-	"
Heracleia	-	-	-	"

3. *Physical Geography.*—The Illyrian range of mountains, which traverses Dalmatia under the names of *Mount Prolog*, and partly under other names (*Mons Albius*, *Bebius*), branches off in *Carniola* from the Julian Alps, and then, at a considerable distance from the sea, stretches towards *Venetia*, approaches the sea beyond *Aquileia* near *Trieste*, and forms *Istria*. After passing through *Istria* as a lofty mountain, though not reaching the snow line, and traversing *Dalmatia*, which it separates from *Bosnia*, it extends into *Albania*. It is a limestone range, and, like most mountains belonging to that formation, much broken up; hence the bold and picturesque coast runs out into many promontories, and is flanked by numerous islands.

These islands appear to have originated on the breaking up of the lower grounds by some violent action, leaving their limestone summits above water. From the salient position of the promontory terminating in *Punta della Planca*, they are divided into two distinct groups, which the Greek geographers called *ANSYRTIDES* and *LIBURNIDES*. They trend NW. and SE., greatly longer than broad, and form various fine channels, called "canale," and named from the nearest adjacent island: these being bold,

with scarcely a hidden danger, give ships a secure passage between them. *Cherso, Osero, Lussin, San-ego* (Abyrtides), abound with fossil bones. The bone-breccia of these islands appears to be the same conglomerate with those of *Gibraltar, Cerigo*, and other places in the Mediterranean. The Liburnian group (*Ἀδρυαῖδες νῆσοι*, Strab. ii. p. 124, vii. pp. 315, 317; "Liburnicas Insulae," Plin. iii. 30), *LISSA (Grossa)*, *BRATTIA (Brazza)*, *LISSA (Lissa)*, *MELITA (Melada)*, *CORCYRA NIGRA (Curzola)*, *PHAROS (Lesina)* and *OLYNTA (Solta)*, have good ports, but are badly supplied with drinkable water, and are not fertile. The mountainous tract, though industriously cultivated towards the shore, is for the most part, as in the days of Strabo (*l. c.*), wild, rugged, and barren. The want of water and the arid soil make Dalmatia unfit for agriculture; and therefore of old, this circumstance, coupled with the excellency and number of the harbours, made the natives more known for piracy than for commercial enterprise. A principal feature of the whole range is that called Monte-Negro (*Czernagora*), consisting chiefly of the cretaceous or Mediterranean limestone, so extensively developed from the Alps to the Archipelago, and remarkable for its craggy character. The general height is about 3000 feet, with a few higher summits, and the slopes are gentle in the direction of the inclination of the "strata," with precipices at the outcroppings, which give a fine variety to the scenery.

There is no sign of volcanic action in Dalmatia; and the Nymphaeum near Apollonia, celebrated for the flames that rose continually from it, has probably no reference to anything of a volcanic nature, but is connected with the beds of asphaltum, or mineral pitch, which occur in great abundance in the nummulitic limestone of Albania.

The coast of what is now called *Middle Albania*, or the Illyrian territory, N. of Epirus, is, especially in its N. portion, of moderate height, and in some places even low and unwholesome, as far as *AULON (Fulona or Arlona)*, where it suddenly becomes rugged and mountainous, with precipitous cliffs descending rapidly towards the sea. This is the *Alimera* range, upwards of 4000 feet high, dreaded by ancient mariners as the Acro-Ceraunian promontory. The interior of this territory was much superior to N. Illyricum in productiveness: though mountainous, it has more valleys and open plains for cultivation. The sea-ports of Epidamnus and Apollonia introduced the luxuries of wine and oil to the barbarians; whose chiefs learnt also to value the woven fabrics, the polished and carved metallic work, the tempered weapons, and the pottery which was furnished them by Grecian artisans. Salt fish, and, what was of more importance to the inland residents on lakes like that of Lychnidus, salt itself, was imported. In return they supplied the Greeks with those precious commodities, cattle and slaves. Silver mines were also worked at *DAMASTIUM*. Wax and honey were probably articles of export; and it is a proof that the natural products of Illyria were carefully sought out, when we find a species of iris peculiar to the country collected and sent to Corinth, where its root was employed to give the special flavour to a celebrated kind of aromatic unguent. Grecian commerce and intercourse not only tended to civilise the S. Illyrians beyond their northern brethren, who shared with the Thracian tribes the custom of tattooing their bodies and of offering human sacrifices; but through the intro-

duction of Grecian exiles, made them acquainted with Hellenic ideas and legends, as may be seen by the tale of Cadmus and Harmonia, from whom the chiefs of the Illyrian Enchelees professed to trace their descent. (Comp. Grote, *Hist. of Greece*, vol. iv. pp. 1—10, and the authorities quoted there; to which may be added, Wilkinson, *Dalmatia and Montenegro*, vol. i. pp. 38—42; J. F. Neigebaur, *Die Sudslaren*, Leipzig, 1851; Niebuhr, *Lect. on Ethnog. and Geog.* vol. i. pp. 297—314; Smyth, *The Mediterranean*, pp. 40—45; Hahn, *Albanesische Studien*, Wien, 1854.)

4. *Race and National Character.*—Sufficient is not known either of the language or customs of the Illyrians, by which their race may be ascertained. The most accurate among the ancient writers have always distinguished them as a separate nation, or group of nations, from both the Thracians and Epirots.

The ancient Illyrians are unquestionably the ancestors of the people generally known in Europe by the name Albanians, but who are called by the Turks "Arnauts," and by themselves "Skipetares," which means in their language "mountaineers," or "dwellers on rocks," and inhabit the greater part of ancient Illyricum and Epirus. They have a peculiar language, and constitute a particular race, which is very distinct from the Slavonian inhabitants who border on them towards the N. The ancients, as has been observed, distinguished the Illyrians from the Epirots, and have given no intimations that they were in any way connected. But the Albanians, who inhabit both Illyricum and Epirus, are one people, whose language is only varied by slight modifications of dialect. The Illyrians appear to have been pressed southwards by Slavonian hordes, who settled in Dalmatia. Driven out from their old territories, they extended themselves towards the S., where they now inhabit many districts which never belonged to them in former times, and have swallowed up the Epirots, and extinguished their language. According to Schafarik (*Slav. Alt.* vol. i. p. 31) the modern Albanian population is 1,200,000.

Ptolemy is the earliest writer in whose works the name of the Albanians has been distinctly recognised. He mentions (iii. 13. § 23) a tribe called *ALBANI (Ἀλβανοί)* and a town *ALBANOPOLIS (Ἀλβανόπολις)*, in the region lying to the E. of the Ionian sea; and from the names of places with which Albanopolis is connected, it appears clearly to have been in the S. part of the Illyrian territory, and in modern *Albania*. There are no means of forming a conjecture how the name of this obscure tribe came to be extended to so considerable a nation. The latest work upon the Albanian language is that of F. Ritter von Xylander (*Die Sprache der Albanesen oder Skipetaren*, 1835), who has elucidated this subject, and established the principal facts upon a firm basis. An account of the positions at which Xylander arrived will be found in Pritchard (*The Physical History of Mankind*, vol. iii. pp. 477—482).

As the Dalmatian Slaves have adopted the name Illyrians, the Slavonian language spoken in Dalmatia, especially at *Ragusa*, is also called Illyrian; and this designation has acquired general currency; but it must always be remembered that the ancient Illyrians were in no way connected with the Slavo races. In the practice of tattooing their bodies, and offering human sacrifices, the Illyrians resembled the Thracians (Strab. vii. p. 315; Herod. v. 6): the

custom of one of their tribes, the Dalmatians, to have a new division of their lands every eighth year (Strab. l. c.), resembled the well-known practice of the Germans, only advanced somewhat further towards civilised life. The author of the *Periplus* ascribed to Scylax (l. c.) speaks of the great influence enjoyed by their women, whose lives, in consequence, he describes as highly licentious. The Illyrian, like the modern Albanian Skipetar, was always ready to fight for hire; and rushed to battle, obeying only the instigation of his own love of fighting, or vengeance, or love of blood, or craving for booty. But as soon as the feeling was satisfied, or overcome by fear, his rapid and impetuous rush was succeeded by an equally rapid retreat or flight. (Comp. Grote, *Hist. of Greece*, vol. vi. p. 609.) They did not fight in the phalanx, nor were they merely $\psi\lambda\alpha\iota$; they rather formed an intermediate class between them and the phalanx. Their arms were short spears and light javelins and shields ("pelastæ"); the chief weapon, however, was the $\mu\acute{\alpha}\chi\alpha\iota\alpha$, or Albanian knife. Dr. Arnold has remarked (*Hist. of Rome*, vol. i. p. 495),—"The eastern coast of the Adriatic is one of those ill-fated portions of the earth which, though placed in immediate contact with civilisation, have remained perpetually barbarian." But Scymnus of Chios (comp. Arnold, vol. iii. p. 477), writing of the Illyrians about a century before the Christian era, calls them "a religious people, just and kind to strangers, loving to be liberal, and desiring to live orderly and soberly." After the Roman conquest, and during its dominion, they were as civilised as most other peoples reclaimed from barbarism. The emperor Diocletian and St. Jerome were both Illyrians. And the palace at *Spalato* is the earliest existing specimen of the legitimate combination of the round arch and the column; and the modern history of the eastern shores of the Adriatic begins with the relations established by Heraclius with the Serbs or W. Slaves, who moved down from the Carpathians into the provinces between the Adriatic and the Danube. The states which they constituted were of considerable weight in the history of Europe, and the kingdoms, or bannats, of Croatia, Servia, Bosnia, Rascia, and Dalmatia, occupied for some centuries a political position very like that now held by the secondary monarchical states of the present day. The people of Narenta, who had a republican form of government, once disputed the sway of the Adriatic with the Venetians; Ragusa, which sent her Argosies (Ragosies) to every coast, never once succumbed to the winged Lion of St. Mark; and for some time it seemed probable that the Servian colonies established by Heraclius were likely to take a prominent part in advancing the progress of European civilisation. (Comp. Finlay, *Greece under the Romans*, p. 409.)

5. *History*.—The Illyrians do not appear in history before the Peloponnesian War, when Brasidas and Perdiccas retreated before them, and the Illyrians, for the first time, probably, had to encounter Grecian troops. (Thuc. iv. 124—128.) Nothing is heard of these barbarians afterwards, till the time of Philip of Macedon, by whose vigour and energy their incursions were first repressed, and their country partially conquered. Their collision with the Macedonians appears to have risen under the following circumstances. During the 4th century before Christ a large immigration of Gallic tribes from the westward was taking place, invading the territory of the

more northerly Illyrians, and driving them further to the south. Under Bardylis the Illyrians, who had formed themselves into a kingdom, the origin of which cannot be traced, had extended themselves over the towns, villages, and plains of W. Macedonia (Diod. xvi. 4; Theopomp. *Fr.* 35, ed. Didot.; Cic. *de Off.* ii. 11; Phot. *Bibl.* p. 530, ed. Bekker; Liban. *Orat.* xxviii. p. 632). As soon as the young Philip of Macedon came to the throne, he attacked these hereditary enemies B. C. 360, and pushed his successes so vigorously, as to reduce to subjection all the tribes to the E. of Lychnidus. (Comp. Grote, *Hist. of Greece*, vol. xi. pp. 302—304.) A state was formed the capital of which was probably near Ragusa, but the real Illyrian pirates with whom the Romans came in collision, must have occupied the N. of Dalmatia. Rhodes was still a maritime power; but by B. C. 233 the Illyrians had become formidable in the Adriatic, ravaging the coasts, and disturbing the navigation of the allies of the Romans. Envoys were sent to Teuta, the queen of the Illyrians, demanding reparation: she replied, that piracy was the habit of her people, and finally had the envoys murdered. (Polyb. ii. 8; Appian, *Illyr.* 7; Zonar. viii. 19; comp. Plin. xxxiv. 11.) A Roman army for the first time crossed the Ionian gulf, and concluded a peace with the Illyrians upon honourable terms, while the Greek states of Corcyra, Apollonia, and Epidamnus, received their liberty as a gift from Rome.

On the death of Teuta, the traitor Demetrius of Pharos made himself guardian of Pineus, son of Agron, and usurped the chief authority in Illyricum: thinking that the Romans were too much engaged in the Gallic wars, he ventured on several piratical acts. This led to the Second Illyrian War, B. C. 219, which resulted in the submission of the whole of Illyricum. Demetrius fled to Macedonia, and Pineus was restored to his kingdom. (Polyb. iii. 16, 18; Liv. xxii. 33; App. *Illyr.* 7, 8; Flor. ii. 5; Dion Cass. xxxiv. 46, 151; Zonar. viii. 20.) Pineus was succeeded by his uncle Scerdilaidas, and Scerdilaidas by his son Pleuratus, who, for his fidelity to the Roman cause during the Macedonian War, was rewarded at the peace of 196 by the addition to his territories of Lychnidus and the Parthini, which had before belonged to Macedonia (Polyb. xviii. 30, xxi. 9, xxii. 4; Liv. xxxi. 28, xxxii. 34.) In the reign of Gentius, the last king of Illyricum, the Dalmatæ revolted, B. C. 180; and the praetor L. Anicius, entering Illyricum, finished the war within thirty days, by taking the capital Scodra (*Scutari*), into which Gentius had thrown himself, B. C. 168. (Polyb. xxx. 13; Liv. xlv. 30—32, xlv. 43; Appian, *Illyr.* 9; Eutrop. iv. 6.) Illyricum, which was divided into three parts, became annexed to Rome. (Liv. xlv. 26.) The history of the Roman wars with DALMATIA, LAPYDIA, and LIBURNIA, is given under those heads.

In B. C. 27 Illyricum was under the rule of a proconsul appointed by the senate (Dion Cass. liii. 12); but the frequent attempts of the people to recover their liberty showed the necessity of maintaining a strong force in the country; and in B. C. 11 (Dion Cass. liv. 34) it was made an imperial province, with P. Cornelius Dolabella for "legatus" ("leg. pro. pr.," Orelli, *Inscr.* no. 2365, comp. no. 3128; Tac. *Hist.* ii. 86; Marquardt, in Becker's *Röm. Alt.* vol. iii. pt. i. pp. 110—115). A large region, extending far inland towards the valley of the *Sava* and the *Drave*, contained bodies of soldiery,

who were stationed in the strong links of the chain of military posts which was scattered along the frontier of the Danube. Inscriptions are extant on which the records of its occupation by the 7th and 11th legions can still be read. (Orelli, nos. 3452, 3553, 4995, 4996; comp. Joseph. *B. J.* ii. 16; Tac. *Ann.* iv. 5, *Hist.* ii. 11. 85.) There was at that time no seat of government or capital; but the province was divided into regions called "conventus": each region, of which there were three, named from the towns of SCARDONA, SALONA, and NARONA, was subdivided into numerous "decuriae." Thus the "conventus" of Salona had 382 "decuriae." (Plin. iii. 26.) IADERA, SALONA, NARONA, and EPIDAUROS, were Roman "coloniae;" APOLLONIA and CORCYRA, "civitates liberae." (Appian, *Illyr.* 8; Polyb. ii. 11.) The jurisdiction of the "pro-praetor," or "legatus," does not appear to have extended throughout the whole of Illyricum, but merely over the maritime portion. The inland district either had its own governor, or was under the praefect of Pannonia. Salona in later times became the capital of the province (Procop. *B. G.* i. 15; Hierocles), and the governor was styled "praeses." (Orelli, nos. 1098, 3599.) The most notable of these were Dion Cassius the historian, and his father Cassius Apronianus.

The warlike youth of Pannonia and Dalmatia afforded an inexhaustible supply of recruits to the legions stationed on the banks of the Danube; and the peasants of Illyricum, who had already given Claudius, Aurelian, and Probus to the sinking empire, achieved the work of rescuing it by the elevation of Diocletian and Maximian to the imperial purple. (Comp. Gibbon, c. xiii.)

After the final division of the empire, Marcellinus, "Patrician of the West," occupied the maritime portion of W. Illyricum, and built a fleet which claimed the dominion of the Adriatic. [DALMATIA.] E. Illyricum appears to have suffered so much from the hostilities of the Goths and the oppressions of Alaric, who was declared, A. D. 398, its master-general (comp. Claudian, in *Eutrop.* ii. 216, *de Bell. Got.* 535), that there is a law of Theodosius II. which exempts the cities of Illyricum from contributing towards the expenses of the public spectacles at Constantinople. (Theod. cod. x. tit. 8. s. 7.) But though suffering from these inroads, casual encounters often showed that the people were not destitute of courage and military skill. Attila himself, the terror of both Goths and Romans, was defeated before the town of Azimus, a frontier fortress of Illyricum. (Priscus, p. 143, ed. Bonn; comp. Gibbon, c. xxxiv.; Finlay, *Greece under the Romans*, p. 203.) The coasts of Illyricum were considered of great importance to the court of Constantinople. The rich produce transported by the caravans which reached the N. shores of the Black Sea, was then conveyed to Constantinople to be distributed through W. Europe. Under these circumstances, it was of the utmost consequence to defend the two points of Thessalonica and Dyrrhachium, the two cities which commanded the extremities of the usual road between Constantinople and the Adriatic. (Tafel, *de Thessalonica*, p. 221; Hullman, *Geschick. des Byzantischen Handels*, p. 76.) The open country was abandoned to the Avars and the E. Slaves, who made permanent settlements even to the S. of the Via Egnatia; but none of these settlements were allowed to interfere with the lines of communication, without which the trade of

the West would have been lost to the Greeks. Heraclius, in his plan for circumscribing the ravages of the northern enemies of the empire, occupied the whole interior of the country, from the borders of Istria to the territory of Dyrrhachium, with colonies of the Serbs or W. Slaves. From the settlement of the Servian Slavonians within the bounds of the empire we may therefore date, as has been said above, the earliest encroachments of the Illyrian or Albanian race on the Hellenic population of the South. The singular events which occurred in the reign of Heraclius are not among the least of the elements which have gone to make up the condition of the modern Greek nation. [E. B. J.]

ILORCI. [ELIOCRACA.]

IL'U'CIA. [OURETANI.]

ILURATUM (Ἰλουρατων, Ptol. iii. 6. § 6), a town in the interior of the Tauric Chersonese, probably somewhat to the N. of Kaffa. [E. B. J.]

ILURCA'ONES. [ILERCAONES.]

ILURCIS. [GRACCURRIS.]

ILURGEIA, ILURGIS. [ILLITURGIS.]

ILURGETAE. [ILURGETES.]

ILURO, in Gallia Aquitania, is placed by the Antonine Itin. on the road from Caesaraugusta, in Spain, to Beneharnum. [BENEHARNUM.] Iluro is between Aspaluca [ASPALUCA] and Beneharnum. The modern site of Iluro is *Oléron*, which is the same name. *Oléron* is in the department of *Basses Pyrénées*, at the junction of the *Gave d'Aspe*, the river of Aspaluca, and the *Gave d'Ossau*, which by their union form the *Gave d'Oléron*. *Gave* is the name in these parts for the river-valleys of the Pyrenees. In the Notitia of Gallia, Iluro is the Civitas Elloronensium. The place was a bishop's see from the commencement of the sixth century. [G. L.]

ILURO. 1. (*Alora*), a city of Bactica, situated on a hill. (Inscr. ap. Carter, *Travels*, p. 161; Ukert, vol. ii. pt. 1. p. 358.)

2. [LAEETANI.]

[P. S.]

ILU'ZA (Ἰλουζα), a town in Phrygia Parastiana, which is mentioned only in very late writers, and is probably the same as Aludda in the Table of Peutinger; in which case it was situated between Sebaste and Acmonia, 25 Roman miles to the east of the latter town. It was the see of a Christian bishop. (Hierocel. p. 667; *Concil. Constant.* iii. p. 534.)

[L. S.]

ILVA (Ἰλουά, Ptol.: *Elba*), called by the Greeks AETHALIA (Αἰθάλια, Strab., Diod.; Αἰθάληα, Pa. Arist., Philist. ap. Steph. B.), an island in the Tyrrhenian Sea, lying off the coast of Etruria, opposite to the headland and city of Populonium. It is much the most important of the islands in this sea, situated between Corsica and the mainland, being about 18 miles in length, and 12 in its greatest breadth. Its outline is extremely irregular, the mountains which compose it, and which rise in some parts to a height of above 3000 feet, being indented by deep gulfs and inlets, so that its breadth in some places does not exceed 3 miles. Its circuit is greatly overstated by Pliny at 100 Roman miles: the same author gives its distance from Populonium at 10 miles, which is just about correct; but the width of the strait which separates it from the nearest point of the mainland (near *Piombino*) does not much exceed 6, though estimated by Diodorus as 100 stadia (12½ miles), and by Strabo, through an enormous error, at not less than 300 stadia. (Strab. v. p. 223; Diod. v. 13; Plin. iii. 6. s. 12; Mel. ii. 7. § 19; Scyl. p. 2. § 6; Apoll. Rhod.

iv. 654.) Ilva was celebrated in ancient times, as it still is at the present day, for its iron mines; these were probably worked from a very early period by the Tyrrhenians of the opposite coast, and were already noticed by Hecataeus, who called the island *Αἰθάλη*; indeed, its Greek name was generally regarded as derived from the smoke (*αἰθάλη*) of the numerous furnaces employed in smelting the iron. (Diod. v. 13; Steph. B. s. v.) In the time of Strabo, however, the iron ore was no longer smelted in the island itself, the want of fuel compelling the inhabitants (as it does at the present day) to transport the ore to the opposite mainland, where it was smelted and wrought so as to be fitted for commercial purposes. The unfailling abundance of the ore (alluded to by Virgil in the line

"*Insula inexhaustis Chalybum generosa metallis*")

led to the notion that it grew again as fast as it was extracted from the mines. It had also the advantage of being extracted with great facility, as it is not sunk deep beneath the earth, but forms a hill or mountain mass of solid ore. (Strab. l. c.; Diod. l. c.; Virg. *Aen.* x. 174; Plin. iii. 6. s. 12, xxxiv. 14. s. 41; Pseud. Arist. *de Mirab.* 95; Rutil. *Itin.* i. 351—356; Sil. Ital. viii. 616.) The mines, which are still extensively worked, are situated at a place called *Rio*, near the E. coast of the island; they exhibit in many cases unequivocal evidence of the ancient workings.

The only mention of Ilva that occurs in history is in B. C. 453, when we learn from Diodorus that it was ravaged by a Syracusan fleet under Phayllus, in revenge for the piratical expeditions of the Tyrrhenians. Phayllus having effected but little, a second fleet was sent under Apelles, who is said to have made himself master of the island; but it certainly did not remain subject to Syracuse. (Diod. xi. 88.) The name is again incidentally mentioned by Livy (xxx. 39) during the expedition of the consul Tib. Claudius to Corsica and Sardinia.

Ilva has the advantage of several excellent ports, of which that on the N. side of the island, now called *Porto Ferraisio*, was known in ancient times as the *PORTUS ARGŌUS* (*Ἀργῶος λιμὴν*), from the circumstance that the Argonauts were believed to have touched there on their return voyage, while sailing in quest of Circe. (Strab. v. p. 224; Diod. iv. 56; Apollon. Rhod. iv. 658.) Considerable ruins of buildings of Roman date are visible at a place called *Le Grotte*, near *Porto Ferraisio*, and others are found near *Capo Castello*, at the NE. extremity of the island. The quarries of granite near *S. Piero*, in the SW. part of *Elba*, appears also to have been extensively worked by the Romans, though no notice of them is found in any ancient writer; but numerous columns, basins for fountains, and other architectural ornaments, still remain, either wholly or in part hewn out of the adjacent quarry. (Hoare, *Class. Tour.* vol. i. pp. 23—29.) [E. H. B.]

ILVATES, a Ligurian tribe, whose name is found only in Livy. He mentions them first as taking up arms in B. C. 200, in concert with the Gaulish tribes of the Insubres and Cenomani, to destroy the Roman colonies of Placentia and Cremona. They are again noticed three years later as being still in arms, after the submission of their Transpadane allies; but in the course of that year's campaign (B. C. 197) they were reduced by the consul Q. Minucius, and their name does not again appear in history. (Liv. xxx. 10, xxxi. 29, 30.) From

the circumstances here related, it is clear that they dwelt on the N. slopes of the Apennines, towards the plains of the Padus, and apparently not very far from Clastidium (*Casteggio*); but we cannot determine with certainty either the position or extent of their territory. Their name, like those of most of the Ligurian tribes mentioned by Livy, had disappeared in the Augustan age, and is not found in any of the geographers. [LIGURIA.] Walckenaer, however, supposes the ELEATHES over whom the consul M. Fulvius Nobilior celebrated a triumph in B. C. 159 (Fast. Capit. ap. Gruter, p. 297), and who are in all probability the same people with the Veleiates of Pliny [VELEIA], to be identical also with the Ilvates of Livy; but this cannot be assumed without further proof. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 154.) [E. H. B.]

IMACHARA (*Ἰμαχάρα* or *Ἡμαχάρα*, Ptol.: *Ἐθ.* Imacharensis, Cic.; Imacarensis, Plin.), a city of Sicily, the name of which does not appear in history, but which is repeatedly mentioned by Cicero among the municipal towns of the island. There is great discrepancy in regard to the form of the name, which is written in many MSS. "Macarensis" or "Macharensis;" and the same uncertainty is found in those of Pliny, who also notices the town among those of the interior of Sicily. (Cic. *Verr.* iii. 18, 42, v. 7; Zumpt, *ad loc.*; Plin. iii. 8. s. 14; Sillig, *ad loc.*) From the manner in which it is spoken of by Cicero, it would seem to have been a town of some consideration, with a territory fertile in corn. That writer associates it with Herbita, Assorus, Agyrium, and other towns of the interior, in a manner that would lead us to suppose it situated in the same region of Sicily; and this inference is confirmed by Ptolemy, who places Hemichara or Himichara (evidently the same place) in the NE. of Sicily, between Caputium and Centuripa. (Ptol. iii. 4. § 12.) Hence Cluverius conjectures that it may have occupied the site of *Traina*, but this is wholly uncertain. Fazello and other Sicilian writers have supposed the ruins of an ancient city, which are still visible on the coast about 9 miles N. of Cape Pachynum, near the *Porto Vindicari*, to be those of Imachara; but though the name of *Macarena*, still borne by an adjoining headland, gives some colour to this opinion, it is wholly opposed to the data furnished us by ancient authors, who all agree in placing Imachara in the interior of the island. The ruins in question, which indicate the site of a considerable town, are regarded by Cluverius (but equally without authority) as those of Ichana. (Cluver. *Sicil.* p. 356; Fazell. *de Reb. Sic.* iv. 2, p. 217; Amico, *Not. ad Fazell.* pp. 417, 447; Hoare's *Classical Tour*, vol. ii. p. 301.) [E. H. B.]

IMA'US, the great mountain chain, which, according to the ancients, divided Northern Asia into "Scythia intra Imaum" and "Scythia extra Imaum." This word (*Ἰμαῶν ὄρος*, Strab. xv. p. 689; Ptol. vi. 13. § 1; *Ἰμαίων ὄρος*, Strab. ii. p. 129; *ὄ Ἰμαῶς*, Agathem. ii. 9; although all the MSS. of Strabo (xi. p. 516) have *Ianus* (*Ἰσῆος*) in the passage describing the expedition of the Graeco-Bactrian king Menander, yet there can be no doubt but that the text is corrupt, and the word Imaus should be substituted), connected with the Sanscrit *himavat*, "snowy" (comp. Plin. vi. 17; Bohlen, *das Alte Indien*, vol. i. p. 11; Lassen, *Ind. Alt.* vol. i. p. 17), is one of those many significative expressions which have been used for mountain masses upon every zone of the earth's surface (for instance, *Mont Blanc*, in *Savoy*, *Sierra*

Nevada, in Granada and California), and survives in the modern *Himalaya*.

From very early times the Greeks were aware of a great line of mountains running throughout Central Asia, nearly E. and W., between the 36th and 37th degrees of latitude, and which was known by the name of the diaphragm of Dicaearchus, or the parallel of Rhodes.

The Macedonian expeditions of Alexander and Seleucus Nicator opened up Asia as far as the sources of the Ganges, but not further. But the knowledge which the Greeks thus obtained of Asia was much enlarged by intercourse with other Eastern nations. The indications given by Strabo and Ptolemy (*l.c.*), when compared with the orographic configuration of the Asiatic continent, recognise in a very remarkable manner the principal features of the mountain chain of Central Asia, which extends from the Chinese province of *Hou-pe*, S. of the gulf of *Petcheli*, along the line of the *Kuen-lün* (not, as has generally been supposed, the *Himalaya*), continuing from the *Hindü-Küsh* along the S. shores of the Caspian through *Mizanderán*, and rising in the crater-shaped summit of *Damavend*, through the pass of *Elburz* and *Ghilan*, until it terminates in the Taurus in the SW. corner of Asia Minor. It is true that there is a break between Taurus and the W. continuation of the *Hindü-Küsh*, but the cold "plateaux" of *Azerbaijan* and *Kurdistan*, and the isolated summit of *Ararat*, might easily give rise to the supposed continuity both of Taurus and Anti-Taurus from *Karamania* and *Argæus* up to the high chain of *Elburz*, which separates the damp, wooded, and unhealthy plains of *Mizanderin* from the arid "plateaux" of *Irak* and *Khorasan*.

The name of Imaus was, as has been seen, in the first instance, applied by the Greek geographers to the *Hindü-Küsh* and to the chain parallel to the equator to which the name of *Himalaya* is usually given in the present day. Gradually the name was transferred to the colossal intersection running N. and S.—the meridian axis of Central Asia, or the *Bolor* range. The division of Asia into "intra et extra Imaum" was unknown to Strabo and Pliny, though the latter describes the knot of mountains formed by the intersections of the *Himalaya*, the *Hindü-Küsh*, and *Bolor*, by the expression "quorum (Montes Emodi) promontorium Imaus vocatur" (vi. 17). The *Bolor* chain has been for ages, with one or two exceptions, the boundary between the empires of *China* and *Turkestan*; but the ethnographical distinction between "Scythia intra et extra Imaum" was probably suggested by the division of India into "intra et extra Gangem," and of the whole continent into "intra et extra Taurum." In Ptolemy, or rather in the maps appended to all the editions, and attributed to Agathodæmon, the meridian chain of Imaus is prolonged up to the most northerly plains of the *Irtych* and *Obi*. The positive notions of the ancients upon the route of commerce from the Euphrates to the Seres, forbid the opinion, that the idea of an Imaus running from N. to S., and N. of the *Himalaya*, dividing Upper Asia into two equal parts, was a mere geographic dream. The expressions of Ptolemy are so precise, that there can be little doubt but that he was aware of the existence of the *Bolor* range. In the special description of Central Asia, he speaks twice of Imaus running from S. to N., and, indeed, clearly calls it a meridian chain (κατὰ μεσημβριῶν πρὸς ἡραμην, Ptol. vi. 14. § 1: comp. vi. 13. § 1), and places at the foot

of Imaus the *BYLTAE* (Βύλται, vi. 13. § 3), in the country of *Little Thibet*, which still bears the indigenous name of *Balistan*. At the sources of the Indus are the *DAIADRAE* (viii. 1. § 42), the *Dardars* or *Derdars* mentioned in the poem of the *Mahábhárata* and in the fragments of Megasthenes, through whom the Greeks received accounts of the region of auriferous sand, and who occupied the S. slopes of the Indian Caucasus, a little to the W. of *Kaschmir*. It is to be remarked that Ptolemy does not attach Imaus to the *COMEDORIUM MONTES* (*Koundouz*), but places the Imaus too far to the E., 8° further than the meridian of the principal source of the Ganges (*Gungótri*). The cause of this mistake, in placing Imaus so far further towards the E. than the *Bolor* range, no doubt arose from the data upon which Ptolemy came to his conclusion being selected from two different sources. The Greeks first became acquainted with the *Comedorum Montes* when they passed the Indian Caucasus between *Cabul* and *Balkh*, and advanced over the "plateau" of *Bamian* along the W. slopes of *Bolor*, where Alexander found, in the tribe of the *Sibæ*, the descendants of Heracles (Strab. xvi. p. 688), just as Marco Polo and Burnes (*Travels in Bokhara*, vol. ii. p. 214) met with people who boasted that they had sprung from the Macedonian conquerors. The N. of *Bolor* was known from the route of the traffic of the Seres, as described by Marinus of Tyre and Ptolemy (i. 12). The combination of notions obtained from such different sources was imperfectly made, and hence the error in longitude.

These obscure orographical relations have been illustrated by Humboldt upon the most logical principles, and the result of many apparently contradictory accounts is so presented as to form one connected whole. (*Asie Centrale*, vol. i. pp. 100—164, vol. ii. pp. 365—440.)

The *Bolor* range is one link of a long series of elevated ranges running, as it were, from S. to N., which, with axes parallel to each other, but alternating in their localities, extend from *Cape Comorin* to the *Jey Sea*, between the 64th and 75th degrees of longitude, keeping a mean direction of SSE. and NNW. Lassen (*Indische Alterthumskunde*) coincides with the results obtained by Hübner. [E. B. J.]

IMBRASUS (*Ἰμβρασιος*), one of the three small rivers flowing down from Mount *Ampelus* in the island of *Samos*. (Strab. xiv. p. 637; Plin. v. 37.) According to a fragment from Callimachus (213; comp. Schol. *ad Apollon. Rhod.* i. 187, ii. 868), this river, once called *Parthenius*, flowed in front of the ancient sanctuary of *Hera*, outside the town of *Samos*, and the goddess derived from it the surname of *Imbrasia*. [L. S.]

IMBRINIUM. [SAMNIUM.]

IMBROS (*Ἰμβρος*: *Eth.* *Ἰμβριος*), an island in the *Aegean sea*, off the SW. coast of the Thracian *Chersonesus*, and near the islands of *Samothrace* and *Lemnos*. According to Pliny (iv. 12. s. 23), *Imbros* is 62 miles in circumference; but this is nearly double its real size. It is mountainous and well wooded, and its highest summit is 1845 feet above the level of the sea. It contains, however, several fertile valleys, and a river named *Ilissus* in antiquity. (Plin. *l.c.*) Its town on the northern side was called by the same name, and there are still some ruins of it remaining. *Imbros* was inhabited in early times by the *Pelasgians*, and was, like the neighbouring island of *Samothrace*, celebrated for its

worship of the Cabeiri and Hermes, whom the Carians called Imbrasua. (Steph. B. s. v. Ἴμβρος.) Both the island and the city of Imbros are mentioned by Homer, who gives to the former the epithet of *παιναλοόσση*. (Il. xiii. 33, xiv. 281, xxiv. 78, *Hymn. in Apoll.* 36.) The island was annexed to the Persian empire by Otanes, a general of Darius, at which time it was still inhabited by Pelasgians. (Herod. v. 26.) It was afterwards colonised by the Athenians, and was no doubt taken by Miltiades along with Lemnos. It was always regarded in later times as an ancient Athenian possession: thus the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbros, and Scyros (Xen. *Hell.* iv. 8. § 15, v. 1. § 31); and at the end of the war with Philip the Romans restored to the same people the islands of Lemnos, Imbros, Delos, and Scyros. (Liv. xxxiii. 30.)

The coins of Imbros have the common Athenian emblem, the head of Pallas. Imbros seems to have afforded good anchorage. The fleet of Antiochus first sailed to Imbros, and from thence crossed over to Sciathus. (Liv. xxxv. 43.) The ship which carried Ovid into exile also anchored in the harbour of Imbros, which the poet calls "Imbria



COIN OF IMBROS.

tellus." (Ov. *Trist.* i. 10, 18.) The island is still called by its ancient name, *Embro* or *Imru*.

IMEUS MONS, is the name given in the Tabula Peutingeriana to the mountain pass which leads from the basin of the lake Fucinus to that of the Peligni, and was traversed by the Via Valeria on the way from Alba to Corfinium. This pass, now called the *Forca Carruso*, must in all ages have been an important line of communication, being a natural saddle-like depression in the ridge which bounds the lake Fucinus on the E., so that the ascent from *Coll' Armeno* (Cerfennia) to the summit of the pass (a distance of 5 miles) presents but little difficulty. The latter is the highest point reached by the line of the Valerian Way in traversing the whole breadth of Italy from one sea to the other, but is elevated only a few hundred feet above the lake Fucinus. The Roman road across this pass was first rendered practicable for carriages by the emperor Claudius, who continued the Via Valeria from Cerfennia to the mouth of the Aternus. [CERFENNIA.] (*Tab. Peut.*; Holsten. *Not. ad Cluv.* p. 154; Kramer, *Fuciner See*, pp. 14, 60.) [E. H. B.]

IMMADRUS or IMMADRA, a position on the coast of Gallia Narbonensis between Telo (*Toulon*) and Massilia. The distances along the coast were doubtless accurately measured, but we cannot be certain that they are accurately given in the MSS.; and it seems that the routes, especially in the parts near the coast, have been sometimes confounded. Immadrus, the next station east of *Marseille*, is placed by D'Anville, and others who follow him, at the *Iste*

de Maire; but the numbers will not agree. The real distance is much less than xii. M. P., which is the distance in the Itin.; and D'Anville, applying his usual remedy, alters it to vii. But Walckenaer well objects to fixing on a little island or rock as the position of Immadrus, and then charging the Itinerary with being wrong. He finds the distance from a little bay west of *Cap Morgiou* to *Marseille* to agree with the Itin. measure of 12 M. P. [G. L.]

IMMUNDUS SINUS (*ἀκαθάρτος κόλπος*, Strab. xvii. p. 770; Diod. iii. 39; Ptol. iv. 5. § 7; Plin. vi. 29. s. 33), the modern *Foul Bay*, in lat. 22° N., derived its appellation from the badness of its anchorage, and the difficulty of navigating vessels among its numerous reefs and breakers. In its furthest western recess lay the city of Berenice, founded, or rather enlarged, by Ptolemy Philadelphus, and so named by him in honour of his mother, the widow of Ptolemy Soter; and opposite its mouth was the island Ophiodes, famous alike for the reptiles which infested it, and its quarries of topaz. The latter was much employed by Egyptian artisans for ornamenting rings, scarabaei, &c., &c. [BERENICE.] [W. B. D.]

IMUS PYRENAEUS, a station in Aquitania, at the northern base of the Pyrenees, on the road from *Aquæ Tarbellicæ* (*Dax*) to *Pompelon* (*Pamplona*) in Spain. Imus Pyrenæus is between *Caras* (*Garis*) and the *Summus Pyrenæus*. The *Summus Pyrenæus* is the *Sommet de Castel-Pinson*; and the *Imus Pyrenæus* is *St. Jean-Pied-de-Port*, "at the foot of the pass." The distance in the Itin. between *Summus Pyrenæus* and *Imus Pyrenæus* is v., which D'Anville would alter to x., to fit the real distance. Walckenaer takes the measure to be *Gallie leagues*, and therefore the v. will be equivalent to 7½ M. P. [G. L.]

INA (*Ἰνα*, Ptol.: *Eth. Inensis*), a town of Sicily, the position of which is wholly unknown, except that Ptolemy reckons it among the inland towns in the south of the island. (Ptol. iii. 4. § 15.) That author is the only one of the geographers that mentions it, and the name has been thought corrupt; but it is supported by the best MSS. of Ptolemy, and the reading "Inenses" is equally well supported in Cicero (*Verr.* iii. 43), where the old editions had "Ennenses." (Zumpt, *ad loc.*) The orator appears to rank them among the minor communities of the island which had been utterly ruined by the exactions of Verres. [E. H. B.]

INACHO'RIMUM (*Ἰναχόριον*, Ptol. iii. 17. § 2), a city of Crete, which, from the similarity of sound, Mr. Pashley (*Trav.* vol. ii. p. 78) is inclined to believe was situated in the modern district of *Ennakhoria*, on the W. coast of Crete. (Hück, *Kreta*, vol. i. p. 379.) [E. B. J.]

INACHUS (*Ἰναχός*). 1. A river of the Argolis. [ARGOS, p. 200, b.]

2. A river in the territory of Argos *Amphiloichicum*. [ARGOS AMPHILOICH., p. 208, b.]

INARIME. [ÆNARIA.]

INATUS (*Ἰνατος*, Ptol. iii. 17. § 2), a city of Crete, the same, no doubt, as *Einatus* (*Ἐινάτος*, Steph. B.; Hesych. *Etym. Magn.* s. v.), situated on a mountain and river of the same name. The Peutinger Table puts a place called *Inata* on a river 24 M. P. E. of *Lisia*, and 32 M. P. W. of *Hierapytna*. These distances agree well with the three or four hamlets known by the name *Kastelliani*, derived from the Venetian fortress, *Castle Belvedere*, situated on a hill a little to the N. of the villages. The

goddess Eleithya is said to have been worshipped here, and to have obtained one of her epithets from it. (Callim. *Fr.* 168; Pashley, *Trav.* vol. i. p. 289; Hück. *Kreta*, vol. i. p. 412.) [E. B. J.]

INCARUS, on the coast of Gallia Narbonensis, is placed by the Itin. next to Massilia. It is west of Massilia, and the distance is 12 M. P. The place is *Corry*, which retains its name. The distance of the Itin. was probably estimated by a boat rowing along the coast; and a good map is necessary to show how far it is correct. [G. L.]

INCRIONES (*Ἰνκρίωνες*), a tribe of the Sigambri, mentioned only by Ptolemy (ii. 11. § 9). They apparently occupied the southernmost part of the territory inhabited by the Sigambri. Some believe them to be the same as the Juhones of Tacitus (*Ann.* xiii. 57), in whose territory an extensive configuration of the soil occurred in A. D. 59. Some place them near the mouth of the river *Lahn* and the little town of *Engers*; while others, with less probability, regard *Ingersheim*, on the *Neckar*, as the place once inhabited by the Incriones. [L. S.]

INDAPRATHAE (*Ἰνδᾶπράθαι*, Ptol. viii. 2. § 18, a name, doubtless, connected with the Sanscrit *Indra-prastha*), a people occupying nearly the same position as the IBERINGAE. [V.]

INDIA (*Ἰνδία*, Polyæn. iv. 3. § 30; Plin. vi. 17. s. 20; *ἡ τῶν Ἰνδῶν γῆ*, Arrian, *Anab.* v. 4; *ἡ Ἰνδική*, Strab. xi. p. 514; *Ἑθ. Ἰνδός*), a country of great extent in the southern part of Asia, bounded on the north by the great chain of the *Himalaya* mountains, which extend, under variously modified names, from the *Brahmaputra* river on the E. to the *Indus* on the W., and which were known in ancient times under the names *Emodus* and *Imaus*. [ΕΜΟΔΙ ΜΟΥΣΤΕΑ.] These mountains separated the plain country of India to the S. of them from the steppes of *Táary* on the N., and formed the water-shed of most of the great rivers with which India is so plentifully supplied. On the E. the *Brahmaputra*, which separates it from *Ava* and *Burma*, is its principal boundary; though, if the definition of India be adopted which was in vogue among the later classical geographers, those countries as far as the commencement of the Chinese empire on the S. must be comprehended within the limits of India. On the S. it is bounded by the *Bay of Bengal* and the Indian Ocean, and on the W. by the *Indus*, which separates it from *Gedrosia*, *Arachosia*, and the land of the *Paropamisadae*. Some writers, indeed (as Lassen, *Pentap. Indic.* Bonn, 1827), have considered the districts along the southern spurs of the *Paropamisus* (or *Hindú-Kush*) as part of India; but the passage of Pliny on which Lassen relies would make India comprehend the whole of *Afghanistan* to *Beluchistan* on the Indian Ocean; a position which can hardly be maintained as the deliberate opinion of any ancient author.

It may, indeed, be doubted whether the Indians themselves ever laid down any accurate boundary of their country westward (*Lacus of Mansu*, ii. v. 22, quoted by Lassen, *Pentap. Indic.* p. 8); though the *Sarasvati* (*Hydrotes*) separated their sacred land from Western India. Generally, however, the *Indus* was held to be their western boundary, as is clear from Strabo's words (xv. p. 689), and may be inferred from Pliny's description (vi. 20. s. 23).

It is necessary, before we proceed to give the principal divisions, mountain ranges, rivers, and cities of India, to trace very briefly, through the remains of classical literature, the gradual progress of the know-

ledge which the ancient world possessed of this country; a land which, from first to last, seems to have been to them a constant source of wonder and admiration, and therefore not unnaturally the theme of many strange and fabulous relations, which even their most critical writers have not failed to record.

Though the Greeks were not acquainted with India in the heroic ages, and though the name itself does not occur in their earliest writers, it seems not unlikely that they had some faint idea of a distant land in the far East which was very populous and fruitful. The occurrence of the names of objects of Indian merchandise, such as *κασσίτερος*, *ἔλεφος*, and others, would seem to show this. The same thing would seem to be obscurely hinted at in the two *Aethiopiæ* mentioned by Homer, the one towards the setting, and the other in the direction of the rising sun (*Od.* i. 23, 24); and a similar inference may probably be drawn from some of the early notices of these *Aethiopiæ*, whose separate histories are perpetually confounded together, many things being predicated of the African nation which could be only true of an Indian people, and *vice versa*. That there were a people whom the Greeks called *Aethiopes* in the neighbourhood of, if not within the actual boundaries of India, is clear from Herodotus (vii. 70), who states in another place that all the Indians (except the *Daradae*) resembled the *Aethiopiæ* in the dark colour of their skins (iii. 101); while abundant instances may be observed of the intermixture of the accounts of the African and Indian *Aethiopiæ*, as, for example, in Ctesias (*Indic.* 7, ed. Bähr. p. 354), Pliny (viii. 30. 3), who quotes Ctesias, Scylax, in his description of India (*ap. Philostrat. Vit. Apoll.* iii. 14), Tzetzes (*Chil.* vii. 144), Aelian (*H. An.* xvi. 31), Agatharchides (*de Rubro Mari*, p. 44, ed. Huds.), Pollux (*Onomast.* v. 5), and many other writers. Just in the same way a confusion may be noticed in the accounts of *Libya*, as in Herodotus (iv. 168—199; cf. Ctesias, *Indic.* 13), where he intermixes Indian and African tales. Even so late as Alexander's invasion, we know that the same confusion prevailed, Alexander himself believing that he would find the sources of the Nile in India. (Strab. xv. p. 696; Arrian, *Exp. Alex.* vi. 1.)

It is not remarkable that the Greeks should have had but little knowledge of India or its inhabitants till a comparatively late period of their history, and that neither Homer nor Pindar, nor the great Greek dramatists Sophocles and Euripides, should mention by its name either India or any of its people. It is probable that, at this early period, neither commerce nor any other cause had led the Greeks beyond the shores of Syria eastward, and that it was not till the Persian wars that the existence of vast and populous regions to the E. of Persia itself became distinctly known to them. Some individual names may have reached the ears of those who inquired; perhaps some individual travellers may have heard of these far distant realms; such, for instance, as the physician Democedes, when residing at the court of Darius, the son of Hystaspes (Herod. iii. 127), and Democritus of Abdera (B. C. 460—400), who is said by several authors to have travelled to Egypt, Persia, *Aethiopia*, and India (Diog. Laërt. ix. 72; Strab. xvi. p. 703; Clem. *Strom.* i. p. 304; Suidas, s. v.). Yet little was probably known beyond a few names.

The first historian who speaks clearly on the subject is Hecataeus of Miletus (B. C. 549—486). In the few fragments which remain of his writings, and which have been carefully collected by Klausen (Berl.

1831), the Indi and the Indus (*Fragm.* 174 and 178), the Argante (*Fragm.* 176), the people of Opia on the banks of the Indus (*Fragm.* 175), the Calantiae, (*Fragm.* 177; Herod. iii. 38; or Calantiae, Herod. iii. 97), Gandara and the Gandarii (*Fragm.* 178) and their city Caspapyrus (*Fragm.* 179; Caspatyrus, Herod. iii. 102, iv. 44), are mentioned, in company with other Eastern places. Further, it appears, from the testimony of Herodotus, that Scylax of Caryanda, who was sent by Dareius, navigated the Indus to Caspatyrus in Pactyice, and thence along the Erythraean sea by the Arabian gulf to the coast of Egypt (iv. 44); in the course of which voyage he must have seen something of India, of which he is said to have recorded several marvels (cf. Aristot. *Polit.* vii. 14; Philostr. *Vit. Apoll. Tyan.* iii. 14; Tzet. *Chil.* vii. 144); though Klausen has shown satisfactorily, in his edition of the fragments which remain, that the Periplus usually ascribed to this Scylax is at least as late as the time of Philip of Macedon.

The notices preserved in Herodotus and the remains of Ctesias are somewhat fuller, both having had opportunities, the one as a great traveller, the other as a resident for many years at the court of Artaxerxes, which no previous writers had had. The knowledge of Herodotus (B. C. 484—408) is, however, limited to the account of the satrapies of Dareius; the twentieth of which, he states, comprehended that part of India which was tributary to the Persians (iii. 94), the country of the most Eastern people with whom he was acquainted (iii. 95—102). To the S. of them, along the Indian Ocean, were, according to his view, the Asiatic Aethiopiens (iii. 94); beyond them, desert. He adds that the Indians were the greatest and wealthiest people known; he speaks of the Indus (on whose banks, as well as on those of the Nile, crocodiles were to be seen) as flowing through their land (iv. 44), and mentions by name Caspatyrus (a town of Pactyice), the nomadic Padai (iii. 99), and the Calantiae (iii. 38) or Calantiae (iii. 97). He places also in the seventh satrapy the Gandarii (iii. 91) [GANDARAE], a race who, under the name of *Gandharas*, are known as a genuine Sanscrit-speaking tribe, and who may therefore be considered as connected with India, though their principal seat seems to have been on the W. side of the Indus, probably in the neighbourhood of the present *Candahar*.

Ctesias (about B. C. 400) wrote twenty-three books of *Persica*, and one of *Indica*, with other works on Asiatic subjects. These are all lost, except some fragments preserved by Photius. In his *Persica* he mentions some places in Bactria (*Fragm.* 5, ed. Bähr) and Cyrtæa, on the Erythraean sea (*Fragm.* 40); and in his *Indica* he gives an account of the Indus, of the manners and customs of the natives of India, and of its productions, some of which bear the stamp of a too credulous mind, but are not altogether uninteresting or valueless.

On the advance of Alexander through Bactriana to the banks of the Indus, a new light was thrown on the geography of India; and the Greeks, for the first time, acquired with tolerable accuracy some knowledge of the chief features of this remarkable country. A number of writers—some of them officers of Alexander's army—devoted themselves to a description of different parts of his route, or to an account of the events which took place during his progress from Babylon to the Hyphasis; and to

the separate narratives of Beton and Diognetus, Nearchus, Onesicritus, Aristobulus, and Callisthenes, condensed and extracted by Strabo, Pliny, and Arrian, we owe most of our knowledge of India as it appeared to the ancients. None of the original works of these writers have been preserved, but the voyage of Nearchus (the most important of them, though the places in India he names are few in number) has been apparently given by Arrian (in his *Indica*) with considerable minuteness. Nearchus seems to have kept a day-book, in which he entered the distances between each place. He notices Pattala, on the Indus (from which he started), and Coreatis (perhaps the present *Karachi*). Pliny, who calls this voyage that of Nearchus and Onesicritus, adds some few places, not noticed by Arrian (vi. 23. s. 26). Onesicritus himself considered the land of the Indians to be one-third of the whole inhabited world (Strab. xv. p. 691), and was the first writer who noticed Taprobane (*Ceylon*). (*Ibid.* p. 691.) Both writers appear, from Strabo, to have left interesting memorials of the manners and customs of the natives (Strab. xi. p. 517, xv. p. 726) and of the natural history of the country. (Strab. xv. pp. 693, 705, 716, 717; Aelian, *Hist. An.* xvi. 39, xvii. 6; Plin. vi. 22. s. 24, vii. 2. s. 2; Tzet. *Chil.* iii. 13.) Aristobulus is so frequently quoted by Arrian and Strabo, that it is not improbable that he may have written a distinct work on India: he is mentioned as noticing the swelling and floods of the rivers of the *Pandjâb*, owing to the melting of the snow and the rain (Strab. xv. p. 691), the mouths of the Indus (p. 701), the Brachmanes at Taxila (p. 714), the trees of Hyrcania and India (xi. p. 509), the rice and the mode of its tillage (xv. p. 692), and the fish of the Nile and Indus, respectively (xv. p. 707, xvii. p. 804).

Subsequently to these writers,—probably all in the earlier part of the third century B. C.,—were some others, as Megasthenes, Daimachus, Patrocles and Timosthenes, who contributed considerably to the increasing stock of knowledge relative to India. Of these, the most valuable additions were those acquired by Megasthenes and Daimachus, who were respectively ambassadors from Seleucus to the Courts of Sandrocottus (Chandragupta) and his successor Allitrochades (Strab. ii. p. 70, xv. p. 702; Plin. vi. 17. s. 21), or, as it probably ought to be written, Amitrochades. Megasthenes wrote a work often quoted by subsequent writers, which he called *Ἰνδική* (Athen. iv. p. 153; Clem. Alex. *Strom.* i. p. 132; Joseph. *c. Apion.* i. 20, *Antiq.* x. 11. § 1), in which he probably embodied the results of his observations. From the fragments which remain, and which have been carefully collected by Schwabeck (*Megasthenis Indica*, Bonn, 1846), it appears that he was the first to give a tolerably accurate account of the breadth of India,—making it about 16,000 stadia (Arrian, iii. 7, 8; Strab. i. p. 68, xv. p. 689),—to mention the Ganges by name, and to state that it was larger than the Indus (Arrian, v. 6, 10, *Indic.* 4, 13), and to give, besides this, some notice of no less than fifteen tributaries of the Indus, and nineteen of the Ganges. He remarked that India contained 118 nations, and so many cities that they could not be numbered (Arrian, *Indic.* 7, 10); and observed (the first among the Greeks) the existence of *castes* among the people (Strab. xv. p. 703; Arrian, *Ind.* 11, 12; Diod. ii. 40, 41; Sulin. c. 52), with some peculiarities of the Indian religious system, and of the Brachmanes (or Brah-

mans). (Strab. xv. pp. 711—714; Clem. Alex. *Stron.* i. 131.) Again Daimachus, who lived for a long time at Palibothra (Strab. ii. p. 70), wrote a work upon India, which, though according to Strabo full of fables, must also have contained much valuable information. Patrocles, whom Strabo evidently deemed a writer of veracity (Strab. ii. p. 70), as the admiral of Seleucus, sailed upon the Indian Ocean, and left an account, in which he stated his belief that India was the same breadth that Megasthenes had maintained (Strab. ii. p. 69. xv. p. 689); but also that it could be circumnavigated—an erroneous view, which seems to have arisen from the idea, that the Caspian Sea and the Northern Ocean were connected. (Strab. ii. p. 74. xi. p. 518.)

With the establishment of the mathematical schools at Alexandria, commenced a new æra in Grecian geography; the first systematic arrangement of the divisions of the earth's surface being made by Eratosthenes (B. C. 276—161), who drew a series of parallels of latitude—at unequal distances, however—through a number of places remotely distant from one another. According to his plan, his most southern parallel was extended through Taprobane and the Cinnamon coast (the S.E. end of the *Arabian Gulf*); his second parallel (at an interval of 3400 stadia) passed through the S. coast of India, the mouths of the Indus and Meroë; his third (at an interval of 5000 stadia) passed through Palibothra and Syene; his fourth (at a similar interval) connected the Upper Ganges, Indus, and Alexandria; his fifth (at an interval of 3750 stadia) passed through Thina (the capital of the Seres), the whole chain of the Emodus, Imaus, Paropamisus, and the island of Rhodes. (Strab. i. p. 68, ii. pp. 113—132.) At the same time he drew seven parallels of longitude (or meridians), the first of which passed through the E. coast of China, the second through the mouths of the Ganges, and the third through those of the Indus. His great geographical error was that the intersection of his meridians and latitudes formed *right* angles. (Strab. ii. pp. 79, 80, 92, 93.) The shape of the inhabited portion of the globe he compared to a Macedonian *Chlamys* extended. (Strab. ii. p. 118, xi. p. 519; Macrob. *Somn. Scip.* ii. 9.) The breadth of India between the Ganges and Indus he made to be 16,000 stadia. Taprobane, like his predecessors, he held to be 5000 stadia long.

Hipparchus (about B. C. 150), the father of Greek astronomy, followed Patrocles, Daimachus, and Megasthenes, in his view of the shape of India; making it, however, not so wide at the S. as Eratosthenes had made it (Strab. ii. pp. 77, 81), but much wider towards the N., even to the extent of from 20,000 to 30,000 stadia (Strab. ii. p. 68). Taprobane he held not to be an island, but the commencement of another continent, which extended onward to the S. and W.,—following, probably, the idea which had prevailed since the time of Aristotle, that Africa and S.E. India were connected on the other side of the Indian Ocean. (Mela, iii. 7. § 7; Plin. vi. 22. s. 24.) Artemidorus (about B. C. 100) states that the Ganges rises in the Montes Emodi, flows S. till it arrives at Gange, and then E. by Palibothra to its mouths (Strab. xv. p. 719): Taprobane he considered to be about 7000 stadia long and 500 broad (Steph. B.). The whole breadth of India, from the Ganges to the Indus, he made to be 16,000 stadia. (Plin. vi. 19. s. 22.)

The greater part of all that was known up to his

time was finally reduced into a consistent shape by Strabo (B. C. 66—A. D. 36). His view of India was not materially different from that which had been the received opinion since Eratosthenes. He held that it was the greatest and most Eastern land in the world, and the Ganges its greatest stream (ii. p. 130, xv. pp. 690, 719); that it stretched S. as far as the parallel of Meroë, but not so far N. as Hipparchus thought (ii. pp. 71, 72, 75); that it was in shape like a lozenge, the S. and E. being the longest sides. Its greatest breadth was 16,000 stadia on the E., its least 13,000 on the W.; its greatest length on the S., 19,000 stadia. Below the S. coast he placed Taprobane, which was, in his opinion, not less than Great Britain (ii. p. 130, xv. p. 690). Pliny the Elder and Pomponius Mela, who were contemporaries, added somewhat to the geographical knowledge previously acquired, by incorporating into their works the results of different expeditions sent out during the earlier emperors. Thus, Pliny follows Agrippa in making India 3300 M. P. long, and 2300 M. P. broad, though he himself suggests a different and shorter distance (vi. 17. s. 21); while, after Seneca, he reckoned that it contained 118 peoples and 60 rivers. The Emodus, Imaus, Paropamisus, and Caucasus, he connected in one continued chain from E. to W., stating that S. of these great mountains, the land was, like Egypt, one vast plain (vi. 18. s. 22), comprehending many wastes and much fruitful land (vi. 20. s. 23). For a fuller notice of Taprobane than had been given by previous writers, he was indebted to the ambassadors of the emperor Claudius, from whom he learnt that it had towards India a length of 10,000 stadia, and 500 towns,—one, the capital, Palaesimundum, of vast size. The sea between it and the continent is, he says, very shallow, and the distance from the nearest point a journey of four days (vi. 22. s. 24). The measurements of the distances round the coast of India he gives with some minuteness, and in some instances with less exaggeration than his predecessors.

With Marinus of Tyre and Claudius Ptolemaeus, in the middle of the second century, the classical knowledge of geography may be said to terminate. The latter, especially, has, in this branch of knowledge, exercised an influence similar to that of Aristotle in the domain of the moral and physical sciences. Both writers took a more comprehensive view of India than had been taken before, owing in some degree to the journey of a Macedonian trader named Titianus, whose travels extended along the Taurus to the capital of China (Ptol. i. 11. § 7), and to the voyage of a sailor named Alexander, who found his way across the Indian Ocean to Cattigara (Ptol. i. 14. § 1), which Ptolemy places in lat. 8° 30' S., and between 170° and 180° E. long. Hence, his idea that the Indian Ocean was a vast central sea, with land to the S. Taprobane he held to be four times as big as it really is (vii. 4), and the largest island in the world; and he mentions a cluster of islands to the NE. and S. (in all probability, those now known as the *Maldives* and *Laccadives*). In the most eastern part of India, beyond the *Gulf of Bengal*, which he terms the Golden Chersonesus, he speaks of IABADIUS and MANTOLÆ; the first of which is probably that now known as *Java*, while the name of the second has been most likely preserved in *Manilla*. The main divisions of India into *India intra Gangem* and *India extra Gangem*, have been adopted by the

majority of subsequent geographers, from Ptolemy. Subsequent to this date, there are few works which fall within the range of classical geography, or which have added any information of real value on the subject of India; while most of them have borrowed from Ptolemy, whose comprehensive work was soon a text-book in the hands of learned men. From Agathemerus (at the end of the second century) and Dionysius Periegetes (towards the end of the third century) some few particulars may be gleaned:—as for instance, from the latter, the establishment of the Indo-Scythi along the banks of the Indus, in *Scinde* and *Guzerat*; and, from a work known by the name of *Periplus Maris Erythraei* (the date of which, though late, is not certainly determined), some interesting notices of the shores of the Indian Ocean. Festus Avienus, whose paraphrase of Dionysius Periegetes supplies some *lacunae* in other parts of his work, adds nothing of interest to his metrical account of Indian Geography.

Such may serve as a concise outline of the progress of knowledge in ancient times relative to India. Before, however, we proceed to describe the country itself under the various heads of mountains, rivers, provinces, and cities, it will be well to say a few words on the origin of the name INDIA, with some notice of the subdivisions which were in use among the earlier geographers, but which we have not thought it convenient in this place to perpetuate.

The names INDUS, INDIA, are no doubt derived from the Sanscrit appellation of the river, *Sindhu*, which, in the plural form, means also the people who dwell along its banks. The adjoining countries have adopted this name, with slight modifications: thus, *Hendu* is the form in the Zend or old Persian, *Inddu* in the Hebrew (*Eather*, i. 1, viii. 9). The Greek language softened down the word by omitting the *h*, hence *Ἰνδός*, *Ἰνδία*; though in some instances the native name was preserved almost unchanged, as in the *Σινδός* of the *Periplus Maris Erythraei*. Pliny bears testimony to the native form, when he says, “*Indus incolis Sindus appellatus*” (vi. 20. s. 23).

The great divisions of India which have been usually adopted are those of Ptolemy (vii. 1. § 1), into,—(1) *India intra Gangem*, a vast district, which was bounded, according to that geographer, on the W. by the *Paropamisadae*, *Arachosia*, and *Gedrosia*; on the N. by the *Imaus*, in the direction of the *Sogdiani* and *Sacae*; on the E. by the *Ganges*, and on the S. by a part of the Indian Ocean: and (2) *India extra Gangem* (Ptol. vii. 2. § 1), which was bounded on the W. by the *Ganges*; on the N. by *Scythia* and *Serica*; on the E. by the *Sinae*, and by a line extended from their country to the *Μεγδαλος κόλπος* (*Gulf of Sium*); and on the S. by the Indian Ocean, and a line drawn from the island of *Menuthias* (Ptol. vii. 2. § 1), whence it appears that Ptolemy considered that the *Ganges* flowed nearly due N. and S. We have considered that this division is too arbitrary to be adopted here; we merely state it as the one proposed by Ptolemy and long current among geographers. The later ecclesiastical writers made use of other terms, as *ἡ ἐνδότερον Ἰνδία*, in which they included even Arabia (Socrat. *H. E.* i. 19; Theod. i. 23; Theoph. i. 35), and *ἡ ἐσχάτη Ἰνδία* (Sozomen, ii. 23).

The principal mountains of India (considered as a whole) were:—the eastern portion of the *Paropamisus* (or *Hindu-Kush*), the *Imaus* (*Haimava*), and the *Emodus* (now known by the generic name of the *Himalaya*.) To the extreme E. were the Montes

Semanthini, the boundary of the land of the *Sinae*, the *Montes Damassi*, and the *Bepyrrius M.* (probably the present *Narata M.*). An extension of the *M. Damassi* is the *Maeandrus M.* (now *Musa-Mera*). In *India intra Gangem* Ptolemy mentions many mountains, the names of which can with difficulty be supplied with their modern representatives: as the *Orudii M.*, in the S. extremity of the land between the *Tyndis* and the *Chaberus*; the *Uxentus M.*, to the N. of them; the *Adisathrus M.*; the *Bittigo M.* (probably the range now known as the *Ghats*), and the *M. Vindius* (unquestionably the present *Vindhya*), which extend NE. and SW. along the N. bank of the *Nerbudda*; *M. Sardonix* (probably the present *Sautpura*); and *M. Apocopa* (perhaps the present *Aravelli*).

The principal promontories in India are:—in the extreme E., *Promontorium Magnum*, the western side of the *Sinus Magnus*; *Malaei Colon*, on the S. coast of the golden peninsula; *Promontorium Aurea Chersonesi*, the southern termination of the *Sinus Sabaracus*, on the western side of the *Chersonesus*; *Cory* or *Calligicum*, between the S. *Argaricus* and the S. *Colchicus*, near the SW. end of the peninsula of *Hindustan*; *Comaria* (now *C. Comoria*), the most southern point of *Hindustan*; *Calae Carias* (or *Callicaris*), between the towns *Anamagara* and *Muxiris*; *Simylla* (or *Sennylla*, the southern end of the S. *Baryagenus*, perhaps the present *C. St. John*), and *Maleum*.

In the same direction from E. to W. are the following gulfs and bays:—the *Sinus Magnus* (now *Gulf of Siam*); S. *Perimulicus*, and *Sabaricus*, on the E. and W. side of the *Chersonesus Aurea*; S. *Gangeticus* (*Bay of Bengal*), S. *Argaricus*, opposite the N. end of *Taprobane* (probably *Palka Bay*); S. *Colchicus* (*Bay of Manaar*); S. *Baryagenus* (*Gulf of Cambay*), and S. *Canthi* (most likely the *Gulf of Cutch*).

The rivers of India are very numerous, and many of them of great size. The most important (from E. to W.) are the *Dorias* (*Salween?*) and *Doanas* (the *Irrawaddy*), the *Chrysoana*, *Besynge*, the *Tocosanna* (probably the present *Arrakan*), and the *Catabeda* (now *Curmaul*); the *Ganges*, with many tributaries, themselves large rivers. [GANGES.] Along the W. side of the *Bay of Bengal* are the *Adamas* (*Brahmini*), *Dosaron* (*Mahanadi*), *Maeolus* (*Godavari*), *Tyndis* (*Kistna*), and the *Chaberis* or *Chaberus* (the *Cüveri*). Along the shores of the Indian Ocean are the *Nanaguna* (*Tarty*), the *Namadus* (*Narmadi* or *Nerbudda*), and lastly the *Indus*, with its several tributaries. [INDUS.]

The towns in India known to the ancients were very numerous; yet it is remarkable that but few details have been given concerning them in the different authors of whose works fragments still remain. Generally, these writers seem to have been content with a simple list of the names, adding, in some instances, that such a place was an important mart for commerce. The probability is, that, even so late as Ptolemy, few cities had reached sufficient importance to command the productions of an extensive surrounding country; and that, in fact, with one or two exceptions, the towns which he and others enumerate were little more than the head places of small districts, and in no sense capitals of great empires, such as *Ghasna*, *Delhi*, and *Calcutta* have become in later periods of Indian history. Beginning from the extreme E., the principal states and towns mentioned in the ancient writers are: *Perim*'s

the E. coast of the Golden Chersonesus (in the neighbourhood of *Malacca*); *Tacola* (perhaps *Tavai Tavoy*); *Triglyphon*, in the district of the *Cyrrhæa*, at the mouth of the *Brahmaputra* (now *Tiperah Tripura*); and *Cattigara*, the exact position of which has been much disputed among geographers, which Lassen has placed conjecturally in *Borneo*. Northward of *Triglyphon* are a number of small districts, about which nothing certain is known, as *Alcitis*, *Basanaræ*, *Cacobæ*, and *Aminachæ*, the *Isapratissæ*, and *Iberingæ*; and to the W., along the swamp-land at the foot of the *Himalaya* chain, the *Tiladæ*, *Passalæ*, *Coraucali*, and the *Tacaræi*. All the above may be considered as belonging to *sua extra Gangem*.

Again, from the line of coast from E. to W., the first people along the western mouths of the Ganges are called the *Gangaridæ*, with their chief town *Uge* (in the neighbourhood of the modern *Calcutta*); the *Calingæ*, with their chief towns *Paralis* and *Dandagula* (the latter probably *Calinattama*, about halfway between *Mahanadi* and *odivari*); the *Maesoli* and *Maesolia*, occupying nearly the same range of coast as that now called *Circars*, with the capital *Pitynda*, and *Contassyla* (*Manulipattana*?) and *Alosyga* on the coast; W. of the *Maesolis* (*Godivari*), the *Arvarni*, with the chief town *Malanga* (probably *Mandavija*, the present *Madras*). Then follow the *Songi* and *Bati*, till we come to the land of *Pandion* (*Πανδίων χώρα*), which extends to the southern extremity of the peninsula of *Hindustan*, and was a district of great wealth and importance at the time of the *Periplus*. (*Periplus* pp. 31, 33.) There can be no doubt that the land of *Pandion* is the same as the Indian *Pandya*, and its capital *Modura* the present *Madhura*. Within the same district were *Argara* (whence the S. *Argaricus* derives its name), *Carci*, and the *Colchi*. At the SW. end of the peninsula were *Cottiaræ* (*Cochin*), and *Comaria*, whence the promontory *Comorin* derives its name. Following the western coast, we arrive at *Limyrica* (*Periplus* pp. 30, 36), undoubtedly in the neighbourhood of *Mangalore*, with its chief towns *Carura* (most likely *Coimbatore*, where a great quantity of Roman coins have been dug up during the last fifteen years) and *Tyndis* (in the neighbourhood of *Goa*); and then *Musopale*, *Nitrae*, and *Mandagara*; all places on the sea-coast, or at no great distance from it. Somewhat further inland, within the district known generally at the time of the *Periplus* by the name of *Dachinabades* (*Dakhinabhāda*, or *Deccan*), was the district of *Arisca* (*Ἀρισκα Ζαδωνών*, *Ptol.* vii. l. §§ 6, 82; cf. *Periplus* p. 30), with its chief town *Hippocura* (*Nandira* or *Hydrabad*, if not, as Ritter has imagined, the sea-port *Mangalore*); *Bæta*, *Simylla* (on the coast near *Bassein*), *Omenagara* (undoubtedly the celebrated fortress *Ahmed-nagar*), and *Tagara* (*Periplus* p. 19), the present *Deoghir*. Further N., the rich commercial state of *Larice* appears to have extended from the *Namados* (*Narmada* or *Nerbada*) to *Barygaza* (*Beroach*) and the *Gulf of Cambay*. Its chief town was, in Ptolemy's time, *Omia* (*Omjein* or *Ujjayini*), a place well known to the antiquaries of India for the vast numbers of the earliest Indian coinage constantly found among its ruins; *Minnagara*, the position of which is doubtful, and *Barygaza*, the chief emporium of the commerce of Western India. North of *Larice* was *Syrastrene* (*Sourashtra*), to the west of the *Gulf of Cambay*; and still further to the westward, at the mouths of

the *Indus*, *Pattalene* (*Lower Scinde*, and the neighbourhood of *Kurachi*), with its capital *Pattala* (*Potala*).

It is much more difficult to determine the exact site of the various tribes and nations mentioned in ancient authors as existing in the interior of the country, than it is to ascertain the corresponding modern localities of those which occupied the sea-coast. Some, however, of them can be made out with sufficient certainty, by comparison of their classical names with the Sanscrit records, and in some instances with the modern native appellations. Following, then, the course of the *Indus* northwards, we find, at least in the times of Ptolemy and of the *Periplus*, a wide-spread race of Scythian origin, occupying both banks of the river, in a district called, from them, *INDO-SCYTHIA*. The exact limits of their country cannot now be traced; but it is probable that they extended from *Pattalene* on the S. as far as the lower ranges of the *Hindu-Kush*, — in fact, that their empire swayed over the whole of modern *Scinde* and the *Panjab*; a view which is borne out by the extensive remains of their *Temples* and *coinage*, which are found throughout these districts, and especially to the northward, near the head waters of the three western of the *Five Rivers*. A great change had no doubt taken place by the successful invasion of a great horde of Scythians towards the close of the second century B. C., as they are known to have overthrown the Greek kingdom of *Bactriana*, at the same time effacing many of the names of the tribes whom Alexander had met with two centuries before, such as the *Aspasii*, *Assaceni*, *Massiani*, *Hippasii*; with the towns of *Acadera*, *Daedala*, *Massaga*, and *Embolima*, which are preserved in *Arrian*, and others of Alexander's historians.

Further N., along the bases of the *Paropamisus*, *Imaus*, and *Emodus*, in the direction from W. to E., we find mention of the *Sampatae*, the district *Suastene* (now *Sevad*), and *Goryææ*, with the towns *Gorya* and *Dionysopolis*, or *Nagara* (now *Nagar*); and further E., between the *Suastus* and the *Indus*, the *Gandaræ* (one, doubtless, of the original seats of the *Gandhâras*). Following the mountain-range to the E., we come to *Caspria* (now *Cashmir*, in earlier times known, as we have seen, to *Herodotus*, under the name of *Caspatyrus*). Southward of *Cashmir* was the territory of *Varsa*, with its capital *Taxila*, a place of importance so early as the time of Alexander (*Arrian*, v. 8), and probably indicated now by the extensive remains of *Manikyâla* (*Burnes, Travels*, vol. i. p. 65), if, indeed, these are not too much to the eastward. A little further S. was the land of *Pandous* (*Πανδώνων χώρα*, doubtless the representative of one of the *Pandava* dynasties of early *Hindu* history), during the time of Alexander the territory of the king *Porus*. Further eastward were the state *Cylindrine*, with the sources of the *Sutledge*, *Jumna*, and *Ganges*; and the *Gangani*, whose territory extended into the highest range of the *Himalaya*.

Many small states and towns are mentioned in the historians of Alexander's campaigns along the upper *Panjab*, which we cannot here do more than glance at, as *Peucelaotis* (*Puskalavati*), *Nicaea*, *Bucephala*, the *Glaucanitæ*, and the *Sibæ* or *Sibi*. Following next the course of the *Ganges*, we meet with the *Dactichæ*, the *Nanichæ*, *Prasiacæ*; and the *Mandalæ*, with its celebrated capital *Palibothra* (beyond all doubt the present *Pataliputra*, or *Patna*), situated at the junction of

the Erannoas (*Hiranyācāha*) and the Ganges; with some smaller states, as the Surasenae, and the towns Methora and Clisobra, which were subject to the Prasii. Southward from Palibothra, in the interior of the plain country, dwelt the Cocconagae, on the banks of the Adamas, the Sabārae, the Salaceni, the Drillophyllitae, the Adeisathri, with their capital Sagida (probably the present *Sohagpur*), situated on the northern spurs of the *Vindhya*, at no great distance from the sources of the Sonus. Between the Sonus and the Ganges were the Bolingae. In a NW. direction, beyond the Sonus and the *Vindhya*, we find a territory called Sandrabatis, and the Gymnosophistae, who appear to have occupied the country now called *Sirhind*, as far as the river *Sutledge*. The Caspeirae (at least in the time of Ptolemy; see Ptol. vii. 1. § 47) seem to have extended over a considerable breadth of country, as their sacred town Modura (*Μόδουρα ἡ τῶν Θεῶν*) was situated, apparently, at no great distance from the *Nerbudda*, though its exact position has not been identified. The difficulty of identification is much, indeed, increased by the error of reckoning which prevails throughout Ptolemy, who held that the coast of India towards the Indian Ocean was in a straight line E. and W. from Taprobane and the Indus, thereby placing Nanaguna and the Namadus in the same parallel of latitude. On the southern spurs of the *Vindhya*, between the Namadus and Nanaguna, on the edge of the *Deccan*, were the Phyllitae and Gondali; and to the E. of them, between the Bittigo M. and the river Chaberus (*Cāveri*), the nomad Sorae (*Σῶραι νομάδες*), with a chief town Sora, at the eastern end of M. Bittigo. To the southward of these, on the Chaberus and Solen, were several smaller tribes, the Brachmani Magi, the Ambastae, Bettigi or Bitti, and the Tabassi.

All the above-mentioned districts and towns of any importance are more fully described under their respective names.

The ancients appear to have known but little of the islands which are now considered to form part of the East Indies, with the exception of Taprobano or *Ceylon*, of which Pliny and Ptolemy have left some considerable notices. The reason is, that it was not till a much later period of the world's history that the Indian Archipelago was fully opened out by its commercial resources to scientific inquiry. Besides *Ceylon*, however, Ptolemy mentions, in its neighbourhood, a remarkable cluster of small islands, doubtless (as we have remarked before) those now known as the *Laccadives* and *Maldives*; the island of Iabadius (*Java*), below the Chersonesus Aurea; and the Satyrorum Insulae, on the same parallel with the S. end of this Chersonesus, which may perhaps answer to the *Anamba* or *Natuna* islands.

Of the government of India, considered as a whole, comparatively little was known to the Greek writers; indeed, with the exception of occasional names of kings, it may be asserted that they knew nothing E. of Palibothra. Nor is this strange; direct connection with the interior of the country ceased with the fall of the Graeco-Bactrian empire; from that period almost all the information about India which found its way to the nations of the West was derived from the merchants and others, who made voyages to the different out-ports of the country. It may be worth while to state briefly here some of the principal rulers mentioned by the Greek and Roman writers; premising that, previous to the advance of Alexander, history is on these subjects

silent. Previous, indeed, to Alexander, we have nothing on which we can rely. There is no evidence that Darius himself invaded any part of India, though a portion of the NW. provinces of Bactria may have paid him tribute, as stated by Herodotus. The expeditions of Dionysus and Hercules, and the wars of Sesostria and Semiramis in India, can be considered as nothing more than fables too credulously recorded by Ctesias. At the time of the invasion of Alexander the Great, there can be no doubt that there was a settled monarchy in the western part of India, and his dealings with it are very clearly to be made out. In the north of the *Panjab* was the town or district Taxila (probably *Manikyāla*, or very near it), which was ruled by a king named Taxiles; it being a frequent Indian custom to name the king from the place he ruled over. His name in Diodorus is Mophis (xvii. 86), and in Curtius, Omphis (viii. 12), which was probably the real one, and is itself of Indian origin. It appears that Alexander left his country as he found it. (Strab. xv. pp. 698, 699, 716.) The name of Taxiles is not mentioned in any Indian author. The next ruler Alexander met with was Porus (probably *Paurava Sansar*, a change which Strabo indicates in that of *Δαπειών* into *Δαπειών*), with whom Taxiles had been at war. (Arrian, v. 21.) Alexander appears to have succeeded in reconciling them, and to have increased the empire of Porus, so as to make his rule comprehend the whole country between the Hydaspes and Acesines. (Arrian, v. 20, 21, 29.) His country is not named in any Indian writer. Shortly afterwards, Alexander received an embassy and presents from Abisaris (no doubt *Abhisāra*), whose territory, as has been shown by Prof. Wilson from the *Annals of Cashmir*, must have been in the mountains in the southern part of that province. (*Asiat. Res.* vol. xv. p. 116.) There had been previously a war between this ruler and the Malli, Oxydracae, and the people of the *Lower Panjab*, which had ended in nothing. Alexander confirmed Abisaris in the possession of his own territory, made Philip satrap of the Malli and Oxydracae, and Pytho of the land between the confluence of the Indus and Acesines and the sea (Arrian, vi. 15); placing, at the same time, Oxyarces over the Paropamisadae. (Arr. vi. 15.) It may be observed that, in the time of Ptolemy, the Cashmirians appear to have held the whole of the *Panjab*, so far as the *Vindhya* mountains, a portion of the southern country being, however, in the hands of the Malli and Cathaei.

The same state of things prevailed for some time after the death of Alexander, as appears by a decree of Perdiccas, mentioned in Diodorus (xvii. 3), and with little material change under Antipater. (Diod. xviii. 39.) Indeed, the provinces remained true to the Macedonians till the commencement of the rule of the Prasii, when Sandrocottus took up arms against the Macedonian governors. (Justin. xv. 4.) The origin of this rebellion is clearly traceable. Porus was slain by Eudamus about B.C. 317 (Diod. xix. 14); hence Sandrocottus must have been on the throne about the time that Seleucus took Babylon, B.C. 312. The attempt of the Indians to recover their freedom was probably aided by the fact that Porus had been slain by a Greek. Sandrocottus, as king of the Prasii (Sansc. *Prachya*) and of the nations on the Ganges, made war with Seleucus Nicator, who penetrated far into India. Plutarch says he ruled over all India, but this is not likely. (Plut. *Alex.* 62.) It appears

that he crossed the Indus, and obtained by marriage Arachosia, Gedrosia, and the Paropanisadae, from Seleucus. (Strab. xv. p. 724; Appian, *Syr.* 55.) It was to his court that Megasthenes (as we have before stated) was sent. Sandrocottus was succeeded by Amitrochates (Sansc. *Amitraghāta*), which is almost certainly the true form of the name, though Strabo calls him Allitrochades. He was the contemporary of Antiochus Soter. (Athen. xiv. 67.) It is clear, from Athenæus (*l. c.*), that the same friendship was maintained between the two descendants as between the two fathers. Daimachus was sent as ambassador to Palibothra. (Strab. ii. p. 70.) Then came the wars between the Parthians and Bactrians, and the more complete establishment of the Graeco-Bactrian kingdom, under Menander, Apollodotus, Eucratides, and their successors, to which we cannot here do more than allude. The effect, however, of these wars was to interrupt communication between the East and the West; hence the meagre nature of the historical records of the period. The expedition of Antiochus the Great to India brought to light the name of another king, Sophagasenus (Polyb. xi. 32), who was, in all probability, king of the Prasii. The Scythians finally put an end to the Bactrian empire about B. C. 136. (De Guignes, *Mém. de l'Acad. d. Inscr.* xxv. p. 17.) This event is noticed in the Periplus (p. 22), where, however, Parthi must be taken to mean Scythii. (See also *Periplus*, p. 24; Dionys. *Perieg.* vv. 1087-1088.) Eustathius adds, in his commentary on Dionysius:—*Οἱ καὶ Ἰνδοσκύθαι συνθέτως λεγομένοι.* Miunagara was their chief town, a name, as appears from Isid. Char. (p. 9), which was partly Scythian and partly Sanscrit. (Cf. also De Guignes, *l. c.*)

The Scythians were in their turn driven out of India by Victránaditya, about B. C. 56 (Colebrooke, *Ind. Algebra*, Lond. 1817, p. 43), who established his seat of empire at *Oujein* (*Ujjayini*). At the time when the Periplus was compiled, the capital had been again changed, as we there read, *Ὁζήνη, ἐν ᾗ καὶ τὰ βασιλεία πρότερον ἦν.*

It is remarkable that no allusion has been found in any of the early literature of the Hindús to Alexander the Great: but the effect of the later expeditions of the Bactrian kings is apparently indicated under the name of the *Yavana*. In the astronomical works, the *Yavana* are barbarians who understood astronomy, whence it has been conjectured by Colebrooke that the Alexandrians are referred to. (*Ind. Algebra*, p. 80.) Generally, there can be no doubt that the *Yavana* mean nations to the W. of India. Thus, in the *Mahabharata*, they make war on the Indians, in conjunction with the *Páradī* (i. e. Parthi), and the *Sacæ* or Scythians. (Lassen, *Pentap.* p. 60.) In the *Drama* of the *Mudra-Ráksasa*, which refers to the war between Chandragupta and another Indian King, it is stated that *Cusumapura* (i. e. Palibothra) was surrounded by the *Cirratae*, *Yavani*, *Cambogi*, *Persæ*, *Bactriani*, and the other forces of Chandragupta, and the king of the Mountain Regions. Lassen thinks, with much reason, that this refers to Seleucus, who, in his war with Chandragupta, reached, as we know, Palibothra. (Plin. vi. 17.)

With regard to the commerce of ancient India, which we have every reason to suppose was very extensive, it is impossible in this place to do more than indicate a few of the principal facts. Indeed, the commerce of India, including the northern and the southern districts, may be considered as an epitome of the commerce of the world, there being few pro-

ductions of any other country which may not be found somewhere within its vast area.

The principal directions in which the commerce of ancient India flowed were, between Western India and Africa, between the interior of the *Deccan* and the outports of the southern and western coast of the Indian Ocean, between *Ceylon* and the ports of the *Coromandel* coast, between the *Coromandel* coast and the *Aurea Chersonesus*, and, in the N., along the Ganges and into *Tátary* and the territory of the *Sinae*. There appears also to have been a remarkable trade with the opposite coast of Africa, along the district now called *Zanguebar*, in sesamum, rice, cotton goods, cane-honey (sugar), which was regularly sent from the interior of *Africa* (*Concan*) to *Barygaza* (*Beroach*), and thence westward. (*Peripl.* p. 8.) Arab sailors are mentioned who lived at *Muza* (*Mocha*), and who traded with *Barygaza*. (*Peripl.* p. 12.) Banians of India had established themselves on the N. side of *Socotra*, called the island of *Dioscorides* (*Peripl.* p. 17): while, even so early as *Agatharchides*, there was evidently an active commerce between Western India and *Yemen*. (*Agatharch.* p. 66, ed. Hudson.) Again, the rapidity with which Alexander got his fleet together seems to show that there must have been a considerable commerce by boats upon the Indus. At the time of the Periplus there was a chain of ports along the western coast, — *Barygaza* (*Beroach*), *Muziris* in *Limyrica* (*Mangalore*), *Nelkynda* (*Neliceram*), *Pattala* (once supposed to be *Tatta*, but much more probably *Hydrabad*), and *Calliene*, now *Gallian* (*Peripl.* p. 30): while there were three principal emporia for merchandise, — *Ozene* (*Oujein*), the chief mart of foreign commerce, (vide an interesting account of its ruins, *Asiat. Res.* vol. vi. p. 36), and for the transmission of the goods to *Barygaza*; *Tagara*, in the interior of the *Deccan* (almost certainly *Deoghiri* or *Devanagari* near *Ellora*), whence the goods were conveyed over difficult roads to *Barygaza* and *Pluthana* or *Pliuthana*, a place the exact position of which cannot now be determined, but, from the character of the products of the place, must have been somewhere in the *Ghâta*.

Along the *Regio Paralia* to the S., and on the *Coromandel* coast, were several ports of consequence; and extensive pearl fisheries in the kingdom of king *Pandion*, near *Colchi*, and near the island of *Epidorus*, where the *πιννικόν* (a silky thread spun from the *Pinna*-fish) was procured. (*Peripl.* p. 33.) Further to the N. were, — *Masalia* (*Masulipatam*), famous for its cotton goods (*Peripl.* p. 35); and *Gange*, a great mart for muslin, betel, pearls, &c., somewhere near the mouth of the Ganges, its exact locality, however, not being now determinable. (*Peripl.* p. 36.) The commerce of *Ceylon* (*Selandib*, i. e. *Sinhala-dwipa*) was in pearls of the best class, and precious stones of all kinds, especially the ruby and the emerald. The notices in *Ptolemy* and *Pliny* shew that its shores were well furnished with commercial towns (Ptol. vii. 4. §§ 3, 4, 5), while we know from the narrative of *Cosmas Indicopleustes* (*ap. Montfaucon, Coll. Nova Bibl. Patr.* vol. ii.) that it was, in the sixth century A. D., the centre of *Hindu* commerce. Besides these places, we learn that there was an emporium upon the *Coromandel* coast, whence the merchant ships crossed over to *Chryse* (in all probability *Malacca*), in the *Aurea Chersonesus*; the name of it, however, is not specified.

It is probable, however, that the greatest line of commerce was from the N. and W. along the

Ganges, commencing with Taxila near the Indus, or Lahore on that river, and passing thence to Palibothra. This was called the Royal Road. It is remarkable that the Ramayana describes a road from Ayodhya (*Oudé*), over the Ganges and the Jumna, to *Hastinapura* and *Lahore*, which must be nearly identical with that mentioned in the Greek geographers. The commerce, which appears to have existed between the interior of Asia, India, and the land of the Sinae and Serica, is very remarkable. It is stated that from Thina (the capital of the Sinae) fine cottons and silk were sent on foot to Bactra, and thence down the Ganges to Limyrica. (*Peripl.* p. 36.) The *Periplus* speaks of a sort of annual fair which was held within the territory of the Thinae, to which malabathron (betel) was imported from India. It is not easy to make out whereabouts Thina itself was situated, and none of the modern attempts at identification appear to us at all satisfactory: it is clearly, however, a northern town, in the direction of *Ladakh* in *Thibet*, and not, as Ptolemy placed it, at *Malacca* in *Tenasserim*, or, as Vincent (*Voyage of Nearchus*, vol. ii. p. 735) conjectured, at *Arracum*. It is curious that silk should be so constantly mentioned as an article of import from other countries, especially *Serica*, as there is every reason to suppose that it was indigenous in India: the name for silk throughout the whole of the Indian Archipelago being the Sanscrit word *utra*. (Colebrooke, *Asiat. Res.* vol. v. p. 61.)

It is impossible to give in this work any details as to the knowledge of ancient India exhibited in the remains of native poems or histories. The whole of this subject has been examined with great ability by Lassen in his *Indische Alterthumskunde*; and to his pages, to which we are indebted for most of the Sanscrit names which we have from time to time inserted, we must refer our readers. From the careful comparison which has been made by Lassen and other orientalisks (among whom Pott deserves especial mention) of the Indian names preserved by the Greek writers, a great amount of evidence has been adduced in favour of the general faithfulness of those who recorded what they saw or heard. In many instances, as may be seen by the names we have already quoted, the Greek writers have been content with a simple adaptation of the sounds which they heard to those best suited for their own pronunciation. When we consider the barbarous words which have come to Europe in modern times as the European representations of the names of places and peoples existing at the present time, we have reason to be surprised at the accuracy with which Greek ears appreciated, and the Greek language preserved, names which must have appeared to Greeks far more barbarous than they would have seemed to the modern conquerors of the country. The attention of modern scholars has detected many words of genuine Indian origin in a Greek dress; and an able essay by Prof. Tychsen on such words in the fragments of Ctesias will repay the perusal of those who are interested in such subjects. (See Heeren, *Asiatic Nations*, vol. ii. Append. 4, ed. Lond. 1846.)

The generic name of the inhabitants of the whole country to the E. of Persia and S. of the *Himalaya* mountains (with the exception of the Seres) was, in ancient times, *INDI* (*Ἰνδοί*), or Indians. It is true that the appellation referred to a much wider or much less extensive range of country, at different periods of history. There can, however, be no doubt, that

when the ancient writers speak of the *INDI*, they mean the inhabitants of a vast territory in the SE. part of Asia. The extension of the meaning of the name depended on the extension of the knowledge of India, and may be traced, though less completely, in the same manner as we have traced the gradual progress of knowledge relative to the land itself. The *Indi* are mentioned in more than one of the fragments of Hecataeus (*Hecat. Fragm.* 175, 178), and are stated by Aeschylus to have been a people in the neighbourhood of the Aethiopiens, who made use of camels. (*Suppl.* 284—287.) Herodotus is the first ancient author who may be said to give any real description of them; and he is led to refer to them, only because a portion of this country, which adjoined the territory of Dareius, was included in one of the satrapies of his vast empire, and, therefore, paid him tribute. Some part of his narrative (iii. 94—106, iv. 44, vii. 65) may be doubted, as clearly from hearsay evidence; some is certainly fabulous. The sum of it is, that the Indians were the most populous and richest nation which he knew of (iii. 94), and that they consisted of many different tribes, speaking different languages. Some of them, he states, dwelt in the immediate neighbourhood of the Aethiopiens, and were, like them, black in colour (iii. 98, 101); some, in the marshes and desert land still further E. The manners of these tribes, whom he calls *Padæi*, and *Callatiæ* or *Calantiæ*, were in the lowest grade of civilisation,—a wandering race, living on raw flesh and raw fish, and of cannibal habits. (Cf. Strab. xv. p. 710, from which Mannert, v. l. p. 3, infers that the *Padæi* were not after all genuine Indians, but *Tatars*.) Others (and these were the most warlike) occupied the more northern districts in the neighbourhood of *Casparyrus* (*Cashmir*) in the *Regio Pactyice*. Herodotus places that part of India which was subject to Dareius in the 20th satrapy, and states that the annual tribute from it amounted to 360 talents (iii. 94). Xenophon speaks of the Indians as a great nation, and one worthy of alliance with *Cyaxares* and the *Modes* (l. 5. § 3, iii. 2. § 25, vi. 2. § 1), though he does not specify to what part of India he refers. That, however, it was nearly the same as that which Herodotus describes, no one can doubt.

From the writers subsequent to Alexander, the following particulars relative to the people and their manners may be gathered. The ancients considered that they were divided into seven castes:—1. *Priests*, the royal counsellors, and nearly connected with, if not the same as, the *Βραχμῶνες* or Brahmins. (Strab. xv. pp. 712—716; Arrian, *Ind.* 11.) With these Strabo (*l. c.*) makes another class, whom he calls *Γαυῶνες*. These, as Grosskurd (iii. p. 153) has suggested, would seem, from the description of their habits, to have been *fakirs*, or penitents, and the same as the *Gymnosophistæ* so often mentioned by Strabo and Arrian. This caste was exempted from taxes and service in war. 2. *Husbandmen*, who were free from war-service. They were the most numerous of the seven castes. (Strab. xv. p. 704.) The land itself was held to belong to the king, who farmed it out, leaving to the cultivator one-fourth of the produce as his share. 3. *Hunters and shepherds*, who lead a wandering life, their office being to rear cattle and beasts of burden: the horse and the elephant were held to be for the kings only. (Strab. *l. c.*) 4. *Artizans and handicraftsmen*, of all kinds. (Strab. xv. p. 707.) 5. *Warriors*. (Strab. *l. c.*) 6. *Political officers* (*Ἐπόποι*, Strab.

l. c.), who looked after affairs in the towns, &c., and reported secretly to the king. 7. *The Royal Counsellors*, who presided over the administration of justice (Strab. l. c.), and kept the archives of the realm.

It was not permitted for intermarriages to take place between any of these classes, nor for any one to perform the office allotted to another, except in the case of the first caste (called also that of the φιλοσοφοί), to which class a man might be raised from any of the other classes. (Strab. l. c.; Arrian, *Ind.* c. 12; Diod. ii. 41; Plin. vi. 19. s. 22.) We may remark that the modern writers on India recognise only four castes, called respectively *Brahmans*, *Kshatryas*, *Vaisyas*, and *Sudras*, — a division which Heeren has suggested (we think without sufficient evidence) to indicate the remains of distinct races. (*Asiat. Nat.* vol. ii. p. 220.)

The lowest of the people (now called Pariahs), as belonging to none of the above castes, are nowhere distinctly mentioned by ancient writers (but cf. Strab. xv. p. 709; Diod. ii. 29; Arrian, *Ind.* c. 10).

The general description of the Indians, drawn from Megasthenes and others who had lived with them, is very pleasing. Theft is said to have been unknown, so that houses could be left unfastened. (Strab. xv. p. 709.) No Indian was known to speak falsehood. (Strab. l. c.; Arrian, *Ind.* c. 12.) They were extremely temperate, abstaining wholly from wine (Strab. l. c.),—their hatred of drunkenness being so great that any girl of the harem, who should see the king drunk, was at liberty to kill him. (Strab. xv. p. 710.) No class eat meat (Herod. iii. 100), their chief sustenances being rice, which afforded them also a strong drink, i. e. *arrak*. (Strab. xv. p. 694.) Hence an especial freedom from diseases, and long lives: though maturity was early developed, especially in the female sex, girls of seven years old being deemed marriageable. (Strab. xv. pp. 701—706; Arrian, *Ind.* 9.) The women are said to have been remarkable for their chastity, it being impossible to tempt them with any smaller gifts than that of an elephant (Arrian, *Ind.* c. 17), which was not considered discreditably by their countrymen; and the usual custom of marriage was for the father to take his daughters and to give them in marriage to the youths who had distinguished themselves most in gymnastic exercises. (Arrian, l. c.; Strab. xv. p. 717.) To strangers they ever showed the utmost hospitality. (Diod. ii. 42.) As warriors they were notorious (Arrian, *Ind.* c. 9; *Exped. Alex.* v. 4; Plut. *Alex.* c. 59, 63): the weapons of the foot-soldiers being bows and arrows, and a great two-handed sword: and of the cavalry, a javelin and a round shield (Arrian, *Ind.* c. 16; Strab. xv. p. 717; Curt. viii. 9.) In the *Panjab*, it is said that the Macedonians encountered poisoned arrows. (Diod. xvii. 103.) Manly exercises of all kinds were in vogue among them. The chase was the peculiar privilege of royalty (Strab. xv. pp. 709—712; Ctes. *Ind.* 14; Curt. viii. 9, seq.); gymnastics, music, and dancing, of the rest of the people (Strab. xv. p. 709; Arrian, *Exp. Alex.* vi. 3); and juggling and slight of hand were then, as now, among their chief amusements. (Aelian, viii. 7; Juven. vi. 582.) Their usual dress befitted their hot climate, and was of white linen (Philost. *Vit. Apoll.* ii. 9) or of cotton-stuff (Strab. xv. p. 719; Arrian, *Ind.* c. 16); their heads and shoulders partially covered (Arrian, l. c.; Curt. viii. 9, 15) or shaded from the sun by umbrellas (Arrian, l. c.); with shoes of white leather, with very thick and many-coloured soles. (Arrian, l. c.) Gold and ivory rings and ear-rings were in

common use; and they were wont to dye their beards, not only black and white, but also red and green. (Arrian, l. c.) In general form of body, they were thin and elegantly made, with great liteness (Arrian, *Ind.* c. 17; Strab. ii. p. 103, xv. p. 695), but were larger than other Asiatics. (Arrian, *Exped. Alex.* v. 4; Plin. vii. 2.)

Some peculiar customs they had, which have lasted to the present day, such as self-immolation by water or fire, and throwing themselves from precipices (Strab. xv. pp. 716, 718; Curt. viii. 9; Arrian, *Exped. Alex.* vii. 5; Lucan. iii. 42; Plin. vi. 19. s. 20), and the burning of the widow (*suttee*); not, indeed, agreeably to any fixed law, but rather according to custom (Strab. xv. pp. 699—714; Diod. xvii. 91, xix. 33; Cic. *Tusc. Disp.* v. 27.) For writing materials they used the bark of trees (Strab. xv. p. 717; Curt. ix. 15), probably much as the modern Cinghalese use the leaf of the palm. Their houses were generally built of wood or of the bamboo-cane; but in the cold mountain districts, of clay. (Arrian, *Ind.* c. 10.) It is a remarkable proof of the extent to which civilisation had been carried in ancient India, that there were, throughout great part of the country, high roads, with stones set up (answering to our milestones), on which were inscribed the name of the place and the distance to the next station. (Strab. xv. pp. 689—708; Arrian, *Ind.* c. 3.) [V.]

INDICUS OCEANUS (ὁ Ἰνδικὸς ὠκεανός, Agath. ii. 14; τὸ Ἰνδικὸν πέλαγος, Ptol. vii. 1. § 5). The Indian Ocean of the ancients may be considered generally as that great sea which washed the whole of the southern portion of India, extending from the parallel of longitude of the mouths of the Indus to the shores of the Chersonesus Aurea. It seems, indeed, to have been held by them as part, however, of a yet greater extent of water, the limits of which were undefined, at least to the southwards, and to which they gave the generic name of the *Southern Sea*. Thus Herodotus speaks of ἡ νοτιῆ θάλασσα in this sense (iv. 37), as does also Strabo (ii. p. 121); Diodorus calls it ἡ κατὰ μεσημέριαν ὠκεανός (iii. 38), while the Erythraean sea, taken in its most extended meaning, doubtless conveyed the same sense. (Herod. ii. 102, iv. 37; compared with Strab. i. p. 33.) Ptolemy gives the distances across this sea as stated by seafaring men; at the same time he guards against their over-statements, by recording his opinion in favour of no more than one-third of their measurements: this space he calls 8670 stadia (i. 13. § 7). The distance along its shores, following the indentations of the coast-line, he estimates, on the same authority, at 19,000 stadia. It is evident, however, that Ptolemy himself had no clear idea of the real form of the Indian Ocean, and that he inclined to the opinion of Hipparchus, Polybius, and Marinus of Tyre, that it was a vast inland sea, the southern portion of it being bounded by the shores of an unknown land which he supposed to connect Catigara in the Chersonesus Aurea with the promontory of Prasum (now *Cape Delgado*) in Africa (comp. iv. 9. §§ 1, 3, vii. 3. §§ 1, 3, 6). The origin of this error it is not easy now to ascertain, but it seems to have been connected with one which is found in the historians of Alexander's expedition, according to which there was a connection between the Indus and the Nile, so that the sources of the Acesines (*Chenab*) were confounded with those of the Nile. (Arrian, vi. 1.) Strabo, indeed, appears to have had some leaning to a similar view, in that he connected the Erythraean with the Atlantic sea (ii. p. 130); which was also

the opinion of Eratosthenes (Strab. i. p. 64). The Indian Ocean contains at its eastern end three principal gulfs, which are noticed in ancient authors,—the SINUS PERIMULICUS (Ptol. vii. 2. § 5), in the Chersonesus Aurea (probably now the *Straits of Malacca*); the SINUS SABARACUS (Ptol. vii. 2. § 4), now the *Gulf of Martaban*; and the SINUS GANGETICUS, or *Bay of Bengal*. [V.]

INDIGETES, or INDIGETAE, (Ἰνδικῆται, Strab.; Ἐνδριῆται, Ptol.), a people of Hispania Tarraconensis, in the extreme N.E. corner of the peninsula, around the gulf of Rhoda and Emporiae (*Gulf of Ampurias*), as far as the Trophies of Pompey (τὰ Πομπηίου τρόπαια, ἀναθήματα τοῦ Πομπηίου), on the summit of the pass over the Pyrenees, which formed the boundary of Gaul and Spain (Strab. iii. p. 160, iv. p. 178). [POMPEII ΤΡΟΠΑΕΑ.] They were divided into four tribes. Their chief cities, besides EMPORIAE and RHODA, were: JUNCARIA (Ἰουγγαρία, Ptol. ii. 6. § 73. *Junquera*, or, as some suppose, *Figuera*), 16 M. P. south of the summit of the Pyrenees (Summum Pyrenaicum. *Itin.*), on the high road to Tarraco (*Itin. Ant.* pp. 390, 397); CINNIANA (*Cerria*), 15 M. P. further S. (*Itin.*; *Tub. Pent.*); and DECIANA, near *Junquera* (Ptol. ii. 6. § 73). On the promontory formed by the E. extremity of the Pyrenees (*C. Creus*), was a temple of Venus, with a small seaport on the N. side (Ἀφροδισίας, Steph. B.; τὸ Ἀφροδισίων ἱερόν, Ptol. ii. 6. § 20; Pyrenaea Venus, Plin. iii. 3. s. 4; Portus Veneris, Mela, ii. 6. § 5; Portus Pyrenaei, Liv. xxxiv. 3: *Porte Vendres*), which some made the boundary of Gaul and Spain, instead of the Trophies of Pompey. Ptolemy names two small rivers as falling into the gulf of Emporiae, the CRODIANUS (Κλωδιανός: *Fluvia*) and the SAMBUCAS (Σαμβρόκα ἑκβολαί): Pliny names the TICHS, which is the small river flowing past *Rosae*. The district round the gulf of Emporiae was called JUNCARIUS CAMPUS (τὸ Ἰουγγαρίων πεδίων), from the abundance of rushes which grew upon its marshy soil. (Strab. iii. pp. 156, 163; Steph. B. s. v. Ἰνδικῆται; Eustath. *ad Il.* i. p. 191; Arjen. *Or. Mar.* 523; Ukert, vol. ii. pt. 1. pp. 315, &c.) [P. S.]

INDOSCYTHIA (Ἰνδοσκυθία: *Eth.* Ἰνδοσκίθη), a district of wide extent along the Indus, which probably comprehended the whole tract watered by the Lower Indus, *Cutch*, *Gucerat*, and *Saurashtra*. It derived its name from the Scythian tribes, who gradually pressed onwards to the south and the sea-coast after they had overthrown the Graeco-Bactrian empire, about A. D. 136. It is first mentioned in the Periplus M. E. (p. 22) as occupying the banks of the Indus; while in Ptolemy is a fuller description, with the names of some of its principal subdivisions, as Pattalene, Abiria, and Syrastrene (*Saurashtra*), with an extensive list of towns which belonged to it (vii. 1. §§ 55—61). Some of them, as Binagara (properly Minnagara), have been recognised as partially Scythic in form. (Lassen, *Pentap.* p. 56; cf. Isidor. Char. p. 9.) In Dionysius Periegetes (v. 1088) the same people are described as νότιοι Σκύθαι. As late as the middle of the sixth century A. D., Cosmas Indicopleustes speaks of White Huns, or Mongolians, as the inhabitants of the *Panjab* (ii. p. 338). These may be considered as the remains of the same Scythic empire, the predecessors of the hordes who subsequently poured down from the north under Jingsh Khan. (Ritter, *Erkunde*, vol. i. p. 558.) [V.]

INDUS (ὁ Ἰνδός), one of the principal rivers of

Asia, and the boundary westward of India. It is mentioned first in ancient authors by Hecataeus of Miletus (*Fragm.* 144, ed. Klausen), and subsequently by Herodotus (iv. 44), who, however, only notices it in connection with various tribes who, he states, lived upon its banks. As in the case of India itself, so in that of the Indus, the first real description which the ancients obtained of this river was from the historians of Alexander the Great's marches. Arrian states that its sources were in the lower spurs of the Paropamisus, or Indian Caucasus (*Hindu-Kush*); wherein he agrees with Mela (iii. 7. § 6), Strabo (xv. p. 690), Curtius (viii. 9. § 3), and other writers. It was, in Arrian's opinion, a vast stream, even from its first sources, the largest river in the world except the Ganges, and the recipient of many tributaries, themselves larger than any other known stream. It has been conjectured, from the descriptions of the Indus which Arrian has preserved that the writers from whom he has condensed his narrative must have seen it at the time when its waters were at their highest, in August and September. Quoting from Ctesias (v. 4, 11), and with the authority of the other writers (v. 20), Arrian gives 40 stadia for the mean breadth of the river, and 15 stadia where it was most contracted; below the confluence of the principal tributaries he considers its breadth may be 100 stadia, and even more than this when much flooded (vi. 14). Pliny, on the other hand, considers that it is nowhere more than 50 stadia broad (vi. 20. s. 23); which is clearly the same opinion as that of Strabo, who states, that though those who had not measured the breadth put it down at 100 stadia, those, on the other hand, who had measured it, asserted that 50 stadia was its greatest, and 7 stadia its least breadth (xv. p. 700). Its depth, according to Pliny (*L. c.*), was nowhere less than 15 fathoms. According to Diodorus, it was the greatest river in the world after the Nile (ii. 33). Curtius states that its waters were cold, and of the colour of the sea (viii. 9. § 4). Its current is held by some to have been slow (as by Mela, iii. 7. § 6); by others, rapid (as by Eustath. in *Dionys. Perieg.* v. 1088). Its course towards the sea, after leaving the mountains, was nearly SW. (Plin. vi. 20. s. 23); on its way it received, according to Strabo (xv. p. 700) and Arrian (v. 6), 15, according to Pliny, 19 other tributary rivers (*L. c.*). About 2000 stadia from the Indian Ocean, it was divided into two principal arms (Strab. xv. p. 701), forming thereby a Delta, like that of the Nile, though not so large, called Pattalene, from its chief town Pattala (which Arrian asserts meant, in the Indian tongue, Delta (v. 4); though this statement may be questioned). (Cf. also Arrian, *Ind.* 2; Dionys. Perieg. v. 1088.) The flat land at the mouths of rivers which flow from high mountain-ranges with a rapid stream, is ever changing: hence, probably, the different accounts which we receive of the mouths of the Indus from those who recorded the history of Alexander, and from the works of later geographers. The former (as we have stated), with Strabo, gave the Indus only two principal outlets into the Indian Ocean,—at a distance, the one from the other, according to Aristobulus (*ap.* Strab. xv. p. 690), of 1000 stadia, but, according to Nearchus (*L. c.*), of 1800 stadia. The latter mention more than two mouths: Mela (iii. 7. § 6) speaking of "plura ostia," and Ptolemy giving the names of seven (vii. 1. § 28), in which he is confirmed by the author of the Periplus Maris Erythraei (p. 22). The names

of these mouths, in a direction from W. to E., are:— 1. *Σάγαρα σάρα* (the *Pitti* or *Lohari*), not improbably in the arm of the stream by which Alexander's fleet gained the Indian Ocean; 2. *Σιβδων σάρα* (the *Rikala*); 3. *Χρυσούν σάρα* (the *Hagamari* or *Kukavari*), whereby merchandise and goods ascended to Tatta; 4. *Χάριπον σάρα* (the *Mala*); 5. *Σάραπα*; 6. *Σάβαλα* or *Σαβάλασα* (the *Pinyari* or *Sir*); 7. *Λαυδάση* (probably *Lohrari*, the *Purana*, *Darya* or *Kori*). For the conjectural identifications of these mouths, most of which are now closed, except in high floods, see Lassen's Map of Ancient India. The principal streams which flowed into the Indus are:—on the right or western bank of the river, the *Chosapes*, called by Arrian the *Guraeus*, and by Ptolemy the *Suastus* (the *Atok*); and the *Cophen* (*Cábul* river), with its own smaller tributary the *Choes* (the *Kow*); and, on the left or eastern bank, the greater rivers, — which give its name to the *Pan-jáb* (or the country of the Five Rivers),—the *Acacesines* (*Chenáb*), the *Hydaspes* or *Bidaspes* (*Jelum*), the *Hydraotes* (*Ravi*); and the *Hypais* or *Hypphasis* (the *Sutledge*). [See these rivers under their respective names.] As in the case of the Ganges, so in that of the Indus, it has been left to modern researches to determine accurately the real sources of the river: it is now well known that the Indus rises at a considerable distance on the NE. side of the *Himalaya*, in what was considered by the Hindus their most sacred land, and which was also the district in which, on opposite sides of the mountains, the *Brahmaputra*, the *Ganges*, and the *Jumna*, have their several sources. From its source, the Indus flows NW. to *Iskardu*, and thence W. and SW., till it bursts through the mountain barriers, and descends into the plain of the *Panjáb*, passing along the western edge of *Cashmir*. (Ritter, *Erskunde*, vol. v. p. 216; Moorcroft, *Travels in Ladakh and Cashmir*, 1841.) The native name *Sindhu* has been preferred with remarkable accuracy, both in the Greek writers and in modern times. Thus, in the *Periplus*, we find *Σινδός* (p. 23); in Ptolemy, *Σινδων* (vii. 1. § 2), from which, by the softening of the Ionic pronunciation, the Greeks obtained their form *Ίνδός*. (Cf. *Plin.* vi. 20; *Cosmas*, *Indic.* p. 337.) The present name is *Sind* or *Sindhu*. (Ritter, vol. v. pp. 29, 171.) [V.]

INDUS, a river of the south-east of Caria, near the town of Cibra. On its banks was situated, according to Livy (xxxviii. 14), the fort of Thabusion. Pliny (v. 29) states that sixty other rivers, and upwards of a hundred mountain torrents, emptied themselves into it. This river, which is said to have received its name from some Indian who had been thrown into it from an elephant, is probably no other than the river *Calbis* (*Káβεις*, Strab. xiv. p. 651; *Plat.* v. 2. § 11; *Pomp. Mela*, i. 16), at present called *Quingi*, or *Tavas*, which has its sources on Mount Cadmus, above Cibra, and passing through Caria empties itself into the sea near Caunus, opposite to the island of Rhodes. [L. S.]

INDUSTRIA, a town of Liguria, situated on the right bank of the *Padus*, about 20 miles below *Torin*. It is mentioned only by Pliny, who tells us that its ancient name was *BODINCOMAGUS*, which he connects with *Bodincus*, the native name of the *Padus* [*PADUS*], and adds that it was at this point that river first attained a considerable depth. (*Plin.* iii. 16. a. 20.) Its site (which was erroneously fixed by earlier writers at *Casale*) has been established beyond question at a place called *Monte di Po*, a

few miles below *Chivasso*, but on the right bank of the river, where excavations have brought to light numerous coins and objects of ancient art, some of them of great beauty, as well as several inscriptions, which leave no doubt that the remains thus discovered are those of *Industria*. They also prove that it enjoyed municipal rank under the Roman empire. (Ricolvi e Rivautella, *Il sito dell'antica città d'Industria*, &c., Torino. 1745, 4to.; Millin, *Voy. en Piémont*, vol. i. pp. 308—311.) [E. H. B.]

INESSA. [AETNA.]

INFERUM MARE. [TYRRIENUM MARE.]

INGAEVONES. [GERMANIA and HELLEVINES.]

INGAUNI (*Ἰγγαυνοί*), a Ligurian tribe, who inhabited the sea-coast and adjoining mountains, at the foot of the Maritime Alps, on the W. side of the *Gulf of Genoa*. Their position is clearly identified by that of their capital or chief town, *Albium Ingaunum*, still called *Albenga*. They appear to have been in early times one of the most powerful and warlike of the Ligurian tribes, and bear a prominent part in the long-continued wars of the Romans with that people. Their name is first mentioned in B. C. 205, on occasion of the landing of *Mago*, the brother of *Hannibal*, in Liguria. They were at that time engaged in hostilities with the *Epanterii*, a neighbouring tribe who appear to have dwelt further inland: the Carthaginian general concluded an alliance with them, and supported them against the mountaineers of the interior; he subsequently returned to their capital after his defeat by the Romans in *Cisalpine Gaul*, and it was from thence that he took his final departure for Africa, B. C. 203. (*Liv.* xxviii. 46, xxx. 19.) After the close of the Second Punic War, B. C. 201, a treaty was concluded with the Ingauni by the Roman consul, *C. Aelius* (Id. xxxi. 2); but sixteen years later (in B. C. 185) we find them at war with the Romans, when their territory was invaded by the consul *Appius Claudius*, who defeated them in several battles, and took six of their towns. (Id. xxxix. 32.) But four years afterwards, B. C. 181, they were still in arms, and were attacked for the second time by the proconsul *Aemilius Paullus*. This general was at first involved in great perils, the Ingauni having surprised and besieged him in his camp; but he ultimately obtained a great and decisive victory, in which 15,000 of the enemy were killed and 2500 taken prisoners. This victory procured to *Aemilius* the honour of a triumph, and was followed by the submission of the whole people of the Ingauni ("Ligurum Ingaunorum omne nomen"), while all the other Ligurians sent to Rome to sue for peace. (*Liv.* xl. 25—28, 34.) From this time we hear nothing more of the Ingauni in history, probably on account of the loss of the later books of *Livy*; for that they did not long remain at peace with Rome, and that hostilities were repeatedly renewed before they were finally reduced to submission and settled down into the condition of Roman subjects, is clearly proved by the fact stated by *Pliny*, that their territory was assigned to them, and its boundaries fixed or altered, no less than thirty times. ("Liguribus Ingaunis agro tricies dato," *Plin.* iii. 5. s. 6.) They appear to have been much addicted, in common with other maritime Ligurian tribes, to habits of piracy, a tendency which they retained down to a late period. (*Liv.* xl. 28. 41; *Vopisc.* *Procul.* 12.) We find them still existing and recognised as a separate tribe in the days of

Strabo and Pliny; but we have no means of fixing the extent or limits of their territory, which evidently comprised a considerable portion of the sea-coast on each side of their capital city, and probably extended on the W. till it met that of the Intemelii. It must have included several minor towns, but their capital, of which the name is variously written Albium Ingaunum and Albingaunum, is the only town expressly assigned to them by ancient writers. [ALBIUM INGAUNUM.] (Strab. iv. p. 202; Plin. iii. 5. s. 6.) [E. H. B.]

INGENA. [ABRINCATUL.]

INICERUM, a town in Lower Pannonia, in the neighbourhood of which there was a praetorium, or place of rest for the emperors when they travelled in those parts. (*Itin. Ant.* pp. 260, 265.) Some identify it with the modern *Possega*. [L. S.]

INOPUS. [DELOS.]

INSA'NI MONTES (τὰ Μαινώβεια ὄρη, Ptol. iii. 3. § 7), a range of mountains in Sardinia, mentioned by Livy (xxx. 39) in a manner which seems to imply that they were in the NE. part of the island; and this is confirmed by Claudian, who speaks of them as rendering the northern part of Sardinia rugged and savage, and the adjoining seas stormy and dangerous to navigators. (Claudian, *B. Gid.* 513.) Hence, it is evident that the name was applied to the lofty and rugged range of mountains in the N. and NE. part of the island: and was, doubtless, given to them by Roman navigators, on account of the sudden and frequent storms to which they gave rise. (Livy. *l. c.*) Ptolemy also places the Μαινώβεια ὄρη—a name which is obviously translated from the Latin one—in the interior of the island, and though he would seem to consider them as nearer the W. than the E. coast, the position which he assigns them may still be referred to the same range or mass of mountains, which extends from the neighbourhood of Olbia (*Terra Nova*) on the E. coast, to that of Cornus on the W. [SARDINIA.] [E. H. B.]

INSUBRES, a people both in Gallia Transalpina and Gallia Cisalpina. D'Anville, on the authority of Livy (v. 34), places the Insubres of Gallia Transalpina in that part of the territory of the Aelui where there was a town Mediolanum, between Forum Segusianorum [FORUM SEGUSIANORUM] and Lugdunum (*Lyon*). This is the only ground that there is for supposing that there existed a people or a pagus in Gallia Transalpina named Insubres. Of the Insubres in Gallia Cisalpina, an account is given elsewhere [Vol. I. p. 936]. [G. L.]

INSULA, or INSULA ALLO'BROGUM, in Gallia Narbonensis. Livy (xxi. 31), after describing Hannibal's passage of the Rhone, says that he directed his march on the east side towards the inland parts of Gallia. At his fourth encampment he came to the Insula, "where the rivers Arar and the Rhodanus, flowing down from the Alps by two different directions, comprise between them some tract of country, and then unite: it is the level country between them which is called the Insula. The Allobroges dwell near." One might easily see that there must be some error in the word Arar; for Hannibal could not have reached the latitude of Lugdunum (*Lyon*) in four days from the place where he crossed the Rhone; and this is certain, though we do not know the exact place where he did cross the Rhone. Nor, if he had got to the junction of the Arar and Rhodanus, could Livy say that he reached a place near which the Allobroges dwell; for, if he had

marched from the Isara (*Isère*) to the junction of the Saône and Rhone, he would have passed through the country of the Allobroges. [ALLOBROGES.] Nor does the Arar (*Saône*) flow from the Alps, though the Isara does. Besides this, if Hannibal had gone so far north as the part between the Saône and Rhone, he would have gone much further north than was necessary for his purpose, as Livy describes it. It is therefore certain, if we look to the context only, that we must read "Isara" for "Arar;" and there is a reading of one MS., cited by Gronovius, which shows that Isara may have once been in the text, and that it has been corrupted. (Walckenaer, *Géog. anc.* vol. i. p. 135.) Livy in this passage copied Polybius, in whose MSS. (iii. 49) the name of the river is Scoros or Scaras; a name which the editors ought to have kept, instead of changing it into Isaras (*Ἰσάρας*), as Bekker and others before him have done, though the Isara or *Isère* is certainly the river. In the latest editions of Ptolemy (ii. 10. § 6) the Isara appears in the form Isar (*Ἰσαρ*); but it is certain that there are great variations in the MSS. of Ptolemy, and in the editions. Walckenaer (vol. i. p. 134) says that the edition of Ulm of 1482 has Sicarus, and that there is "Sicarus" in the Strassburg editions of 1513, 1520, 1522. The editio princeps of 1475 has "Cisar;" and others have "Tisar" and "Tisara." The probable conclusion is, that "Is-ar" is one of the forms of the name, which is as genuine a Celtic form as "Is-ar" or "Isara," the form in Cicero (*ad Fam.* x. 15, &c.). "Is-ar" may be compared with the British forms "Isaca" (the *Eze*), Isca, and Ischalis; and Is-ara with the names of the Italian rivers Ansar and Aesis.

Polybius compares the country in the angle between the Rhone and the Isara (*Isère*) to the Delta of Egypt in extent and form, except that in the Delta the sea unites the one side and the channels of the streams which form the two other sides; but here mountains almost inaccessible form the third side of this Insula. He describes it as populous, and a corn country. The junction of the Isar, as Strabo calls the river (p. 185), and the Rhone, was, according to him, opposite the place where the *Cévennes* approach near to the banks of the Rhone.

The *Isère*, one of the chief branches of the Rhone, rises in the high Pennine Alps, and flows through the valleys of the Alpine region by a very winding course past *St. Maurice*, *Moutiers*, *Conflans*, *Moutmeilian*, where it begins to be navigable, *Grenoble*, the Roman Cularo or Gratianopolis, and joins the Rhone a few miles north of Valentia (*Valence*). Its whole course is estimated at about 160 miles. Hannibal, after staying a short time in the country about the junction of the Rhone and the *Isère*, commenced his march over the Alps. It is not material to decide whether his whole army crossed over into the Insula or not, or whether he did himself, though the words of Polybius imply that he did. It is certain that he marched up the valley of the *Isère* towards the Alps; and the way to find out where he crossed the Alps is by following the valley of the *Isère*. [G. L.]

INSURA. [MYLAE.]

INTELE'NE (*Ἰντηληνή*), one of the five provinces W. of the Tigris, ceded, in A. D. 297, by Narses to Galerius and the Romans. (Petr. Patr. *Fr.* 14, *Fragm. Hist. Graec.* ed. Müller; Gibbon, c. xiii.) St. Martin, in his note to *Le Beau (Bas Empire*, vol. i. p. 380), would read for Inteleus

Ιεζένη (Ιγγιλήνη), the name of a small province of Armenia near the sources of the Tigris mentioned by Epiphanius (*Haeres. LX.* vol. i. p. 505, ed. Valerius; comp. St. Martin, *Mém. sur l'Arménie*, vol. i. pp. 23, 97.) [E. B. J.]

INTEMELII (Ἰντεμέλιοι), a maritime people of Liguria, situated to the W. of the Ingauni, at the foot of the Maritime Alps. They are but little known in history, being only once mentioned by Livy, in conjunction with their neighbours, the Ingauni, as addicted to piratical habits, to repress which their coast was visited by a Roman squadron in B. C. 180. (Livy. xl. 41.) Strabo speaks of them as a still existing tribe (Strab. iv. p. 202); and their capital, called Albium Intemelium or Albintemelium, now corrupted into *Vintimiglia*, was in his time a considerable city. [ALBIUM INTEMELIUM.] We have no means of determining the extent or limits of their territory; but it seems to have bordered on that of the Ingauni on the E., and the Vediantii on the W.: at least, these are the only tribes mentioned as existing in this part of Liguria by writers of the Roman Empire. It probably comprised also the whole valley of the RUTUBA or *Roja*, one of the most considerable of the rivers, or rather mountain torrents, of Liguria, which rises at the foot of the *Col di Tenda*, and falls into the sea at *Vintimiglia*. [E. H. B.]

INTERAMNA (Ἰντεράμνα: *Eth.* Interannas, -itis), was the name of several cities in different parts of Italy. Its obvious etymology, already pointed out by Varro and Festus, indicates their position at the confluence of two streams ("inter amnes," Varr. *L. L.* v. 28, Fest. v. *Amnes*, p. 17. Müll.); which is, however, but partially borne out by their actual situation. The form Ἰντεράμνιον (Ἰντεράμνιον), and the ethnic form Interannias, are also found, but more rarely.

1. A Roman colony on the banks of the Liris, thence called, for distinction's sake, INTERAMNA LIRINAR. It was situated on the left or northern bank of the Liris, near the junction of the little river which flows by Aquinum (confounded by Strabo with the Melpis, a much more considerable stream), and was distant 6 miles from the latter city, and 7 from Casinum. Its territory, which was included in Latium, according to the more extended use of that name, must have originally belonged to the Volscians, but we have no mention of Interamna as a Volscian city, nor indeed any evidence of its existence previous to the establishment of the Roman colony there, in B. C. 312. This took place at the same time with that at the neighbouring town of Casinum, the object of both being obviously to secure the fertile valley of the Liris from the attacks of the Samnites. (Livy. ix. 28; Diod. xix. 105; Vell. Pat. i. 14.) Hence we find, in B. C. 294, the territory of Interamna ravaged by the Samnites, who did not, however, venture to attack the city itself; and, at the opening of the following campaign, it was from Interamna that the consul Sp. Carvilius commenced his operations against Samnium. (Livy. x. 36, 39.) Its territory was at a later period laid waste by Hannibal during his march by the Via Latina from Capua upon Rome, B. C. 212 (Livy. xxvii. 9); and shortly afterwards the name of Interamna appears among the twelve refractory colonies which declared themselves unable to furnish any further supplies, and were subsequently (B. C. 204) loaded with heavier burdens in consequence (Id. xxvii. 9, xxxix. 15). After the Social War it passed, in common with the other Latin colonies, into the state of

a municipium; and we find repeated mention of it as a municipal town, apparently of some consequence. (Cic. *Phil.* ii. 41, *pro Mil.* 17; Strab. v. p. 237; Plin. iii. 5. s. 9.) It received a colony under the Second Triumvirate, but does not appear to have enjoyed colonial rank, several inscriptions of imperial times giving it only the title of a municipium. (*Lit. Col.* p. 234; Orell. *Inscr.* 2357, 3828.) Its position at some distance from the line of the Via Latina was probably unfavourable to its prosperity in later times: from the same cause its name is not found in the Itineraries, and we have no means of tracing its existence after the fall of the Roman Empire. The period at which it was ruined or deserted is unknown; but mention is found in documents of the middle ages of a "Castrum Terame," and the site of the ancient city, though now entirely uninhabited, is still called *Terame*. It presents extensive remains of ancient buildings, with vestiges of the walls, streets, and aqueducts; and numerous inscriptions and other objects of antiquity have been discovered there, which are preserved in the neighbouring villages. (Romanelli, vol. iii. p. 384; Cluver, *Ital.* p. 1039. The inscriptions are given by Mommsen, *Inscr. Regn. Neap.* pp. 221, 222.)

Pliny calls the citizens of this Interamna "Interannates Succasini, qui et Lirinates vocantur." The former appellation was evidently bestowed from their situation in the neighbourhood of Casinum, but is not adopted by any other author. They are called in inscriptions "Interannates Lirinates," and sometimes "Lirinates" alone: hence it is probable that we should read "Lirinatum" for "Larinatum" in Silius Italicus (viii. 402), where he is enumerating *Volscian* cities, and hence the mention of Larinum would be wholly out of place.

2. (*Terni*), a city of Umbria, situated on the river Nar, a little below its confluence with the Velinus, and about 8 miles E. from Narnia. It was surrounded by a branch of the river, so as to be in fact situated on an island, whence it derived its name. The inhabitants are termed by Pliny "Interannates cognomine Nartes," to distinguish them from those of the other towns of the name; and we find them designated in inscriptions as Interannates Nartes and Nahartes; but we do not find this epithet applied to the city itself. No mention is found of Interamna in history previous to its passing under the Roman yoke; but there is no doubt that it was an ancient Umbrian city, and an inscription of the time of Tiberius has preserved to us the local tradition that it was founded in B. C. 672, or rather more than 80 years after Rome. (Orell. *Inscr.* 689.) When we first hear of Interamna in history it appears as a flourishing municipal town, deriving great wealth from the fertility of its territory, which was irrigated by the river Nar. Hence it is said to have been, as early as the civil wars of Marius and Sulla, one of the "florētissima Italiae municipia" (Florus, iii. 21); and though it suffered a severe blow upon that occasion, its lands being confiscated by Sulla and portioned out among his soldiers, we still find it mentioned by Cicero in a manner that proves it to have been a place of importance (Cic. *ad Att.* iv. 15). Its inhabitants were frequently engaged in litigation and disputes with their neighbours of Reate, on account of the regulation of the waters of the Velinus, which joins the Nar a few miles above Interamna; and under the reign of Tiberius they were obliged to enter an energetic protest against a project that had been started for turning aside the

course of the Nar, so that it should no longer flow into the Tiber. (Tac. *Ann.* i. 79.) In the civil war between Vitellius and Vespasian it was occupied by the troops of the former while their head-quarters were at Narnia, but was taken with little resistance by Arrius Varus. (Id. *Hist.* iii. 61, 63.) Inscriptions sufficiently attest the continued municipal importance of Interamna under the Roman empire; and, though its position was some miles to the right of the great Flaminian highway, which proceeded from Narnia direct to Mevania (Strab. v. p. 227; Tac. *Hist.* ii. 64), a branch line of road was carried from Narnia by Interamna and Spolegium to Forum Flaminium, where it rejoined the main highroad. This line, which followed very nearly that of the present highroad from Rome to Perugia, appears to have latterly become the more important of the two, and is given in the Antonine and Jerusalem Itineraries to the exclusion of the true Via Flaminia. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 613; *Tab. Peut.*) The great richness of the meadows belonging to Interamna on the banks of the Nar is celebrated by Pliny, who tells us that they were cut for hay no less than four times in the year (Plin. xviii. 28. s. 67); and Tacitus also represents the same district as among the most fertile in Italy (Tac. *Ann.* i. 79). That great historian himself is generally considered as a native of Interamna, but without any distinct authority: it appears, however, to have been subsequently the patrimonial residence, and probably the birthplace, of his descendants, the two emperors Tacitus and Florianus. (Vopisc. *Florian.* 2.) In A. D. 193, it was at Interamna that a deputation from the senate met the emperor Septimius Severus, when on his march to the capital (Spartian. *Sever.* 6); and at a later period (A. D. 253) it was there that the two emperors, Trebonianus Gallus and his son Volusianus, who were on their march to oppose Aemilianus in Moesia, were put to death by their own soldiers. (Eutrop. ix. 5; Vict. *Caes.* 31, *Epit.* 31.)

Interamna became the see of a bishop in very early times, and has subsisted without interruption through the middle ages on its present site; the name being gradually corrupted into its modern form of *Terni*. It is still a flourishing city, and retains various relics of its ancient importance, including the remains of an amphitheatre, of two temples supposed to have been dedicated to the sun and to Hercules, and some portions of the ancient *Thermae*. None of these ruins are, however, of much importance or interest. Many inscriptions have also been discovered on the site, and are preserved in the *Palazzo Pubblico*.

About 3 miles above *Terni* is the celebrated cascade of the *Velinus*, which owes its origin to the Roman M. Curius; it is more fully noticed under the article *VELINUS*.

3. (*Teramo*), a city of Picenum, in the territory of the Praetutii, and probably the chief place in the district of that people. The name is omitted by Pliny, but is found in Ptolemy, who distinctly assigns it to the Praetutii; and it is mentioned also in the *Liber Coloniarum* among the "Civitates Piceni." It there bears the epithet of "Palestina," or, as the name is elsewhere written, "Paletina;" the origin and meaning of which are wholly unknown. (Ptol. iii. 1. § 58; *Lib. Col.* pp. 226, 259.) In the genuine fragments of Frontinus, on the other hand, the citizens are correctly designated as "Interannates Praetutiani." (Frontin. i. p. 18, ed. Lachm.) Being situated in the interior of the country, at a distance from the highroads, the name is not found in the

Itineraries, but we know that it was an episcopal see and a place of some importance under the Roman empire. The name is already corrupted in our MSS. of the *Liber Coloniarum* into *Teramo*, whence its modern form of *Teramo*. But in the middle ages it appears to have been known also by the name of Aprutium, supposed to be a corruption of Praetutium, or rather of the name of the people Praetutii, applied (as was so often the case in Gaul) to their chief city. Thus we find the name of Abrutium among the cities of Picenum enumerated by the Geographer of Ravenna (iv. 31); and under the Lombards we find mention of a "comes Aprutii." The name has been retained in that of *Abruzzo*, now given to the two northernmost provinces of the kingdom of Naples, of one of which, called *Abruzzo Ulteriore*, the city of *Teramo* is still the capital. Vestiges of the ancient theatre, of baths and other buildings of Roman date, as well as statues, altars, and other ancient remains, have been discovered on the site: numerous inscriptions have been also found, in one of which the citizens are designated as "Interannates Praetutiani." (Romanelli, vol. iii. pp. 297—301; Mommsen, *J. R. N.* pp. 329—331.)

There is no foundation for the existence of a fourth city of the name of Interamna among the Frentani, as assumed by Romanelli, and, from him, by Cramer, on the authority of a very apocryphal inscription. [FRENTANI.] [E. H. B.]

INTERAMNE'SIA (Phlegon. *de Longaev.* 1: *Eth.* Interamnienses, Plin. iv. 21. s. 35), a stipendiary town of Lusitania, named in the inscription of *Alcantara*, and supposed by Ukert to have been situated between the *Coa* and *Touroes*, near *Casted Rodrigo* and *Almeida*. (Ukert, vol. ii. pt. 1. p. 398.) [P. S.]

INTERAMNIUM. [ASTURES.]

INTERCA'TIA. [VACCÆI.]

INTERCISA or AD INTERCISA, is the name given in the Itineraries to a station on the Via Flaminia, which evidently derives this name from its being situated at the remarkable tunnel or gallery hewn through the rock, now known as the *Passo del Furlo*. (*Itin. Hier.* p. 614; *Tab. Peut.*) This passage, which is still traversed by the modern highway from Rome to *Fano*, is a work of the emperor Vespasian, as an inscription cut in the rock informs us, and was constructed in the seventh year of his reign, A. D. 75. (Inscr. *ap. Cluver.* *Ital.* p. 619.) It is also noticed among the public works of that emperor by Aurelius Victor, who calls it *Petra Pertusa*; and the same name (Πέτρα πετρούσα) is given to it by Procopius, who has left us a detailed and accurate description of the locality. (Vict. *Caes.* 9, *Epit.* 9; Procop. *B. G.* ii. 11.)

The valley of the *Cantiano*, a tributary of the Metaurus, which is here followed by the Flaminian Way, is at this point so narrow that it is only by cutting the road out of the solid rock that it can be carried along the face of the precipice, and, in addition to this, the rock itself is in one place pierced by an arched gallery or tunnel, which gave rise to the name of *Petra Pertusa*. The actual tunnel is only 126 feet long, but the whole length of the pass is about half a mile. Claudian alludes to this remarkable work in terms which prove the admiration that it excited. (Claud. *de VI. Cons. Hon.* 502.) At a later period the pass was guarded by a fort, which, from its completely commanding the Flaminian Way, became a military post of importance, and is repeatedly mentioned during the wars of the Goths

with the generals of Justinian. (Procop. *B. G.* ii. 11, iii. 6, iv. 28, 34.) The Jerusalem Itinerary places the station of Intercisa 9 M. P. from Calles (*Cagli*), and the same distance from Forum Sempronii (*Fossombrone*), both of which distances are just about correct. (D'Anville, *Analyse de l'Italie*, p. 153.) [E. H. B.]

INTERNUM MARE, the great inland or *Mediterranean Sea*, which washes the coasts of Southern Europe, Northern Africa, and Asia Minor.

1. *Name*.—In the Hebrew Scriptures, this sea, on the W. of Palestine, and therefore behind a person facing the E., is called the "Hinder Sea" (*Deut.* xi. 24; *Joel* ii. 20), and also the "Sea of the Philistines" (*Exod.* xxii. 81), because that people occupied the largest portion of its shores. Prominently it was "the Great Sea" (*Num.* xxxiv. 6, 7; *Josh.* i. 4, ix. 1, xv. 47; *Ezek.* xlvi. 10, 15, 20), or simply "the Sea" (*1 Kings*, v. 9; comp. *1 Macc.* xiv. 34, xv. 11). In the same way, the Homeric poems, Hesiod, the Cyclic poets, Aeschylus, and Pindar, call it emphatically "the Sea." The logographer Herataeus speaks of it as "the Great Sea" (*Fr.* 349, ed. Klausen). Nor did the historians and systematic geographers mark it off by any peculiar denomination. The Roman writers call it *MARE INTERNUM* (Pomp. Mela, i. l. § 4; Plin. iii. 3) or *INTESTINUM* (Sall. *Jug.* 17; *Flor.* iv. 2; ἡ ἑσω θάλασσα, Polyb. iii. 39; ἡ ἐπίθρη θάλασσα, Strab. ii. p. 121, iii. p. 139; ἡ ἐπίθρη θρηάκιστος στηλαῖν θάλασσα, Arist. *Met.* ii. 1), or more frequently, *MARE NOSTRUM* (Sall. *Jug.* 17, 18; *Cæs. B. G.* v. 1; Liv. xxvi. 42; Pomp. Mela, i. 5. § 1; ἡ αἰὼν ἡμῶν θάλασσα, Strab. ii. p. 121). The epithet "Mediterranean" is not used in the classical writers, and was first employed for this sea by Solinus (c. 22; comp. *Isid. Orig.* xiii. 16). The Greeks of the present day call it the "White Sea" (*Ἀσώρι Θάλασσα*), to distinguish it from the *Black Sea*. Throughout Europe it is known as the *Mediterranean*.

2. *Extent, Shape, and Admeasurements*.—The Mediterranean Sea extends from 6° W. to 36° E. of Greenwich, while the extreme limits of its latitude are from 30° to 46° N.; and, in round numbers, its length, from *Gibraltar* to its furthest extremity in *Syria*, is about 2000 miles, with a breadth varying from 80 to 500 miles, and, including the Euxine, with a line of shore of 4500 leagues. The ancients, who considered this sea to be a very large portion of the globe, though in reality it is only equal to one-seventeenth part of the Pacific, assigned to it a much greater length. As they possessed no means for critically measuring horizontal angles, and were unaided by the compass and chronometer, correctness in great distances was unattainable. On this account, while the E. shores of the Mediterranean approached a tolerable degree of correctness, the relative positions and forms of the W. coasts are erroneous. Strabo, a philosophical rather than a scientific geographer, set himself to rectify the errors of Eratosthenes (ii. pp. 105, 106), but made more mistakes; though he drew a much better "contour" of the Mediterranean, yet he distorted the W. parts, by placing *Massilia* 131° to the S. of *Byzantium*, instead of 21° to the N. of that city. Ptolemy also fell into great errors, such as the flattening-in of the N. coast of Africa, to the amount of 44° to the S., in the latitude of Carthage, while *Byzantium* was placed 2° to the N. of its true position; thus increasing the breadth in the very part where the greatest accuracy might be expected. Nor was this all; for the extreme length of the Internal Sea was carried to upwards of 20°

beyond its true limits. The maps of Agathodaemon which accompany the Geography of Ptolemy, though indifferently drawn, preserve a much better outline of this sea than is expressed in the Theodosian or Pentingerian Table, where the Mediterranean is so reduced in breadth as to resemble a canal, and the site, form, and dimensions of its islands are displaced and disfigured.

The latitudes were estimated by the ancient observers in stadia reckoned from the equator, and are not so discordant as might be expected from such a method. The length between the equinoctial line and Syracuse, or rather the place which they called the "Strait of Sicily," is given as follows:—

	Stadia
Eratosthenes - - - -	25,450
Hipparchus - - - -	25,600
Strabo - - - -	25,400
Marinus of Tyre - - -	26,075
Ptolemy - - - -	26,833

Their longitudes run rather wild, and are reckoned from the "Sacrum Promontorium" (*Cape St. Vincent*), and the numbers given are as the arc from thence to Syracuse:—

	Stadia
Eratosthenes - - - -	11,800
Hipparchus - - - -	16,300
Strabo - - - -	14,000
Marinus of Tyre - - -	18,583
Ptolemy - - - -	29,000

In Admiral Smyth's work (*The Mediterranean*, p. 375) will be found a tabular view of the above-mentioned admeasurements of the elder geographers, along with the determination resulting from his own observations; assuming, for a reduction of the numbers, 700 stadia to a degree of latitude, for a plane projection in the 36° parallel, and 555 for the corresponding degree of longitude. (Comp. Gosselin, *Geographie des Grecs*, 1 vol. Paris, 1780; *Geographie des Anciens*, 3 vols. Paris, 1813; *Mesures Itinéraires*, 1 vol. Paris, 1813.)

3. *Physical Geography*.—A more richly-varied and broken outline gives to the N. shores of the Mediterranean an advantage over the S. or Libyan coast, which was remarked by Eratosthenes. (Strab. ii. p. 109.) The three great peninsulas,—the Iberian, the Italic, and the Hellenic,—with their sinuous and deeply indented shores, form, in combination with the neighbouring islands and opposite coasts, many straits and isthmuses. Exclusive of the Euxine (which, however, must be considered as part of it), this sheet of water is naturally divided into two vast basins; the barrier at the entrance of the straits marks the commencement of the W. basin, which descends to an abyssal depth, and extends as far as the central part of the sea, where it flows over another barrier (the subaqueous *Adventure Bank*, discovered by Admiral Smyth), and again falls into the yet unfathomed Levant basin.

Strabo (ii. pp. 122—127) marked off this expanse by three smaller closed basins. The westernmost, or Tyrrhenian basin, comprehended the space between the Pillars of Hercules and Sicily, including the Iberian, Ligurian, and Sardinian seas; the waters to the W. of Italy were also called, in reference to the Adriatic, the "Lower Sea," as that gulf bore the name of the "Upper Sea." The second was the Syrtic basin, E. of Sicily, including the Ausonian or Sicilian, the Ionian, and the Libyan seas; on the N. this basin runs up into the Adriatic, on the S. the gulf of Libya penetrates deeply into

the African continent. The E. part of this basin is interrupted by Cyprus alone, and was divided into the Carpathian, Pamphylian, Cilician, and Syrian seas.

The third or Aegean portion is bounded to the S. by a curved line, which, commencing at the coast of Caria in Asia Minor, is formed by the islands of Rhodes, Crete, and Cythera, joining the Peloponnesus not far from Cape Malea, with its subdivisions, the Thracian, Myrtoan, Icarian, and Cretan seas.

From the Aegean, the "White Sea" of the Turks, the channel of the Hellespont leads into the Propontis, connected by the Thracian Bosphorus with the Euxine: to the NE. of that sheet of water lies the Palus Mæotis, with the strait of the Cimmerian Bosphorus. The configuration of the continents and of the islands (the latter either severed from the main or volcanically elevated in lines, as if over long fissures) led in very early times to cosmological views respecting eruptions, terrestrial revolutions, and overpourings of the swollen higher seas into those which were lower. The Euxine, the Hellespont, the straits of Gades, and the Internal Sea, with its many islands, were well fitted to originate such theories. Not to speak of the floods of Ogyges and Deucalion, or the legendary cleaving of the pillars of Hercules by that hero, the Samothracian traditions recounted that the Euxine, once an inland lake, swollen by the rivers that flowed into it, had broken first through the Bosphorus and afterwards the Hellespont. (Diod. v. 47.) A reflex of these Samothracian traditions appears in the "Sluice Theory" of Straton of Lampsacus (Strab. i. pp. 49, 50), according to which, the swellings of the waters of the Euxine first opened the passage of the Hellespont, and afterwards caused the outlet through the Pillars of Hercules. This theory of Straton led Eratosthenes of Cyrene to examine the problem of the equality of level of all external seas, or seas surrounding the continents. (Strab. l. c.; comp. ii. p. 104.) Strabo (i. pp. 51, 54) rejected the theory of Straton, as insufficient to account for all the phenomena, and proposed one of his own, the profoundness of which modern geologists are only now beginning to appreciate. "It is not," he says (l. c.), "because the lands covered by seas were originally at different altitudes, that the waters have risen, or subsided, or receded from some parts and inundated others. But the reason is, that the same land is sometimes raised up and sometimes depressed, so that it either overflows or returns into its own place again. We must therefore ascribe the cause to the ground, either to that ground which is under the sea, or to that which becomes flooded by it; but rather to that which lies beneath the sea, for this is more moveable, and, on account of its wetness, can be altered with greater quickness." (Lyell, *Geology*, p. 17; Humboldt, *Cosmos*, vol. ii. p. 118, trans., *Aspects of Nature*, vol. ii. pp. 73—83, trans.)

The fluvial system of the Internal Sea, including the rivers that fall into the Euxine, consists, besides many secondary streams, of the Nile, Danube, Borysthenes, Tanais, Po, Rhone, Ebro, and Tyras. The general physics of this sea, and their connection with ancient speculations, do not fall within the scope of this article; it will be sufficient to say that the theory of the tides was first studied on the coast of this, which can only in poetical language be called "a tideless sea." The mariner of old had his charts and sailing directories, was acquainted

with the bewildering currents and counter-currents of this sea,—the "Typhon" (τυφών), and the "Prester" (πρηστέρ), the destroyer of those at sea, of which Lucretius (vi. 422—445) has given so terrific a description,—and hailed in the hour of danger, as the "Dioscuri" who played about the mast-head of his vessel (Plin. ii. 437; Sen. *Nat. Quaest.* ii.), the fire of St. Elmo, "sacred to the seaman." Much valuable information upon the winds, climate, and other atmospheric phenomena, as recorded by the ancients, and compared with modern investigations, is to be found in Smyth (*Mediterranean*, pp. 210—302). Forbiger's section upon Physical Geography (vol. i. pp. 576—655) is useful for the references to the Latin and Greek authors. Some papers, which appeared in *Fraser's Magazine* for the years 1852 and 1853, upon the fish known to the ancients, throw considerable light upon the ichthyology of this sea. Recent inquiry has confirmed the truth of many instructive and interesting facts relating to the fish of the Mediterranean which have been handed down by Aristotle, Pliny, Archestratus, Aelian, Ovid, Oppian, Athenæus, and Ausonius.

4. *Historical Geography.*—To trace the progress of discovery on the waters and shores of this sea would be to give the history of civilisation,—"*nulum sine nomine saxum.*" Its geographical position has eminently tended towards the intercourse of nations, and the extension of the knowledge of the world. The three peninsulas—the Iberian, Italic, and Hellenic—run out to meet that of Asia Minor projecting from the E. coast, while the islands of the Aegean have served as stepping stones for the passage of the peoples from one continent to the other; and the great Indian Ocean advances by the fissure between Arabia, Aegypt, and Abyssinia, under the name of the Red Sea, so as only to be divided by a narrow isthmus from the Delta of the Nile valley and the SE. coast of the Mediterranean.

"We," says Plato in the *Phædo* (p. 109, b.), "who dwell from the Phasis to the Pillars of Hercules, inhabit only a small portion of the earth in which we have settled round the (Interior) sea, like ants or frogs round a marsh." And yet the margin of this contracted basin has been the site where civilisation was first developed, and the theatre of the greatest events in the early history of the world. Religion, intellectual culture, law, arts, and manners—nearly everything that lifts us above the savage, have come from these coasts.

The earliest civilisation on these shores was to the S., but the national character of the Aegyptians was opposed to intercourse with other nations, and their navigation, such as it was, was mainly confined to the Nile and Arabian gulf. The Phœnicians were the first great agents in promoting the communion of peoples, and their flag waved in every part of the waters of the Internal Sea. Carthage and Etruria, though of less importance than Phœnicia in connecting nations and extending the geographical horizon, exercised great influence on commercial intercourse with the W. coast of Africa and the N. of Europe. The progressive movement propagated itself more widely and enduringly through the Greeks and Romans, especially after the latter had broken the Phœnico-Carthaginian power.

In the Hellenic peninsula the broken configuration of the coast-line invited early navigation and commercial intercourse, and the expeditions of the Samians (Herod. iv. 162) and Phœceans (Herod.

163) laid open the W. coast of this sea. During the period of the Roman Universal Empire, the Mediterranean was the lake of the imperial city. Soon after the conclusion of the First Mithridatic war, piracy, which has always existed from the earliest periods of history to the present day in the Grecian waters, was carried on systematically by large armies and fleets, the strongholds of which were Cilicia and Crete. From these stations the pirates directed their expeditions over the greater part of the Mediterranean. (Appian, *Bell. Mithr.* 2; Plut. *Pomp.* 24.) Piracy, crushed by Pompeius, was never afterwards carried on so extensively as to merit a place in history, but was not entirely exterminated even by the fleet which the Roman emperors maintained in the East, and that cases still occurred is proved by inscriptions. (Böckh. *Corp. Inscr. Graec.* nn. 2335, 2347.) The Romans despised all trade, and the Greeks, from the time of Hadrian, their great patron, till the extinction of the Roman power in the East, possessed the largest share of the commerce of the Mediterranean. Even after the Moslem conquests, the Arabs, in spite of the various expeditions which they fitted out to attack Constantinople, never succeeded in forming a maritime power; and their naval strength declined with the numbers and wealth of their Christian subjects, until it dwindled into a few piratical squadrons. The emperors of Constantinople really remained masters of the sea. On all points connected with this sea, see Admiral Smyth, *The Mediterranean*, London, 1854. [E. B. J.]

INTEROCREA (*Ἰντροκρέα*, Strab.), a small town or village of the Sabines, between Amiternum and Reate. It was placed on the Via Salaria, at the junction of its two branches, one of which led eastwards to Amiternum, the other, and principal one, up the valley of the Velinus, to Asculum. It is now called *Astradoco*, and is a position of great military importance, from its commanding the entrance to the two passes just mentioned, which must in all ages have formed two of the principal lines of communication across the Apennines. It seems, however, to have been in ancient times but a small place: Strabo calls it a village; and its name is otherwise found only in the Itineraries, which place it at 14 M. P. from Reate, a distance that coincides with the position of *Astradoco*. (Strab. v. p. 228; *Itin. Ant.* p. 307; *Tab. Peut.*) Its ancient name is evidently derived from its position in a deep valley between rugged mountains; for we learn from Festus (p. 181, ed. Müll.) that *Ocris* was an ancient word for a mountain; and it is interesting to find this form still preserved in the name of the *Montagne di Ocria*, a lofty and rugged group of the Apennines, near *Aquila*. (Zannoni, *Carta del Regno di Napoli*, 3. fol.) [E. H. B.]

INTERPROMIUM, a village of the Marrucini, forming a station on the Via Claudia Valeria between Corfinium and Teate. It is repeatedly mentioned in the Itineraries, but the distances are variously given. (*Itin. Ant.* pp. 102, 310; *Tab. Peut.*) The line of the ancient highroad is, however, well ascertained, and the position of Interpromium is fixed by ancient remains, as well as mediaeval records, at a place on the right bank of the Aternus, just below the narrow gorge through which that river flows below *Popoli*. The site is now marked only by a tavern called the *Osteria di S. Valentino*, from the little town of that name on the hill above; it is distant 12 Roman miles from Corfinium (*S. Pellino*),

and 13 from Teate (*Chieti*), or 21 from *Pescara*, at the mouth of the Aternus. (Holsten. *Not. ad Cluv.* p. 143; D'Anville, *Analysé de l'Italie*, p. 178; Romanelli, vol. iii. p. 117.) An inscription also mentions Interpromium under the name of Pagus Interprominus (Orell. *Inscr.* 144; Romanelli, l. c.); it is called "Interpromium vicus" in the Itinerary of Antoninus (p. 102), and was evidently a mere village, probably a dependency of Teate. [E. H. B.]

INTYBILLI. 1. [EDETANI]. 2. A town of Hispania Baetica, near Illiturgis, the scene of a battle gained by the Romans over the Carthaginians in the Second Punic War. (Liv. xxiii. 49; Frontin. *Stratag.* iii. 3.) [P. S.]

INUI CASTRUM. [CASTRUM INUI].

INYCUM or INYCUS (*Ἴνυκος*, Steph. B., but *ἡ Ἴνυκος*, Herod.: *Eth.* *Ἴνυκίνας*), a town of Sicily, situated in the SW. of the island, on the river Hypsas. It is principally known from its connection with the mythical legends concerning Minos and Daedalus; the capital of the Sicilian prince Cocalus, who afforded a shelter to the fugitive Daedalus against the Cretan monarch, being placed by some writers at Inycum, and by others at Camicus. (Paus. vii. 4. § 6; Charax, *ap. Steph. B. v. Καμικός*.) It is mentioned in historical times by Herodotus as the place of confinement to which Scythes, the ruler of Zancle, was sent by Hippocrates, who had taken him prisoner. (Herod. vi. 23, 24.) Aelian, who copies the narrative of Herodotus, represents Scythes as a native of Inycum; but this is probably a mistake. (Ael. V. II. viii. 17.) Plato speaks of Inycum as still in existence in his time, but quite a small place (*χωρίον πᾶν μικρόν*); notwithstanding which he makes the sophist Hippias boast that he had derived from it a sun of 20 minae. (Plat. *Hipp. M.* p. 282, e.) It is evident that it always continued to be an inconsiderable place, and was probably a mere dependency of Selinus. Hence we never again meet with its name, though Stephanus tells us that this was still preserved on account of the excellence of its wine. (Steph. B. s. v. *Ἴνυκος*; Hesych. s. v.) Vibius Sequester is the only author that affords any clue to its position, by telling us that the river Hypsas (the modern *Belici*) flowed by it (Vib. Sequest. p. 12, according to Cluver's emendation); but further than this its site cannot be determined. [E. H. B.]

IOBACCHI. [MARMARICA].

IOL, afterwards CAESARE'A (*Ἰὼλ Καισάρεια*, Ptol. ii. 4. § 5; *ἡ Καισάρεια*, Strab., &c.), originally an obscure Phoenician settlement on the N. coast of Africa, became afterwards famous as the capital of Bocchus and of Juba II. [MAURETANIA.] The latter king enlarged and adorned the city, and gave it the name of Caesarea, in honour of his patron Augustus. Under the Romans it gave its name to the province of Mauretania Caesariensis, of which it was the capital. It was made a colony by the emperor Claudius. Under Valens it was burnt by the Moors; but it was again restored; and in the 6th century it was a populous and flourishing city. It occupied a favourable position midway between Carthage and the Straits, and was conveniently situated with reference to Spain, the Balearic islands, and Sardinia; and it had a natural harbour, protected by a small island. To the E. of the city stood the royal mausoleum. (Strab. xvii. p. 831; Dion Cass. lx. 9; Mela, i. 6. § 1; Plin. v. 2. s. 1; Eutrop. vii. 5; *Itin. Ant.* pp. 5, 15, 25, 31; Oros. vii. 33; Ammian. xxix. 5; Procop. B. I. *and.* ii. 5.)

Caesarea is now identified, beyond all doubt, with the magnificent ruins at *Zershell* on the coast of *Algier*, in a little more than 2° E. long. The Arabic name is simply an abbreviation of *Caesarea Iol*; a fact clear to the intuitive sagacity of Shaw, and which, in connection with the statements of the ancients, led that incomparable traveller to the truth. Unfortunately, however, nearly all subsequent writers preferred to follow the thick-headed Mannert, who was misled by an error in the Antonine Itinerary, whereby all the places along this coast, for a considerable distance, are thrown too far to the W.; until the researches which followed the French conquest of the country revealed inscriptions which set the question at rest for ever. There exist few stronger examples of that golden rule of criticism:— "*Ponderanda sunt testimonia, non numeranda.*" (Shaw, *Travels*, vol. i. pt. 1. c. 3; Barth, *Wanderungen*, p. 56; Pellissier, in the *Exploration Scientifique de l'Algérie*, vol. vi. p. 349.) [P. S.]

IOLAI or IOLAENSES (Ἰόλαιοι, Paus.; Ἰολαῖοι, Diod.; Ἰολαῖσι, Strab. v. p. 225), a people of Sardinia, who appear to have been one of the indigenous or native tribes of the island. According to Strabo, they were the same people who were called in his day Diagesbians or Diagebrians (Διαγησβῆσις or Διαγησβῆσις), a name otherwise unknown; and he adds that they were a Tyrrhenian people, a statement in itself not improbable. The commonly received tradition, however, represented them as a Greek race, composed of emigrants from Attica and Theopie, who had settled in the island under the command of Iolauus, the nephew of Hercules. (Paus. x. 17. § 5; Diod. iv. 30, v. 15.) It is evident that this legend was derived from the resemblance of the name (in the form which it assumed according to the Greek pronunciation) to that of Iolauus; what the native form of the name was, we know not; and it is not mentioned by any Latin author, though both Pausanias and Diodorus affirm that it was still retained by the part of the island which had been inhabited by the Iolai. Hence, modern writers have assumed that the name is in reality the same with that of the Ilienses, which would seem probable enough; but Pausanias, the only writer who mentions them both, expressly distinguishes the two. That author speaks of Olbia, in the NE. part of the island, as one of their chief towns. Diodorus represents them, on the contrary, as occupying the plains and most fertile portions of the island, while the district adjoining Olbia is one of the most rugged and mountainous in Sardinia. [E. H. B.]

IOLCUS (Ἰωλκός, Ep. Ἰαωλκός, Dor. Ἰαλκός; Eth. Ἰώλκιος, fem. Ἰωλκίς, Ἰωλκίς), an ancient city of Magnesia in Thessaly, situated at the head of the Pagasæan gulf and at the foot of Mt. Pelion (Pind. *Nem.* iv. 88), and celebrated in the heroic ages as the residence of Jason, and the place where the Argonauts assembled. [See *Dict. of Biogr. art.* JASON and ARGONAUTÆ.] It is mentioned by Homer, who gives it the epithets of *ἐυκτιμένη* and *εὐρύχωρος* (*Il.* ii. 712, *Od.* xi. 256). It is said to have been founded by Cretheus (Apollod. i. 9. § 11), and to have been colonised by Minyans from Orchomenos. (Strab. ix. p. 414.) Iolcus is rarely mentioned in historical times. It was given by the Thesalians to Hippis, upon his expulsion from Athens. (Herod. v. 94.) The town afterwards suffered from the dissensions of its inhabitants, but it was finally ruined by the foundation of Demetrias in

n. c. 290, when the inhabitants of Iolcus and of other adjoining towns were removed to this place. (Strab. ix. p. 436.) It seems to have been no longer in existence in the time of Strabo, since he speaks of the place where Iolcus stood (ὁ τῆς Ἰωλκῶν τόπος, ix. p. 438).

The position of Iolcus is indicated by Strabo, who says that it was on the road from Boebe to Demetrias, and at the distance of 7 stadia from the latter (ix. p. 438). In another passage he says that Iolcus is situated above the sea at the distance of 7 stadia from Demetrias (ix. p. 436). Pindar also, as we have already seen, places Iolcus at the foot of Mt. Pelion, consequently a little inland. From these descriptions there is little doubt that Leake is right in placing Iolcus on the steep height between the southernmost houses of *Volo* and *Vlakho-makhali*, upon which stands a church called *Episkopi*. There are at present no ancient remains at this place; but some large squared blocks of stone are said to have formerly existed at the foot of the height, and to have been carried away for the construction of buildings elsewhere. Moreover, it is the only spot in the neighbourhood which has any appearance of being an ancient site. It might indeed appear, from Livy (xliv. 12, 13), that Iolcus was situated upon the coast; but in this passage, as well as in Strabo (ix. p. 436), the name of Iolcus seems to have been given to this part of the coast as well as to the city itself. (Leake, *Northern Greece*, vol. iv. p. 379; Mézières, *Mémoire sur le Pelion et l'Ossa*, p. 11.)

JOMANES (Plin. vi. 17. s. 21), the most important of the affluents of the Ganges, into which it flows near the city of *Allahabad* (Pratiabthana). There can be no doubt that Arrian means the same river when he speaks of Iobares (*Ind.* c. 8); and Ptolemy expresses nearly the same sound, when he names the *Diamuna* (vii. 1. § 29). It is now called the *Jamina* or *Jumna*. The *Jumna* rises in the highest part of the *Himalaya*, at no great distance from the sources of the *Sutledge* and *Ganges*, respectively, in the neighbourhood of *Jamunavati* (*Jumnotri*), which is probably the most sacred spot of Hindu worship. It enters the Indian plain country at *Fyzabad*, and on its way to join the Ganges it passes the important cities of *Dehli* (Indraprastha) and *Agra* (Crishnapura), and receives several large tributaries. These affluents, in order from W. to E., are the *Sambus* (Arrian, *Ind.* c. 4), (probably the *Carmanvati* or *Cambal*), the *Beta* (or *Vetravati*), and the *Cainas* (Arrian, *l. c.*; Plin. vi. 19. s. 21: now *Câyana* or *Céna*). The last has been already mentioned as one of the tributaries of the Ganges. [V.]

IOMNIUM. [MAURETANIA.]

ION (Ἴων), a river of Tymphaea in Thessaly, rising in the Cambunian mountains, and flowing into the Peneius; now river of *Krítzova*. (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iv. p. 546.)

ION MONS. [LIBYA.]

IONES. [IONIA.]

IONIA (Ἰωνία), also called Ionis, the country of Asia Minor inhabited by Ionian Greeks, and comprising the western coast from Phocæa in the north to Miletus in the south. (Herod. i. 142; Strab. xiv. init.; Plin. v. 31.) Its length from north to south, in a straight line, amounted to 800 stadia, while the length of its much indented coast amounted to 3430; and the distance from Ephesus to Smyrna, in a straight line, was only 320 stadia, while along the coast it reached the large number of 2200. (Strab.

xiv. pp. 632, 665.) Towards the inland, or the east, Ionia extended only a few miles, the towns of Magnesia, Larissa, Tralles, Alabanda, and others, not belonging to it. Ptolemy (v. 2) assigns much narrower limits to Ionia than his predecessors, for, according to him, it extended only from the Hermus in Lydia to the Maeander in Caria; so that Phocaea and Miletus would not belong to Ionia. According to a generally received tradition, the Ionian colonies on the west coast of Asia were founded after the death of Codrus, the last king of Attica, about n. c. 1044, or, according to others, as early as n. c. 1060, about 60 years after the conquest of Peloponnesus by the Dorians. The sons of Codrus, Neleus and Androclus, it is said, being dissatisfied with the abolition of royalty and the appointment of their eldest brother Medon to the archonship, emigrated, with large numbers of Attic Ionians and bands from other parts of Greece, into Asia Minor. (Strab. xiv. p. 633, foll.; Paus. vii. 2.) Here, in one of the most beautiful and fertile parts of the earth, they founded a number of towns,—partly expelling and partly subduing the ancient inhabitants, who consisted mainly of Maeonians, Carians, and Pelasgians. (Herod. i. 142; Paus. vii. 2; Pherecyd. *Fragm.* 26; Dionys. Per. 822, &c.) As a great many of the original inhabitants remained in the country as subjects of the conquerors, and as the latter had gone to Asia as warriors, without women, the new colonies were not pure Greek; but still the subdued nations were not so completely different as to render an amalgamation into one nation impossible, or even very difficult. This amalgamation with different tribes also accounts for the fact that four different dialects were spoken by the Ionians. (Herod. l. c.)

The towns founded by the Ionians—which, though independent of one another, yet formed a kind of confederacy for common purposes—amounted to twelve (*ἑξωδεκάπολις*), a number which must not be regarded as accidental. These towns, of which accounts are given in separate articles, were: PHOCAEA, ERYTHRAE, CLAZOMENAE, TEOS, LEBEDOS, COLOPHON, EPHECUS, PRIENE, MYUS, MILETUS, and SAMOS and CHIOS in the neighbouring islands. (Strab. xiv. p. 633; Aelian, *V. H.* viii. 5.) Subsequently, about b. c. 700, Smyrna, which until then had belonged to Aeolis, became by treachery a member of the Ionian confederacy, which henceforth consisted of thirteen cities. (Herod. i. 149; Paus. vii. 5; Strab. l. c.) These Ionian colonies soon rose to a high degree of prosperity, and in many respects outstripped the mother-country; for poets, philosophers, historians, and artists flourished in the Ionian cities long before the mother-country attained to any eminence in these intellectual pursuits. All the cities of Ionia formed independent republics, with democratical constitutions; but their common affairs were discussed at regular meetings held at Panionium (*Πανιώνιον*), the common centre of all the Ionian cities, on the northern slope of Mount Mycale, near Priene, and about three stadia from the coast. (Herod. i. 141, 148; Strab. xiv. p. 639; Mela, i. 17; Plin. v. 29.) These meetings at Panionium appear to have given rise to a permanent town, with a Prytaneum, in which the meetings were held. (Steph. B. s. v.) The political bond which held the Ionian cities together appears to have been rather loose, and the principal objects of the meetings, at least in later times, were religious worship and the celebration of games. The cities continued to enjoy their increasing prosperity and their independence

until the establishment of the Lydian monarchy. The attacks upon the Ionian colonies began even in the reign of Gyges, so that one city after another was conquered, until, in the reign of Croesus, all of them became subject to the Lydians. When Lydia became the prey of the Persian conqueror Cyrus, in b. c. 557, Ionia also was obliged to acknowledge the supremacy of Persia; but the new rulers scarcely interfered with the internal affairs of the cities and their confederacy; all they had to do was to pay tribute, to send their contingents to the Persian armies, and to submit to satraps and tyrants, the latter of whom were Greek usurpers who set themselves up in their native cities, and were backed by the Persian monarchs. But the Ionians, accustomed to liberty, were unable to bear even this gentle yoke for any length of time, and in b. c. 500 a general insurrection broke out against Persia, in which the Athenians and Eretrians also took part. The revolt had been planned and organised by Histiaeus, tyrant of Miletus, and Aristagoras, his son-in-law. The Ionians burned and destroyed Sardes, the residence of the Persian satraps, but were then routed and defeated in a bloody battle near Ephesus. In b. c. 496 all the Ionians were again reduced, and compelled to assist the Persians with men and ships in the war against Greece. In the battle of Mycale, b. c. 479, the Ionians deserted from the ranks of the Persians and joined their kinsmen, and thus took the first step to recover their independence, which ten years later was fully secured by the battle on the Eurymedon. They then entered into a relation with the Athenians, who were to protect them against any further aggression from the Persians; but in consequence of this they became more or less dependent upon their protectors. In the unfortunate peace of Antalcidas, the Ionians, with the other Asiatic Greeks, were again made over to Persia, b. c. 387; and when the Persian monarchy was destroyed by Alexander, they became a part of the Macedonian empire, and finally fell into the hands of the Romans. The highest prosperity of Ionia belongs to the period of the Lydian supremacy; under the rule of Macedonia it somewhat recovered from its previous sufferings. Under the Romans the Ionian cities still retained their importance as commercial places, and as seats of art and literature; but they lost their political life, and sank down to the condition of mere provincial towns. The last traces of their prosperity were destroyed under the barbarous rule of the Turks in the middle ages. During the period of their greatest prosperity and independence, the Ionian cities sent out numerous colonies to the shores of the Black sea and to the western coasts and islands of the Mediterranean. (Comp. Thirlwall, *Hist. of Greece*, vol. ii. chap. 12, pp. 94, 115, 120, &c.; Grote, *Hist. of Greece*, vol. ii. pp. 229—253.)

[L. S.]

IONIUM MARE (*Ἰόνιον πέλαγος*, Ptol.) was the name given by geographers to the sea which bathed the western shores of Greece, and separated them from those of Sicily and Southern Italy. The appellation would seem to date from a very early period, when the Ionians still inhabited the shores of the Corinthian gulf, and the part of the Peloponnesus subsequently known as Achaia; but we have no evidence of its employment in early times. The legends invented by later writers, which derived it from a hero of the name of Ionius or Ion, or from the wanderings of Io (Aesch. *Prom.* 840; Tzetz. *ad Lycophr. Alex.* 630; Steph. B. s. v.; Eustath. *ad Dionys.*

Per. 92), are obviously mere etymological fancies. No trace of the name is found in the Homeric poems; and it occurs for the first time in Aeschylus, though, from the poetic diction of that writer, it is not clear in what precise sense he employs the term *ἰόντιος μυχὸς Ἰόνιος*. (Aesch. *l. c.*) Herodotus evidently employs the name *Ἰόνιος κόλπος*, the *Ionian gulf*, as synonymous with the Adriatic; and Thucydides likewise uses the term in the same sense, as is evident from his expression, that "Epidamnus is a city on the right hand as you sail into the Ionian gulf" (i. 24). He also repeatedly uses the term *Ἰόνιος* (with *κόλπος* understood) in speaking of the passage from Coreyra to the Iapygian promontory (vi. 30, 34, vii. 33); but in all these cases he refers only to the narrow sea, which might be considered as part of the same gulf or inlet with the entrance of the Adriatic. Scylax also, and even Scymnus Chius, employ the name of the Ionian gulf in the same sense, as synonymous with the Adriatic, or at least with the southern part of it (Scyl. §§ 14, 27; Scymn. Ch. 133, 361) [ADRIATICUM MARE]; while the name of the Ionian sea, in the more extended sense given to it by later geographers, as indicated at the commencement of this article, is not found in any early Greek writer. Polybius is the first extant author who uses the term in this sense, and gives the name of *Ἰόνιος ὁσος* to the sea which extended from the entrance of the Adriatic along the coast of Italy as far as the promontory of Corinthus, which he considers as its southern limit. (Pol. ii. 14, v. 110.) Even here the peculiar expression of the Ionian strait sufficiently shows that this was a mere extension of the name from the narrow sea or strait at the entrance of the Adriatic to the more open sea to the S. of it. Hence we have no proof that the name was ever one in common use among the Greeks until it came to be established by the geographers; and even Strabo, who on these points often follows earlier authors, gives the name only of the Ionian gulf to the part of the sea near the entrance of the Adriatic, while he extends the appellation of the Sicilian sea (*Σικελικὸν πέλαγος*) from the eastern shores of Sicily to those of the Peloponnese. He, as well as Polybius and Scymnus Chius, fixes the Acroceranian promontory as the limit between the Ionian and the Adriatic seas. (Strab. ii. p. 123, vii. pp. 316, 317.) Pliny uses the name of Ionium Mare very widely, or rather very vaguely; including under that appellation the Mare Siculum and Creticum of the Greeks, as well as apparently the lower part of the Adriatic (Plin. iii. 8. s. 14, 26. s. 29, 30, iv. 11. s. 18), and this appears to have been the usage common in his day, and which is followed by the Latin poets. (Virg. *Aen.* iii. 211, 671; Ovid, *Fast.* iv. 565, &c.) Mela distinguishes the Ionian sea from the Sicilian, and applies the former name, in the sense now generally adopted by geographers, as that portion of the broad sea between the shores of Greece and those of Sicily, which lay nearest to the former. (Mel. ii. 4. § 1.) But all these names, given merely to portions of the Mediterranean which had no natural limits, were evidently used very vaguely and indefinitely; and the great extension given at a later period to the name of the Adriatic swallowed up altogether those of the Ionian and Sicilian seas [ADRIATICUM MARE], or led to the employment of the former name in a vague and general sense, wholly different from that in which it was originally applied. Thus Servius, commenting on the expression of Virgil, "Inulae Ionio in magno," where the

true Ionium Mare is meant by the poet, says:—"Sciendum, Ionium sinum esse immensum, ab Ionis usque ad Siciliam, et hujus partes esse Adriaticum, Achaicum et Epiroticum." (Serv. *ad Aen.* iii. 211.) On the other hand, the name of the Ionian gulf (*Ἰόνιος κόλπος*) was still given in late times (at least by geographers), in a very limited sense, to that portion of the Adriatic immediately within the strait at its entrance. (Eustath. *ad Dionys. Per.* 92, 389.) Ptolemy even applies the name of the Ionian sea (*Ἰόνιον πέλαγος*, iii. 1. §§ 14, 15) in the same restricted manner.

From the name of the Ionian sea has been derived that of the Ionian islands, now given to the group of seven principal islands (besides several smaller ones) which constitute an independent republic under the protectorate of Great Britain; but there is no ancient authority for this appellation. [E. H. B.]

JOPPA (*Ἰόππη*, LXX.; Strab. xvi. p. 759; Pol. v. 16. § 2. The form *Ἰόπη*, Steph. B.; Dionys. v. 910; Joseph. *Antiq.* ix. 10. § 2; Solin. 34, better suits the Phoenician original, which signifies "an eminence;" comp. Mover's *Phönizier*, pt. ii. p. 177; Hitzig, *Die Philistiner*, pp. 131—134: *Eth. Ἰοπίτης, Ἰοπίτης, Ἰοπία, Ἰόπεια, Ἰοπέτι, Ἰοπί*. The Hebrew name JAPHO is still preserved in the Arabic *Yāfa* or *Jaffa*). A seaport town and haven on the coast of Palestine, situated on an eminence. The ancients asserted that it had existed before the Deluge (Pomp. Mela, i. 11. § 3; Plin. v. 14), and according to legend it was on this shore that Andromeda was rescued by Perseus (Strab. *l. c.*; Plin. *l. c.*; comp. Hieron. in *Jon.* i.) from the monster, whose skeleton was exhibited at Rome by M. Aemilius Scaurus during his famous curule aedileship (Plin. ix. 4). When the Israelites invaded Canaan it is mentioned as lying on the border of the tribe of Dan (*Josh.* xix. 40), and was the only port possessed by the Jewish people, till Herod made the harbour at Caesarea. The timber from Lebanon intended for both the first and second temples was landed here (1 *Kings*, v. 9; 2 *Chron.* ii. 16; *Ezra*, iii. 7); and Jonah went to Joppa to find a ship going to Tarshish (*Jon.* i. 3). Judas Maccabaeus set the shipping on fire, because of the inhabitants having drowned 200 Jews (2 *Macc.* xii. 3—7). The town was afterwards taken by Jonathan (1 *Macc.* x. 74—76), but was not long retained, as it was again captured by Simon (xii. 34), and was strongly fortified by him (xiv. 5, xv. 28). It was annexed by Pompeius to the Roman province of Syria, along with other towns which the Jews had held by grants from the predecessors of Antiochus (Joseph. *Antiq.* xiv. 4. § 4, comp. xiii. 9. § 2), and was afterwards given to Herod by Julius Caesar (xv. 7. § 3), and remained part of the dominions of Archelaus (xvii. 11. § 4).

In the New Testament Joppa is mentioned in connection with the Apostle Peter (*Acts*, ix. 36—43, x. 5, 18, xi. 5). During the Jewish war, this place, which had become a receptacle for pirates (Strab. xvi. p. 759), was taken by Cestius, and 8400 of the inhabitants were put to the sword. (Joseph. *B. J.* ii. 18. § 10.) Vespasian afterwards utterly demolished the ruins of Joppa, to which great numbers of persons had fled, and taken to piracy for subsistence. (*B. J.* iii. 9. §§ 2—5.) In the time of Constantine Joppa was the seat of a bishop, as well as when taken by the Arabians under Omar, A. D. 636; the name of a bishop occurs in the council held at Jerusalem A. D. 536. At the period

of the Crusades, Joppa, which had already taken the name of *Jaffa* (Ἰάφα, Anna Comn. *Alex.* xi. p. 328), was alternately in the hands of the Christians and Moslems. After its capture by Saladin (Wilken, *Die Kreuzz.* vol. iv. pp. 537, 539) it fell into the hands of our own Richard (p. 545), was then sacked by Malek-al-Adel (vol. v. p. 25), was rebuilt by Frederick II. (vol. vi. p. 471) and Louis IX. (vol. vii. p. 316), when it was taken by Sultan Bibars (vol. vii. p. 517). As the landing-place for pilgrims to Jerusalem, from the first Crusade to our own day, it occurs in all the Itineraries and books of travels, which describe the locality and natural unfitness of *Jaffa* for a haven, in terms very similar to those employed by the ancients. For coins of Joppa see Eckhel, vol. iii. p. 433. (Reland, *Palæst.* p. 864; Von Raumer, *Palæstina*, p. 201; Winer, *Realwörterbuch*, s. v.; Robinson, *Researches*, vol. iii. p. 31; Ritter, *Erdkunde*, vol. xvi. pt. i. pp. 574—580, Berlin, 1852.) [E. B. J.]

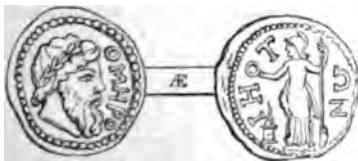
JORDANES. [PALÆSTINA.]

IOS (Ἴος: *Eth.* Ἰότης, Ἴετης), an island in the Ægean sea, one of the Sporades, and falsely called by Stephanus one of the Cyclades, lay north of Thera and south of Paros and Naxos. According to Pliny, it was 25 miles in length, and was distant 18 miles from Naxos and 25 from Thera. (Plin. iv. 12. s. 23.) Both Pliny and Stephanus state that it was originally called Phœnice. It possessed a town of the same name (Ptol. iii. 15. § 28), situated upon a height on the western side of the island. It has an excellent harbour, of a circular form, like the Peimæus: its mouth faces the south-west, and is opposite the island of Sicinus. The island is now called *Nio* (ἴσ Ἴω); and when Ross visited it, in 1836, it contained 505 families or 2500 souls. The modern town is built upon the site of the ancient one, of which there are still remains.

IOS was celebrated in antiquity as the burial-place of Homer, who is said to have died here on his voyage from Smyrna to Athens. Long afterwards, when the fame of the poet had filled the world, the inhabitants of IOS are reported to have erected the following inscription upon his tomb—

Ἔδωκε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει
Ἀδριῶν ἄρῶν κοσμήτορα, δέιον Ὀμηρον.

(Pseudo-Herod. *Vit. Homer.* 34, 36; comp. Scylax, p. 22; Strab. x. p. 484; Paus. x. 24. § 2; Plin., *Steph. ll. cc.*) It was also stated that Clymene, the mother of Homer, was a native of IOS, and that she was buried in the island (Paus., *Steph. B., ll. cc.*); and, according to Gellius (iii. 11), Aristotle related that Homer himself was born in IOS. In 1771 a Dutch nobleman, Graf Pasch van Krienen, asserted that he had discovered the tomb of Homer in the northern part of the island; and in 1773 he published an account of his discovery, with some inscriptions relating to Homer which he said he had found upon the tomb. Of this discovery a detailed



COIN OF IOS.

account is given by Ross, who is disposed to believe the account of Pasch van Krienen; but the original inscriptions have never been produced, and most modern scholars regard them as forgeries. (Ross, *Reisen auf den Griech. Inseln*, vol. i. pp. 54, 154, seq.; Welcker, in *Zeitschrift für die Alterthumswissenschaft*, 1844. p. 290, seq.)

JOTABE (Ἰωτάβη), an island in the Erythraean Sea, not less than 1000 stadia from the city of AELANA, inhabited by Jews who, formerly independent, accepted the yoke of the Empire during the reign of Justinian (Procop. *B. P.* i. 19). It is now called *Tiran*, or *Djeziret Tyran* of Burkhardt (*Trav.* p. 531), the island at the entrance of the *Gulf of Akabah*. (Comp. *Journ. of Geog. Soc.* vol. vi. pp. 54, 55.) The modern name recalls the "Gens Tyra" of Pliny (vi. 33), placed by him in the interior of the Arabian gulf. (Ritter, *Erdkunde*, vol. xiii. pp. 223—225, vol. xiv. pp. 19, 262.) [E. B. J.]

JOTAPATA (Ἰωτάπατα: *Eth.* Ἰωταπατινός, Steph. B. s. v.), a city of Galilee, standing on the summit of a lofty hill, rising abruptly on three sides, from the deep and impassable ravines which surrounded it. Josephus, who manfully defended it against Vespasian, has told the story of its siege and capture: 1200 prisoners were taken, and 40,000 men fell by the sword during its protracted siege: Vespasian gave orders that the city should be razed to the ground, and all the defences burnt. Thus perished Jotapata on the first day of Panenius (July) (*B. J.* iii. pp. 6—8; comp. Reland, *Palæst.* p. 867; Milman, *Hist. of Jews*, vol. ii. pp. 287—309). Mr. Bankes (Irby and Mangles, *Trav.* p. 299) has fixed the site at the singular remains of *Kūlat Ibn Ma'an*, in the *Wady-el-Hamām* (comp. Burkhardt, *Trav.* p. 331; Ritter, *Erdkunde*, vol. xv. pt. i. p. 327), but Robinson (*Researches*, vol. iii. pp. 279—282) identifies these ruins with the *ARBELA* of Galilee and its fortified caverns. [E. B. J.]

JO'TAPE (Ἰωτάπη: *Eth.* Ἰωταπέιτης), a small town of Cilicia, in the district called Selenitis, not far from Selinus. It is perhaps the same place as Laerte, the native city of Diogenes Laertius. It is identified with the modern fort *Lambardo*. (Ptol. v. 8. § 2; Plin. v. 22; *Concil. Chalced.* p. 659; Hierocl. p. 709, where it is called Ἰωτάπη; comp. ΛΑΕΡΤΕ.) The coins of Jotape belong to the emperors Philip and Valerian. [L. S.]

JOVALIA, a town of Lower Pannonia, on the southern bank of the river Dravus. (*Itin. Hieros.* p. 562.) In the Pent. Tab. it is called Iovallium, while Ptolemy (ii. 16. § 6.) calls it Ἰούβαλλον or Ἰούβολον, and the Geog. Rav. (iv. 19), Ioballios. It occupied, in all probability, the site of the modern village of *Valpo*. [L. S.]

JÖVEM, AD, in Gallia Aquitania, a Mutatio on the road from Burdigala (*Bordeaux*) to Tolosa (*Toulouse*); and between Bucconis and Tolosa. This Mutatio was seven leagues from Tolosa. D'Anville conjectures it to be at a place which he names *Guerin* or *Gurin*. Walkenaer fixes the Mutatio of Bucconis near the *Bois du Bouconne*. [G. L.]

JOVIA, a town in Lower Pannonia, south of the river Dravus, on the road from Poetovium to Mursa. (*Itin. Hieros.* p. 561; *Itin. Ant.* p. 130; *Tab. Pent.*) The site is generally identified with some ruins found at *Toplika*. Another place of the same name is mentioned in Upper Pannonia, on the same road (*Itin. Ant.* p. 264), and is identified with some ruins found at *Iovinæ*. [L. S.]

JOVIACUM, a town in Noricum, where a "praefectus secundae Italicae militum Liburniariorum" had his head-quarters; a circumstance suggesting that the town, though situated some distance from the Danube, was yet connected with its navigation. (*Itin. Ant.* p. 249; *Not. Imp.*; *Tab. Peut.*) [L. S.]

JOVIS MONS (*Mongri*, near *Ampurias*), a spur of the Pyrenees in Spain, running out into the Mediterranean near the frontier of Gaul. The step-like terraces which its face presented were called *Scalae Herculis*. (*Mela*, ii. 6. § 5.) [P. S.]

JOVIS MONS (τὸ Διὸς ὄρος, *Ptol.* iv. 3. § 18; *Zouan*), a mountain of Africa Propria, between the rivers Bagradas and Triton, apparently containing the sources of the river Catada. [P. S.]

JOVIS PAGUS, a town in the interior of Moesia, on the eastern bank of the Margus. (*Itin. Hieros.* p. 565; *Tab. Peut.*; *Geog. Rav.* iv. 7, where it is called simply Pagus.) Some identify it with the modern *Glagovac*. [L. S.]

JOVIS PROMONTORIUM (Διὸς ἄκρα, *Ptol.* vii. 4. § 4), a promontory mentioned by Ptolemy, at the S. end of the island of Taprobane (*Ceylon*). Its exact position cannot be identified, but it must have been in the neighbourhood of the present *Point du Galle*, if it be not the same. [V.]

IPAGRO or IPAGRUM (*Aguilar*, on the *Cabra*), a city of Hispania Baetica, 28 M.P. south of Corduba, on the road to Gades. (*Itin. Ant.* p. 412; *Inscr. ap. Muratori*, p. 1052, No. 3; *Florez, Esp. S.* vol. xii. p. 2; *Coins, ap. Florez, Med. vol. ii.* p. 647; *Mionnet*, vol. i. p. 17, *Suppl.* vol. i. p. 29; *Sestini*, pp. 28, 29; *Eckhel*, vol. i. p. 23.) [P. S.]

IPASTURGI. [ISTURGI.]

IPHISTIADAE. [ATTICA, p. 326, b.]

IPNI (Ἰπνοι), on the coast of Magnesia, in Thessaly, at the foot of Mount Pelion, where part of the fleet of Xerxes was wrecked, seems to have been the name of some rocks. (*Herod.* vii. 188; *Strab.* ix. p. 443.)

IPNUS (Ἰπνος: *Eth.* Ἰπνεύς), a town of the Locri Ozolae, of uncertain site. (*Thuc.* iii. 101; *Steph.* B. s. v.)

IPSUS (Ἰψους or Ἰψος), a small town of Phrygia, a few miles below Synnada. The place itself never was of any particular note, but it is celebrated in history for the great battle fought in its plains, B. C. 301, by the aged Antigonos and his son Demetrius against the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, in which Antigonos lost his conquests and his life. (*Plut. Pyrrh.* 4; *Appian, Syriac.* 55.) From Hierocles (p. 677) and the Acts of Councils (*Concil. Nicaen.* ii. p. 161), we learn that in the seventh and eighth centuries it was the see of a Christian bishop. Some moderns identify Ipsus with *Ipsili Hisar*. [L. S.]

IRA (Ἰρά). 1. A town of Messenia, mentioned by Homer (*Il.* ix. 150, 292), usually identified with the later Abia on the Messenian gulf. [ABIA.]

2. Or EIRA (Ἐῖρα), a mountain in Messenia, which the Messenians fortified in the Second Messenian War, and which Aristomenes defended for ten years against the Spartans. It was in the north of Messenia, near the river Neda. Leake places it at no great distance from the sea, under the side of the mountain on which now stands *Sidherókoustra* and *Mármaro*; but there are no ancient remains in this spot. More to the east, on the left bank of the Neda, near *Kakulétri*, are the remains of an ancient fortress, which was, in all probability, Eira; and the lofty mountain above, now called *Tetrázi*, was probably

the highest summit of Mount Eira. (*Paus.* iv. 17. § 10, iv. 20. §§ 1. 5; *Strab.* viii. p. 360; *Steph.* B. s. v. Ἰρά; *Leake, Morea*, vol. i. p. 486; *Gell, Itiner. of the Morea*, p. 84; *Ross, Reisen im Peloponnes*, p. 95, seq.)

IRENŌPOLIS (Ἐῖρηπόλις), a town of the district Lacunitis, in the north-east of Cilicia. It was situated not far from the river Calycadnus, and is said to have once borne the name of *Neronias* (*Nepunias*). (*Theodoret. Hist. Eccles.* i. 7, ii. 8; *Socrat.* ii. 26; *Ptol.* v. 8. § 6.) [L. S.]

IRENŌPOLIS. [ΒΕΡΘΕΑ.]

IRE'SIAE. [ASTERIUM.]

IRIA FLAVIA. [GALLAECIA.]

IRIA (*Elpia*, *Ptol.*: *Eth. Iriensis: Voghera*), a considerable town of the interior of Liguria, mentioned both by Pliny and Ptolemy, as well as in the Itineraries, which place it 10 miles from Dertona, on the road to Placentia. (*Plin.* iii. 5. s. 7; *Ptol.* iii. 1. § 35; *Itin. Ant.* p. 288; *Tab. Peut.*) This distance agrees with the site of the modern town of *Voghera*, which appears to have been called in the middle ages *Vicus Iriae*, a name gradually corrupted into its modern appellation. It is situated on the little river *Staffora*, which would seem to have borne in ancient times the same name with the city: it is called *Hiria* or *Iria* by P. Diaconus, who tells us that the emperor Majorianus was put to death on its banks. (*Hist. Miscell.* xvi. p. 554.) Ptolemy includes Iria, as well as Dertona, in the territory of the Taurini; but this would seem to be certainly a mistake: that people could never have extended so far to the eastward. An inscription (of which the reading is, however, a matter of controversy) has "Coloniae Foro Julii Iriensium," from which it would seem that Iria, as well as the neighbouring Dertona, became a colony after the death of Caesar, and obtained the name of Forum Julii; but this is very doubtful. No other trace is found either of the name or the colony. (*Maffei, Mus. Ver.* p. 371. 4; *Mus. Inscr.* p. 1108. 4; *Orell. Inscr.* 73.) [E. H. B.]

IRINE, an island in the Argolic gulf, supposed by Leake to be *Ypsili*. (*Plin.* iv. 12. s. 19; *Leake, Peloponnesiaca*, p. 294.)

IRINUS SINUS. [CANTHI SINUS.]

IRIPPO, a town of Hispania Baetica (*Plin.* iii. 1. s. 3), which Ukert supposes to have been situated in the *Sierra de Ronda*, near *Zara* or *Pinal*. (*Florez, Esp. S.* vol. xii. p. 303; *Coins, ap. Florez, Med.* vol. ii. p. 474, vol. iii. p. 85; *Mionnet*, vol. i. p. 56, *Suppl.* vol. i. p. 113; *Sestini, Med. Esp.* p. 61; *Ukert*, vol. ii. pt. 1. p. 358.) [P. S.]

IRIS (ὁ Ἰψίς: *Kasalmak*), a considerable river of Pontus, which has its sources in the heights of Antiataurus in the south of Pontus. It flows at first in a north-western direction, until reaching *Comana* it takes a western turn: it thus passes by the towns of *Mesyra* and *Gaziura*. A little above *Amisus* it receives the *Scylax*, and turns eastward; near *Eupatoria* the *Lycus* empties itself into it. After this it flows due north, and, traversing the plain of *Themiscyra*, it empties itself into the *Euxine* by four mouths, the westernmost of which is the most important. (*Strab.* xii. p. 556.) The Iris is smaller than the *Halys* (*Apollon. Rhod.* ii. 368), but still a considerable river, flowing through a vast extent of country, and, according to *Xenophon* (*Anab.* v. 6. § 3), was three plethra in breadth. (*Comp. Strab.* i. p. 53, xl. 547; *Scylax*, p. 32; *Ptol.* v. 6. § 2; *Xenoph.* v. 6. § 9, vi. 2. § 1; *Apollon. Rhod.* ii. 965; *Diouya. Pa.* 783; *Plin.* vi. 3, 4.) The part near its mouth is

called *Yekil* or *Yekil Irmak*. (Hamilton, *Recher.*, vol. i. p. 340.) [L. S.]

IRIS. [IERNZ.]

RUS or IRA (**Iros* or **Ipd*), a town of Malis, of uncertain site. (Steph. B. s. v.; Lycophr. 903.) S (**Is*, Herod. i. 179), a town of Mesopotamia, a day's journey N. of Babylon, situated, according to Herodotus, on a stream of the same name, which brought down the bitumen which was used in construction of the walls of Babylon. There is reason to doubt that it is represented by the *lern Hit*. There does not appear to be any river present at *Hit*, but a small stream may have been long blocked up by the sand of ages. There are bitumen springs in the neighbourhood of this city. It has been conjectured that the *I(α)ρνός* of Isidorus (p. 5) refers to the same town. Ritter, *Erdbkunde*, vol. ii. p. 148; Rennell, *Geogr. Herod.* p. 552.) [V.]

ISACA, in Britain, a river mentioned by Ptolemy 3. § 4 as lying west of the outlet of the *Tarus* (*Tamar*). In the Monumenta Britannica, the *caesia* are identified with *Weymouth*, and also with *Exmouth*; most probably the latter, name for *caesia*, as well as place for place. In the Geographer Bavenna the form is *Isca*, which is preferable. [R. G. L.]

ISADICI (*Ἰσαδικαί*), a people whom Strabo (p. 506) couples with the *Troglodytae* and other tribes of the Caucasus. The name may imply some heroic fancy about savage justice and virtue. comp. *Groskurd*, *ad loc.*) [E. B. J.]

ISAMNIUM, in Ireland, mentioned by Ptolemy 2. § 8 as a promontory north of the *Bubinda* (*res Boyne*) = *St. John's Foreland*, *Clogher Head*, *many Point*, *Ballashan Point* (?). [R. G. L.]

ISANNAVATIA, in Britain, mentioned in the 1st Itinerary as lying between *Laetodurum* and *Ipontium*. It is a name of some difficulty, since neither of the places on each side of it has been identified. (See *sv.*) In the Geographer of Ravenna we find a *Bannovallum*, and in the 8th Itinerary a *Bannovantum*. Probably these two names are identical. At any rate, *Bannovantum* = *Isannavia*, since each is 28 miles from *Magiovinium*. Thus, in the 6th Itinerary, we have:—

<i>Magiovinio</i>	-	-	M. P.
<i>Lactodoro</i>	-	-	xvi.
<i>Isannavia</i>	-	-	xii=xxviii.
and in the 8th:—			M. P.
<i>Bannavanto</i>			
<i>Magiovinio</i>	-	-	xxviii.

It is only safe to say that *Isannavia* was a town in the southern part of Northamptonshire, probably *Daventry*. The Itinerary in which it occurs has many two names beyond doubt, viz. *Verulamium* and *Andunum* (*St. Albans* and *Lincoln*). *Daventry*, however, is Horsley's identification. In more than one copy of Roman Britain, *Bannovallum* is placed in Northamptonshire. This is because it is, in the first place, separated from *Bannovantum*, and then fixed on the *res Boyne*, a Lincolnshire river. This is the meaning *Horncastle* being given as its equivalent. The name, however, and the assumption, are equally gratuitous. [R. G. L.]

ISARA, the river. 1. [INSULA.]

2. The *Isara*, which was a branch of the *Sequana*, is its name preserved in the Celtic name of a place which was on it, named *Briva Isarae*. [BRIVA ARAR.] The Celtic element *Is* has become *Oise*, the modern name of the river, which is the same

word as the English *Ouse*. D'Anville says that the name *Isara* in the middle ages became *Esia* or *Aesia*. *Vibius Sequester* mentions a river *Esia* which flows into the *Sequana*; but D'Anville suspects the passage to be an interpolation, though it is impossible to judge what is interpolation in such a strange book as *Vibius Sequester*. Oberlin, the editor of *Vibius Sequester*, maintains the passage to be genuine (p. 110). [G. L.]

3. [LURA.]

ISARCI, a Rhaetian tribe dwelling about the mouth of the river *Isarus* (Plin. iii. 24), from which it appears to have derived its name. [L. S.]

ISARGUS. [ILARGUS.]

ISARUS (**Irapos*: the *Isar*), a river of the Rhaetian Alps, flowing from an Alpine lake, and in a southern direction until it joins the *Athesis* near *Pons Drusi*. (Strab. iv. p. 207, where the **Irapos* (or *α*) is said to receive the *Atagis* (*Athesis*); either a mistake of Strabo himself, or by a transcriber transposing the names. Comp. *ILARGUS*.) [L. S.]

ISAURA (*Ἰσαυρία*: *Eth. 'Isawpēis*), the capital of *Isauria*, situated in the south-west of the country; it was a wealthy, populous, and well-fortified city at the foot of Mount *Taurus*. Of its earlier history nothing is known; but we learn from *Diodorus* (xviii. 22) that when it was besieged by *Perdiccas*, and the inhabitants were no longer able to hold out, they set fire to the city, and destroyed themselves with all they possessed. Large quantities of molten gold were found afterwards by the *Macedonians* among the ashes and ruins. The town was rebuilt, but was destroyed a second time by the Roman *Servilius Isauricus*, and thenceforth it remained a heap of ruins. Strabo (xii. p. 568) states that the place was ceded by the Romans to *Amyntas* of *Galatia*, who built out of the ruins of the ancient city a new one in the neighbourhood, which he surrounded with a wall; but he did not live to complete the work. In the third century of our aera *Isaura* was the residence of the rival emperor *Trebellianus* (*Trebell. Poll. XXX. Tyrann. 25*); but in the time of *Ammianus Marcellinus* (xiv. 8) nearly all traces of its former magnificence had vanished. At a later period it is still mentioned, under the name *Isauropolis*, as a town in the province of *Lycaonia*. (*Hierocl. p. 675*; *Concil. Chalced.* p. 673; comp. Strab. xiv. p. 665; *Ptol. v. 4. § 12*; Steph. B. s. v.; Plin. v. 27.) Of Old *Isaura* no ruins appear to be found, though D'Anville and others have identified it with the modern *Bei Sheher*; they also believe that *Seidi Sheher* occupies the site of New *Isaura*, while some travellers regard *Serki Serai* as the representative of New *Isaura*; but Hamilton (*Researches*, vol. ii. pp. 330, foll.) has given good reasons for thinking that certain ruins, among which are the remains of a triumphal arch of the emperor *Hadrian* and a gateway, on a hill near the village of *Olou Doumar* mark the site of New *Isaura*. The walls of the city can still be traced all around the place. The *Isaurians* were a people of robbers, and the site of their city was particularly favourable to such a mode of life. [ISAURIA.] [L. S.]

ISAURIA (*Ἰσαυρία*), a district in *Asia Minor*, bordering in the east on *Lycaonia*, in the north on *Phrygia*, in the west on *Pisidia*, and in the south on *Cilicia* and *Pamphylia*. Its inhabitants, living in a wild and rugged mountainous country, were little known to the civilised nations of antiquity. The country contained but few towns, which existed especially in the northern part, which was less

mountainous, though the capital, Isaura, was in the south. Strabo, in a somewhat obscure passage (xii. p. 568), seems to distinguish between *Ἰσαυρία*, the northern part, and *Ἰσαυρικὴ*, the southern and less known part, which he regards as belonging to Lycaonia. Later writers, too, designate by the name Isauria only the northern part of the country, and take no notice of the south, which was to them almost a terra incognita. The inhabitants of that secluded mountainous region of Asia, the Isauri or Isaurica gens, appear to have been a kindred race of the Pisidians. Their principal means of living were derived from plunder and rapine; from their mountain fastnesses they used to descend into the plains, and to ravage and plunder wherever they could overcome the inhabitants of the valleys in Cilicia, Phrygia, and Pisidia. These marauding habits rendered the Isaurians, who also took part in the piracy of the Cilicians, so dangerous to the neighbouring countries that, in n. c. 78, the Romans sent against them an army under P. Servilius, who, after several dangerous campaigns, succeeded in conquering most of their strongholds and reducing them to submission, in consequence of which he received the surname of Isauricus. (Strab. l. c.; Diod. Sic. xviii. 22; Zosim. v. 25; Mela, i. 2; Plin. v. 23; Eutrop. vi. 3; Liv. *Epit.* 93; Dion Cass. xlv. 16; Flor. iii. 6; Ptol. v. 4. § 12; Oros. v. 23; Amm. Marc. xiv. 2, xxv. 9.) The Isaurians after this were quite distinct from the Lycæonians, for Cicero (*ad Att.* v. 21; comp. *ad Fam.* xv. 2) distinguishes between the Forum Lycæonium and the Isauricum. But notwithstanding the severe measures of Servilius, who had destroyed their strongholds, and even their capital of Isaura, they subsequently continued to infest their neighbours, which induced the tetrarch Amyntas to attempt their extirpation; but he did not succeed, and lost his life in the attempt. Although the glorious victory of Pompey over the pirates had put an end to such practices at sea, the Isaurians, who in the midst of the possessions of Rome maintained their independence, continued their predatory excursions, and defied the power of Rome; and the Romans, unable to protect their subjects against the bold mountaineers in any other way, endeavoured to check them by surrounding their country with a ring of fortresses. (Treb. Poll. XXX. *Tyr.* 25.) In this, however, the Romans succeeded but imperfectly, for the Isaurians frequently broke through the surrounding line of fortifications; and their successes emboldened them so much that, in the third century of our æra, they united themselves with their kinsmen, the Cilicians, into one nation. From that time the inhabitants of the highlands of Cilicia also are comprised under the name of Isauri, and the two, united, undertook expeditions on a very large scale. The strongest and most flourishing cities were attacked and plundered by them, and they remained the terror of the surrounding nations. In the third century, Trebellianus, a chief of the Cilician Isaurians, even assumed the title and dignity of Roman emperor. The Romans, indeed, conquered and put him to death; but were unable to reduce the Isaurians. The emperor Probus, for a time, succeeded in reducing them to submission; but they soon shook off the yoke. (Vopisc. *Prob.* 16; Zosim. i. 69, 70.) To the Greek emperors they were particularly formidable, for whole armies are said to have been cut to pieces and destroyed by them. (Suid. s. v. Ἰσαυρίαι and Ἠπὶκλῆσις; Philostorg.

Hist. Eccles. xi. 8.) Once the Isaurians even had the honour of giving an emperor to the East in the person of Zeno, surnamed the Isaurian; but they were subsequently much reduced by the emperor Anastasius, so that in the time of Justinian they had ceased to be formidable. (Comp. Gibbon, *Hist. of the Decline, &c.*, chap. xl.) The Isaurians are described as an ugly race, of low stature, and badly armed; in the open field they were bad soldiers, but as hardened mountaineers they were irresistible in what is called guerilla warfare. Their country, though for the most part consisting of rugged mountains, was not altogether barren, and the vine was cultivated to a considerable extent. (Amm. Marc. xiv. 8.) Traditions originating in the favourite pursuits of the ancient Isaurians are still current among the present inhabitants of the country, and an interesting specimen is related in Hamilton's *Researches*, vol. ii. p. 331. [L. S.]

ISCA, the name of two towns in Britain. The criticism of certain difficulties connected with their identification is given under MURIDUNUM. Here it is assumed that one is *Exeter*, the other *Cærcleon-on-Ux*.

1. ISCA = *Ex-eter*, mentioned by Ptolemy (ii. 3. § 30). In the 12th and 15th Itineraries this appears as Isca Dumnoniorum, 15 miles from Muridunum. The word Dumnoniorum shows that *Devonshire* is the county in which it is to be sought. Name for name, *Exeter* suggests itself. Nevertheless, Horsley gives Uxela as the Roman name for *Exeter*, and placed *Isca D.* at *Chiselboro'*. After remarking on Isaca, that "it is universally supposed to be the river *Exe* in Devonshire," and that "Isacæ ostia sunt, therefore, be *Er-smouth*," he adds, "Isca Dumnoniorum has been universally taken for *Exeter*; I have placed it near *Chiselboro'* and *South Petherton*, near the borders of Somersetshire" (p. 371). His objections (p. 462) lie in the difficulty of fixing Muridunum (*q. v.*); but, beyond this, he considers himself free to claim Uxela (*q. v.*) as *Exeter*. For considering Isca Dumnoniorum to be *Exeter*, he sees no better reason than "general opinion and some seeming affinity of names." Yet the "affinity of names" has been laid great stress on in the case of Isacæ ostia. The Isca of Ptolemy must be about 20 or 30 miles north-east of the mouth of the *Exe*, "on which river *Exeter* stands. This reaches to the *As*." Hence he suggests *Ilchester* as Isca Dumn.; but, as he admits that that town has a claim to be considered Ischalis (*q. v.*), he also admits that some of the localities about *Hampden Hill* (where there are the remains of a Roman camp), *South Petherton* (where Roman coins have been found), and *Chiselboro'* (not far from the *Are*), have better claims. Hence, in his map, Uxela = *Exeter*, and Isca D. = *Chiselboro'*. Assuming that some, if not all, these difficulties are explained under UXELA and MURIDUNUM, the positive evidence in favour of *Exeter* is something more than mere opinion and similarity of name.

(1) The form Isca is nearer to *Ex* than *As*, and that Isca = *Exe* is admitted. The *Ux-* in *Uxela* may better = *As*.

(2) There is no doubt as to the other Isca = *Cærcleon-on-Ux*. Now, Roger Hoveden, who wrote whilst the Cornish was a spoken language, states that the name of *Exeter* was the same as that of *Cærcleon*, in British, i. e. *Cærcleio* = civitas aquæ.

(3) The statement of Horsley, that "he could never hear of any military way leading to or from *Exeter*," misleads. In Polwhele (p. 182) we have a

most distinct notice of the road from Seaton, and, nine miles from Exeter, the locality called *Street-way Head*; the name *street* = *road* (*when not through a town or village*) being strong evidence of the way being Roman. Tessellated pavements and the foundations of Roman walls have been found at Exeter, as well as other remains, showing that it was not only a Roman town, but a Roman town of importance, as it continued to be in the Saxon times, and as it had probably been in the British.

2. ISCA LEGIONIS = *Caerleon-on-Usk*, is mentioned in the 12th Itinerary, i. e. in the one where Isca Dumnoniorum occurs. The only town given by Ptolemy to the Silures, the population of the parts to which Isca (sometimes called by later writers Isca Silurum) belongs, is Bullaeum. This = Burrium of the Itinerary, 8 Roman miles from Isca (= *Usk*, about 6 English miles from *Caerleon*). Hence, Isca may have been a military station of comparatively recent date. But there is a further complication. It is the Devonshire Isca to which Ptolemy gives the Second Legion (*Αεγίων δευτέρη Σεβαστή*). "This," remarks Horsley (and, perhaps, with truth), on the part of Ptolemy, is, "in my opinion, the only manifest and material error committed by him in this part of England" (p. 462).

Again: several inscriptions from the *Wall (per lineam Valli)* show that, when that was built, the second Legion was on the Scottish border, taking part in the work; the previous history of the legion being, that it came into Britain under the reign of Claudius, commanded by Vespasian. (*Tac. Hist.* iii. 44.) On the other hand, an inscription mentioned by Horsley, but now lost (p. 78), indicates their presence at *Caerleon* in the time of Severus. As the Itinerary places them there also, we must suppose that this was their quarters until the times approaching the evacuation of Britain. When the *Notitia* was made, they were at Rutupias (*Richboro'*): PRÆPOSITUS LEGIONIS II. AUGUSTI. RUTUPIÆ.

The Roman remains found at *Caerleon* are considerable. A late excavation for the parts about the *Castle Mound* gave the remains of a Roman villa, along with those of a mediæval castle, built, to a great extent, out of the materials of the former. In some cases the stucco preserved its colour. There was abundance of pottery, — Samian ware, ornamented with figures of combatant gladiators, keys, bowls, bronze ornaments, and implements. At *Pil Bach*, near *Caerleon*, tessellated pavements have been found, along with the following inscription:—DIIS MARTIBVS TADIA VELLAVIVS . VIXIT ANNOS SEXAGINTA QVINQVE . ETTADIIVS EXPERTVS FILIVS VIXIT ANNOS TRIGINTA SEPTEM . DEFVNTVS (sic) EXPEDITIONE GERMANICA . TADIA EXUPERATA FILIA MATRI ET PATRI PISSIMA SRCVS TVNVLVM PATRIS POSVIT. Others, of less length, to the number of twenty, have also been found in the neighbourhood. (See *Archæologia Cambrensis*; *Journal of British Archæological Association (passim)*; and *Delineations of Roman Antiquities found at Caerleon*, J. E. Lee.) [R. G. L.]

ISCA, river. [ISACA.]

ISCA'DIA (*Είσκαδία*), a town in the W. of Bœtica, between the Bœtis and the Anas, not far from Tucci. (Appian, *Hisp.* 68.) [P. S.]

ISCHALIS, in Britain, mentioned by Ptolemy (ii. 3. § 28) as one of the towns of the Belgæ, *Buth* and *Winchester* (*Ἰθάρρα Ἐθυρά*, or *Aquæ Solis*, and

Venta) being the other two; identified, in the *Monumenta Britannica*, with *Ilchester*. [ISCA DUMNONIORUM.] [R. G. L.]

ISCHÓPOLIS (*Ἰσχόπολις*), a small town on the coast of Pontus near Pharmacia, was in ruins even in the time of Strabo (xii. p. 548), but is still noticed by Ptolemy (v. 6. § 5). [L. S.]

ISIACO'RUM PORTUS (*Ἰσιακῶν λιμὴν*, Arrian, *Peripl.* p. 21, *Anon. Peripl.* p. 9), a harbour on the Euxine sea, 380 stadia from the island at the mouth of the Borysthènes, and 1200 stadia from the Pælon (*Sulina*) mouth of the Danube. (Arrian, *l. c.*) It has been identified by Rennell (*Comp. Geog.* vol. ii. p. 360) with *Odessa*. There is some difficulty in adjusting the discrepancies in detail; but the aggregate distance appears to be clearly enough made out. Thus, from the island to Odessus Arrian allows a distance of 80 stadia, and from Odessus to the port of the Istrians (*Ἰστριανῶν λιμὴν*) 250 stadia, and thence to that of the Isiaci 50 stadia. The ODESSUS (*Ὀδησσός*) of Arrian (for he places Odessus at *Varna*) is probably a false reading, and is the same as the ORDESUS (*Ὀρδησσός*) of Ptolemy (iii. 5. § 29) and Pliny (iv. 12), situated upon the river AXIACES, or the modern *Teligu*, a large estuary which receives a river of the same name. As the interval in Arrian between Odessus (*Ordessus*) and the island is too short, so the next is too large; but the errors balance one another, and the harbour of the Isiaci agrees with that of *Odessa* within three quarters of a mile; the port of the Istrians may have lain to the N. of the bay of *Odessa*. [E. B. J.]

ISIDIS OPPIDUM (Plin. v. 10. s. 11). Near the city of Busiris, in the Egyptian Delta, was situated a splendid temple of Isis, around which, besides the ordinary dwellings of the priests within the sacred precincts, gradually clustered a large and flourishing village, inhabited by the artisans and husbandmen who supplied the wants or tilled the lands of the inmates of the temple. These buildings formed probably the hamlet or town of Isis mentioned by Pliny. The modern village of *Bahbeyt*, N. of the ancient city of Busiris, is supposed to cover the ruins of the Templum Isidis. (Pococke, *Travels in the East*, vol. i. p. 34; Minutoi, p. 304.) [BUSIRIS.] [W. B. D.]

ISINISCA, a place in Rhaetia Secunda, on the ancient road between *Augsburg* and *Salzburg*. (*Itin. Ant.* pp. 236, 251, 257; *Tab. Peut.*, where it is called *Isunisca*.) It is identified by some with *Iæen*, and by others with a place near *Helfendorf*. [L. S.]

ISIONDA (*Ἰσιόνδα*), a town in the south-west of Pisidia, a few miles to the north-west of Termessus. (Polyb. *Exc. de Leg.* 31; Liv. xxxviii. 15.) Strabo (xii. p. 570), in enumerating the Pisidian towns, mentions one which he calls *Sinda*, a name which some editors believe to be a corrupt reading for *Isionda*; but, as there existed a town of the name of *Sinda* near *Cybra* in Pisidian Phrygia, it would be hazardous to decide anything. (See Kramer's note on Strab. *l. c.*) Sir C. Fellows (*Asia Minor*, p. 194) found extensive remains of an ancient town on the top and side of one of the many isolated hills of the district, which he supposes to be the ruins of *Isionda*, but he does not mention any coins or inscriptions in support of his conjecture. [L. S.]

ISIS (*ἰσὶς*), a navigable river on the east coast of the Euxine between the Acinasis and Mogrus, from each of which its distance amounted to 90 stadia, while its mouth was 180 stadia south of that of the Phasis. (Arrian, *Peripl.* p. 7; Plin. vi. 4;

Scylax, p. 32, where the common reading *Ips has been corrected by Gail.) This river is believed to be the modern *Tshorok*. [L. S.]

ISIUM (Isiu, *Itin. Anton.* p. 167; Isui, Not. Imp.), was a fort situated on the borders of the Thebaid and Heptanomis in Egypt, in lat. 27° 5' N., and on the eastern bank of the Nile. Isium was about 20 miles SE. from the castle of Hieracon, and nearly 24 miles NE. from that of Muthis. Under the Roman empire a troop of British infantry (ala Britonum) was stationed there. [W. B. D.]

ISIUS MONS (Ἰσιον ὄρος, Ptol. iv. 7. § 5), a mountain, or rather a ridge of highlands rising gradually on its western side, but steep and escarped towards the east, on the coast of Aethiopia, and in the Regio Troglodytica. It was seated in lat. 20° 1' N., a little to the southward of the headland Mne-minium (Μνημειῶν ἕκρον, Ptol. iv. 5. § 7), and SW. of Berenice and the Sinus Immundus (*Foul Bay*). Mons Isius answers to the modern *Ras-el-Dwaer*. Strabo, indeed (xvii. p. 770), places this eminence further to the south, and says that it was so called from a temple of Isis near its summit. [W. B. D.]

ISMARIS (Ἰσμαρῖς λίμνη), a small lake on the south coast of Thrace, a little to the east of Maronea. (Herod. vii. 169; Steph. B. s. v. Ἰσμαρῖος.) On its eastern side rises Mt. Ismarus. [ISMARUS.] [L. S.]

ISMARUS (Ἰσμαρῖος), a mountain rising on the east of lake Ismaris, on the south coast of Thrace (Virg. *Ecl.* vi. 30, *Georg.* ii. 37; Propert. ii. 13. 5. iii. 12. 25; Lucret. v. 31, where it is called Ismara, as in Virg. *Aen.* x. 351.) Homer (*Od.* ix. 40, 198) speaks of Ismarus as a town of the Cicones, on or at the foot of the mountain. (Comp. Marc. Heracl. 28.) The name of the town also appears in the form Ismaron. (Plin. iv. 18.) The district about Ismarus produced wine which was highly esteemed. (Athen. i. p. 30; Ov. *Met.* ix. 641; Steph. B. s. v.) [L. S.]

ISME'NUS. [THEBAE.]

ISONDAE (Ἰσονδαί, Ptol. v. 9. § 23), a people whose position must be sought for in the valley of the river *Terek* or *Kuma*, in *Lezgestan*, to the W. of the Caspian. [E. B. J.]

ISPI'NUM. [CARPETANI.]

ISRAEL. [PALAESTINA.]

ISSA (Ἰσσι, Ptol. ii. 16. § 14; Agathem. i. 5; Pomp. Mela, ii. 7. § 13; Plin. iii. 26; Steph. B.; *Itin. Anton.*; *Peut. Tab.*: Isia, Geog. Rav.; Ἰνσι, Const. Porph. *de Adm. Imp.* 36; *Eth.* and *Adj.* Ἰσσεύς, Issaeus, Issensis, Issaicus; *Lissa*), one of the most well known of the islands in the Adriatic, off the coast of Liburnia. (Strab. vii. p. 315.) It is mentioned by Scylax (p. 8) as a Grecian colony, which, according to Scymnus of Chios (l. 412), was sent from Syracuse. Diodorus (xv. 13) relates that in a. c. 387 Dionysius the elder, in his attempts to secure to himself the sovereignty of the Adriatic, assisted the Parians in founding colonies at Issa and Pharos. The island was besieged by Agron, king of Illyria, and the inhabitants applied to Rome for protection, when a message was sent by the Romans to Agron, requiring him to desist from molesting the friends of the republic. In the mean time, a. c. 232, Agron died; and his widow Teuta, having succeeded to the throne, resolved on pressing the siege of Issa. The Roman envoys required her to cease from hostilities, when, in defiance of the law of nations, she put one of them to death. This brought on the First Illyrian War, a. c. 229; one of the consequences of which was the liberation of Issa. (Polyb. ii. 8; App.

Illyr. 7.) That Issa remained free for a long time is proved by its coins, which also show that the island was famous for its wine (comp. Athen. i. p. 22), bearing, as they do, an "ampbora" on one side, and on the other a vine with leaves. (Eckhel, vol. ii. p. 159.) The inhabitants were expert seamen, and their beaked ships, "Lembi Issaici," rendered the Romans especial service in the war with Philip of Macedon. (Liv. xxxi. 45, xxxvii. 16, xlii. 48.) They were exempted from the payment of tribute (Liv. xlv. 8), and were reckoned as Roman citizens (Plin. iii. 21). In the time of Caesar the chief town of this island appears to have been very flourishing.

The island now called *Lissa* rises from the sea, so that it is seen at a considerable distance; it has two ports, the larger one on the NE. side, with a town of the same name: the soil is barren, and wine forms its chief produce. *Lissa* is memorable in modern times for the victory obtained by Sir W. Hoste over the French squadron in 1811. (Sir G. Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 110; Neigebaur, *Die Sudslaven*, pp. 110—115.) [E. B. J.]



COIN OF ISSA.

ISSA. [LESBOS.]

ISSACHAR. [PALAESTINA.]

ISSE'DONES (Ἰσσηδῶνες, Steph. B. s. v.; in the Roman writers the usual form is "Essedones"), a people living to the E. of the Argypaei, and the most remote of the tribes of Central Asia with whom the Hellenic colonies on the Euxine had any communication. The name is found as early as the Spartan Alcmæon, a. c. 671—631, who calls them "Assedones" (*Fr.* 94, ed. Welcker), and Hecataeus (*Fr.* 168, ed. Klausen). A great movement among the nomad tribes of the N. had taken place in very remote times, following a direction from NE. to SW.; the Arimaspi had driven out the Issedones from the steppes over which they wandered, and they in turn drove out the Scythians, and the Scythians the Cimmerians. Traces of these migrations were indicated in the poem of Aristeus of Proconnesus, a semi-mythical personage, whose pilgrimage to the land of the Issedones was strangely disfigured after his death by the fables of the Milesian colonists. (Herod. iv. 13.) The Issedones, according to Herodotus (iv. 26), have a custom, when any one loses his father, for the kinsfolk to kill a certain number of sheep, whose flesh they lash up together with that of the dead man, and make merry over it. This done, they peel and clean out his skull, which after it has been gilded becomes a kind of idol to which yearly sacrifices are offered. In all other respects they are a righteous people, submitting to the rule of women equally with that of men; in other words, a civilised people.

Heeren (*Asiat. Nat.* vol. ii. p. 15, trans.), upon Dr. Leyden's authority (*Asiat. Res.* vol. ix. p. 202), illustrates this way of carrying out the duties of

lial piety by the practice of the Battas of Sumatra. It may be remarked that a similar story is told of the Indian Padæi. (Herod. iii. 99.) Pomponius Mela (ii. 1. § 13) simply copies the statement of Herodotus, though he alters it so far as to assert that the Issedones used the skull as a drinking cup. The name occurs more than once in Pliny (iv. 26, vi. 7, 19); and Ptolemy, who has a town ISSEDON in Serica (Ἰσσηδών, vi. 16. § 7, viii. 24. § 5), mentions in another place (viii. 24. § 3) the Scythian Issedon. (Comp. Steph. B. s. v.; Amm. Marc. xxiii. 6 § 66.

Von Humboldt (*Asie Centrale*, vol. i. pp. 390—412) has shown that, if the relief of the countries between the *Don* and the *Irtysch* be compared with the itinerary traced by Herodotus from the Thysagætæ to the Issedones, it will be seen that the father of History was acquainted with the existence of vast plains separating the *Ural* and *Altai*, chains which modern geographers have been in the habit of uniting by an imaginary range passing through the *steppe* of the *Kirghiz*. This route (Herod. iv. 23, 24) recognises the passage of the *Ural* from W. to E., and indicates another chain more to the E. and more elevated — that of the *Altai*. These chains, it is true, are not designated by any special names, but Herodotus was not acquainted even in Europe with the names of the Alps and Rhipæan mountains; and a comparison of the order in which the peoples are arranged, as well as the relief and description of the country, shows that much definite information had been already attained. Advancing from the Palus Maeotis, which was supposed to be of far larger dimensions than it really is, in a central direction towards the NE., the first people found occupying the plains are the "Black-clothed" MELANCHLÆI, then the BUDINI, THYSSAGETÆ, the LURCÆI (who have been falsely identified with the Turks), and finally, towards the E., a colony of Scythians, who had separated themselves from the "Royal Scythians" (perhaps to barter gold and skins). Here the plains end, and the ground becomes broken (λιθώτης καὶ τρηχῆ), rising into mountains, at the foot of which are the ARGIPPÆI, who have been identified from their long chins and flat noses with the Kalmucks or Mongolians by Niebuhr, Büchh, and others, to whom reference is made by Mr. Grote. (*Hist. of Greece*, vol. iii. p. 320.) This identification has been disputed by Humboldt (comp. *Cosmos*, vol. i. p. 353 note, 440, vol. ii. p. 141 note, 202, trans.), who refers these tribes to the Finnish stock, assuming as a certain fact, on evidence which it is difficult to make out, that the Mongolians who lived around *Lake Baikal* did not move into Central Asia till the thirteenth century. Where the data are so few, for the language (the principle upon which the families of the human race are marked off) may be said to be unknown, ethnographic analogies become very hazardous, and the more so in the case of nomad tribes, the same under such wide differences of time and climate. But if there be considerable difficulty in making out the analogy of race, the local bearings of these tribes may be laid down with tolerable certainty. The country up to the Argippæi was well known to the traders; a barrier of impassable mountains blocked up the way beyond. [HYPERBOEÆ.] The position of the Issedones, according to the indications of the route, must be assigned to the E. of *Ichim* in the *steppe* of the central horde of the *Kirghiz*, and that of the Arimaspi on the N. declivity of the

Altai. The communication between the two peoples for the purpose of carrying on the gold trade was probably made through the plains at the NW. extremity of the *Altai*, where the range juts out in the form of a huge promontory. [E. B. J.]

ISSICUS SINUS. [Issus.]

ISSUS (Ἰσσοῦς and Ἰσσοί, Xen. *Anab.* i. 2. § 24, and i. 4. § 1), a town of Cilicia, on the gulf of Issus (Ἰσσοῦς κόλπος). Herodotus calls the gulf of Issus the gulf of Myriandros (iv. 38), from the town of Myriandros, which was on it.

The gulf of Issus is now named the gulf of *Iskenderun* or *Scanderoon*, from the town of *Scanderoon*, formerly Alexandria ad Issum, on the east side. It is the only large gulf on the southern side of Asia Minor and on the Syrian coast, and it is an important place in the systems of the Greek geographers. This gulf runs in a NE. direction into the land to the distance of 47 miles, measured nearly at right angles to a line drawn from the promontory Megarsus (*Cape Karadash*), on the Cilician coast, to the Rhosicus Scopulus (*Ras-el-Khâncir*, or *Hymzır*, as it has sometimes been written), on the Syrian coast; for these two capes are respectively the limits of the gulf on the west and east, and 25 miles from one another. The width immediately north of the capes is somewhat less than 25 miles, but it does not diminish much till we approach the northern extremity of the gulf. It seems certain that the ancient outlet of the Pyramus was west of and close to *Cape Karadash*, where Beaufort supposes it to have been; and this is consistent with the old prophecy [Vol. I. p. 620], that the alluvium of the Pyramus would some time reach to the shore of Cyprus; for if the river had entered the gulf where it does now, 23 miles further east, the prophecy would have been that it would fill up the gulf of Issus. For the earth that the river formerly discharged into the sea is now sent into the gulf, where it "has produced a plain of sand along the side of the gulf, somewhat similar in shape, and equal in size, to that formed by the *Ghiuk Sooyoo* [CALYCADNUS, Vol. I. p. 483]; but the elbow where the current that sets round the gulf quits it, is obtuse and without any shoals. Perhaps the disappearance of the Serropolis of Ptolemy from the coast, may be accounted for by the progressive advance of the shore into the gulf, which has left the ruins of that town some miles inland" (Beaufort, *Caramania*, p. 296). Ptolemy's Serropolis (Σερραπολις), which he calls a small place (κώμη), is between Mallus, which is a little east of Cape Megarsus, and Aegæo or *Ayaz*. [ÆGÆÆ.] The next city to Aegæo on the coast is Issus, and this is the remotest city in this part of Cilicia which Ptolemy mentions. Xenophon also speaks of it as the last city of Cilicia on the road to Syria.

The mountains which bound the gulf of Issus are described in the article AMANUS. The bold Rhosicus Scopulus (5400 feet high), where the Syrian Amanus terminates on the coast, may be distinctly seen by the sailor when he is abreast of Seleuceia (*Selefskeh*), at the mouth of the Calycadnus, a distance of 85 geographical miles (Beaufort). A small stream flows into the head of the gulf of Issus, and a few from the Amanus enter the east side, one of which, the Pinarus, is the *Delî Tschai*; and the other, the Carsus of Xenophon, is the *Merkas*. The Amanus which descends to the Rhosicus Scopulus, and the other branch of the Amanus which shuts in the gulf of Issus on the

NW. and forms Strabo's Amanides Pylae, unite in the interior, as Strabo says (p. 535); and our modern maps represent it so. There is a plain at the head of the gulf. Strabo gives a greater extent to the Issic gulf than we do to the gulf of *Scanderoon*, for he makes it extend along the Cilician coast as far as Cilicia Trachea, and certainly to Soli (pp. 534, 664). In another passage (p. 125) he shows what extent he gives to the gulf of Issus, by placing Cyprus in the Pamphylian sea and in the gulf of Issus,—the west part of the island being in the Pamphylian, and the east in the Issic gulf. The gulf of *Iskenderun* was surveyed by Lt. Murphy in the Euphrates expedition under the command of Colonel Chesney.

The ancient geographers did not agree about the position of the isthmus of the country which we call Asia Minor; by which isthmus they meant the shortest distance across the eastern part of the peninsula from the Euxine to the Mediterranean. Strabo (p. 673) makes this shortest distance lie along a line joining Amisus and Tarsus. If he had said Amisus and the head of the gulf of Issus, he would have been quite right. He was nearly correct as to the longitude of the head of the gulf of Issus, which he places in the meridian of Amisus and Themiscyra (p. 126); and in another passage he says that the head of the gulf of Issus is a little more east than Amisus, or not at all more east (p. 519). Amisus is, in fact, a little further east than the most eastern part of the gulf of Issus. The longest direction of the inhabited world, according to Strabo's system (p. 118), from west to east, is measured on a line drawn through the Stelae (*Straits of Gibraltar*), and the Sicilian strait (*Straits of Messina*), to Rhodus and the gulf of Issus, whence it follows the Taurus, which divides Asia into two parts, and terminates on the eastern sea. Those ancient geographers who made the isthmus of the Asiatic peninsula extend from Issus to the Euxine, considered the shortest line across the isthmus to be a meridian line, and the dispute was whether it ran to Sinope or Amisus (Strab. p. 678). The choice of Issus as the point on the Mediterranean to reckon from, shows that Issus was the limit, or most eastern point, on the south coast of the peninsula, and that it was not on that part of the bay of Issus where the coast runs south. Consequently Issus was on or near the head of the gulf. Herodotus (iv. 38) makes the southern side of this peninsula, or Acte, as he calls it, extend from the Myriandric gulf (gulf of Issus) to the Triopian promontory, which is quite correct. On the north side he makes it extend from the mouth of the Phasis to the promontory Sigeum, which is correct as to the promontory; but he carries the neck too far east, when he makes it begin at the Phasis. This mistake, however, shows that he knew something of the position of the mouth of the Phasis, for he intends to make the Acte begin at that part where the coast of the Euxine begins to lie west and east; and though the mouth of the Phasis is not exactly at this point, it was the best known river of any near it. In another passage (i. 72), which, like many others in his history, is obscurely expressed, he describes the neck (*ἀρχή*) of this Acte as nearly cut through by the river Halys; and he makes its width from the sea opposite to Cyprus to the Euxine to be five days' journey for an active man,—an estimate very much short of the truth, even if we allow Greek activity to walk 30 miles a day through a rough country. Strabo's re-

port from hearsay (vol. i. p. 538), that the lay of Issus can be seen from the summit of Argæus [ARGARUS], is very improbable.

Xenophon says that Cyrus marched 15 parasangs from the Pyramus (*Jaihan*) "to Issi, the uttermost city of Cilicia, on the sea, great and prosperous." From Issus to the Pylae of Cilicia and Syria, the boundary between Syria and Cilicia, was five parasangs, and here was the river Carsus (Xen. *Anab.* i. 4. § 4). The next stage was five parasangs to Myriandrus, a town in Syria on the sea, occupied by Phoenicians, a trading place (*ἐμπορίον*), where many merchant ships were lying. Carsten Niebuhr, who went through the Pylae Ciliciae to Tarsus, has some remarks on the probable site of Issus, but they lead to no conclusion (vol. i. p. 116), except that we cannot certainly determine the site of Issus from Xenophon; and yet he would give us the best means of determining it, if we knew where he crossed the Pyramus, and if we were also certain that the numbers in the Greek text are correct.

The nearest road to Susa from Sardis was through the Cilician plains. The difficulties were the passage into the plains by the Ciliciae Pylae or pass [Vol. I. p. 619], and the way out of the plains along the gulf of Issus into Syria. The great road to Susa which Herodotus describes (v. 49, 52), went north of the Taurus to the Euphrates. The land force in the expedition of Datis and Artaphernes, B.C. 490, crossed the Syrian Amanus, and went as far as the Aleian plain in Cilicia; and there they embarked. (Herod. vi. 95.) They did not march by land through the Cilician Pylae over the Taurus into the interior of the peninsula; but Mardonius (Herod. vi. 43), in the previous expedition had led his troops into Cilicia, and sent them on by land to the Hellespontus, while he took ship and sailed to Ionia. The land force of Mardonius must have passed out of Cilicia by the difficult pass in the Taurus. [Vol. I. p. 619.]

Shortly before the battle of Issus (B.C. 333) Alexander was at Mallos, when he heard that Darius with all his force was at Sochi in Assyria; which place was distant two marches from the Assyrian Pylae. (Arrian, *Anab.* ii. 6.) "Assyria" and "Assyrian" here mean "Syria" and "Syrian." Darius had crossed the Euphrates, probably at Thapsacus, and was encamped in an open country in Syria, which was well suited for his cavalry. The place Sochi is unknown; but it may be the place which Curtius calls Unchæ. (Q. Curt. iv. 1.) Arrian says that Alexander left Mallos, and on the second day he passed through the Pylae and reached Myriandrus: he does not mention Issus on this march. Now the shortest distance that Alexander could march from Mallos to *Scanderoon* is at least 70 miles, and if Myriandrus was south of *Scanderoon*, it was more than 70 miles. This statement of Arrian as to time is therefore false. Curtius (iii. 8) says that Alexander only reached Castabulum [CASTABALUM] on the second day from Mallos; that he went through Issus, and there deliberated whether he should go on or halt. Darius crossed the Amanus, which separates Syria from the bay of Issus, by a pass called the Amanicæ Pylae (Arrian, ii. 7), and advancing to Issus, was in the rear of Alexander, who had passed through the Cilician and Syrian Pylae. Darius came to the pass in the Amanus, says Curtius, on the same night that Alexander came to the pass (fauces) by which Syria is entered. The place where Darius crossed the Amanus was

situated that he came to Issus first, where he cruelly treated the sick of the Macedonians who were left there. The next day he moved from Issus to pursue Alexander (Arrian; Curtius, iii. 8); that is, he moved towards the Pylae, and he came to the banks of the river Pinarus, where he halted. It was, therefore, north of the Pinarus, and some distance from it. Kiepert's map of Asia Minor marks a pass in the range of the Syrian Amanus, which is north of the pass that leads over the same mountains from the east to Baiae (*Bayas*). It is nearly due east of the head of the gulf of Issus. It is called Pylae Amanides, by which he means Pylae Amanicae of Arrian, not the Amanides of above; and he takes it to be the pass by which Darius crossed the Syrian Amanus and came down on the gulf. This may have been his route, and would bring him to Issus at the head of the gulf, which he came to before turning south to the Pinarus (*Delic Tschai*). It is certain that Darius crossed some pass which brought him to Issus before he reached the Pinarus. Yet Kiepert has placed Issus south of the Pinarus, or rather between the two branches of this river, which he represents as uniting at the coast. Kiepert also marks a road which issues over the junction of the two branches of the Amanus [AMANUS, Vol. I. p. 114] and runs to *Marash*, which he supposes to be Germanicia. This is the dotted road marked as running north from the head of the gulf of Issus in the plan [Vol. I. p. 115]; but even if there be such a road, it was not the road of Darius, which must have been the pass above mentioned, in the latitude of the head of the gulf of Issus; which is not marked in the above plan, but ought to be. This pass is probably the Amanicae Pylae of Ptolemy, which he places 5' further south than Issus, and 10' east of Issus.

Alexander, hearing that the Persians were in his rear, turned back to the Pylae, which he reached at midnight, and halted till daybreak, when he moved on. (Arrian, *Anab.* ii. 8.) So long as the road was narrow, he led his army in column, but as the pass widened, he extended his column into line, part towards the mountain and part on the left towards the sea. When he came to the wide part (*εὐρυχωρία*), he arranged his army in order of battle, which Arrian describes very particularly. Darius was posted on the north side of the Pinarus. It is plain, from this description, that Alexander did not march very far from the Pylae before he reached the wider part of the valley, and the river. As the sea was on his left, and the mountains on his right, the river was a stream which ran down from the Syrian Amanus; and it can be no other than the *Delic Tschai*, which is about 13 miles north of the *Carsus Merkes*, direct distance. Polybius (xii. 17), who criticises Callisthenes's description of the battle, states, in his authority, that Darius descended into Cilicia through the Pylae Amanides, and encamped on the Pinarus, at a place where the distance between the mountains and the sea was not more than 14 stadia; and that the river ran across this place into the sea, and that in its course through the level part "it had abrupt and difficult eminences (*λόφους*)." This is explained by what Arrian says of the banks of the river being steep in many parts on the north side. (*Anab.* ii. 10.) Callisthenes further said, that when Alexander, after having passed the defile (*τὰ στενά*), heard of Darius being in Cilicia, he was 100 stadia from him, and, accordingly, he marched back through the defile. It is not clear, from the

extract in Polybius, whether the 100 stadia are to be reckoned to Issus or to the Pinarus. According to Arrian, when Alexander heard of Darius being behind him, he sent some men in a galley back to Issus, to see if it was so; and it is most consistent with the narrative to suppose that the men saw the Persians at Issus before they had advanced to the river; but this is not quite certain. The Persian army was visible, being near the coast, as it would be, if it were seen at Issus.

Strabo (p. 676), following the historians of Alexander, adds nothing to what Arrian has got from them. Alexander, he says, led his infantry from Soli along the coast and through the Mallotis to Issus and the forces of Darius; an expression which might mislead, if we had no other narrative. He also says, after Mallus is Aegae, a small town with a harbour, then the Amanides Pylae [AMANIDES PYLAE], where there is a harbour; and after Aegae is Issus, a small town with a harbour, and the river Pinarus, where the fight was between Alexander and Darius. Accordingly he places Issus north of the Pinarus. Cicero, during his proconsulship of Cilicia, led his forces against the mountaineers of the Amanus, and he was saluted as imperator at Issus, "where," he says, "as I have often heard from you, Clitarchus told you that Darius was defeated by Alexander." There is nothing to be got from this. (*Ad Fam.* ii. 10.) In another passage, he says that he occupied for a few days the same camp that Alexander had occupied at Issus against Darius. (*Ad Att.* v. 20.) And again (*ad Fam.* xiv. 20), he says that, "he encamped for four days at the roots of the Amanus, at the Arae Alexandri." If this is the same fact that he mentions in his letter to Atticus, the Arae were at Issus, and Issus was near the foot of the Amanus.

The battle between Septimius Severus and Niger was fought (A. D. 194) somewhere about Issus; but nothing can be collected from the description of Herodian (iii. 12), except that the battle was not fought on the same ground as Alexander's, though it was fought on the gulf of Issus. Stephanus (s. v. *Ἴσσοίς*) describes it as "a city between Syria and Cilicia, where Alexander defeated Darius, which was called, for this reason, Nicopolis by him; and there is the bay of Issus; and there, also, is a river named Pinarus." Strabo, after speaking of Issus, mentions, on the Issic gulf, Rhosus, and Myriandrus, and Alexandria, and Nicopolis, and Mopsuestia, in which description he proceeds from the Syrian side of the gulf, and terminates with Mopsuestia on the Pyramus. According to this enumeration, Nicopolis would be between Alexandria (*Scanderoon*) and Mopsuestia; and it may be near Issus, or it may not. Ptolemy (v. 8. § 7, 15. § 2) places Nicopolis exactly one degree north of Alexandria and 50' north of Issus. He places Issus and Rhosus in the same longitude, and Nicopolis, Alexandria, and Myriandrus 10' further east than Issus. The absolute truth of his numbers is immaterial. A map constructed according to Ptolemy would place Issus at the head of the gulf, and Nicopolis inland. Nicopolis is one of the cities which he enumerates among the inland cities of Cilicia Proper.

Issus, then, being at the head of the gulf, and Tarsus being a fixed point in the march of Cyrus, we may now see how the matter stands with Xenophon's distances. Cyrus marched 10 parasangs from Tarsus to the river Psarus (*Sarus*), *Sihun*, and crossed at a place where it was 300 feet wide

From the Sarus the army marched 5 parasangs to the Pyramus, which was crossed where it was 600 Greek feet wide; and the march from the Pyramus to Issus was 15 parasangs. Accordingly, the whole distance marched from Tarsus to Issus was 30 parasangs. The direct distance from Tarsus to the head of the gulf is about 56 geographical miles; and these two points are very nearly in the same latitude. The modern road from Tarsus, through Adana on the Sarus, and Mopsuestia on the Pyramus, to the head of the gulf, has a general direction from W. to E. The length of Cyrus's march, from Tarsus to the Sarus, exceeds the direct distance on the map very much, if we reckon the parasang at 3 geographical miles; for 10 parasangs are 30 geographical miles, and the direct distance to Adana is not more than 16 miles. Mr. Ainsworth informs us that the Sarus is not fordable at Adana; and Cyrus probably crossed at some other place. The march from the Sarus to the Pyramus was 5 parasangs, or 15 geographical miles; and this appears to be very nearly the direct distance from Adana to Mopsuestia (*Misia*). But Cyrus may have crossed some distance below Mopsuestia, without lengthening his march from the Sarus to the Pyramus; and he may have done this even if he had to go lower down the Sarus than Adana to find a ford. If he did not go higher up the Pyramus to seek a ford, for the reasons which Mr. Ainsworth mentions, he must have crossed lower down than Mopsuestia. The distance from the point where the supposed old bed begins to turn to the south, to the NE. end of the gulf of Issus, is 40 geographical miles; and thus the distance of 15 parasangs from the passage of the Pyramus to Issus, is more easily reconciled with the real distance than the measurement from Tarsus to the Sarus.

The places not absolutely determined on or near the gulf of Issus, are: Myriandrus, Nicopolis, Epiphaneia [*EPIPHANEIA*], Aræ Alexandri, and Issus, though we know that Issus, must have been at the head of the gulf and on it. The following extract from Colonel Chesney contains the latest information on these sites:—"About 7 miles south-eastward from the borders of Syria are the remains of a considerable city, probably those of Issus or Nicopolis, with the ruins of a temple, a part of the Acropolis, an extensive aqueduct, generally with a double row of arches, running ESE. and WNW. These, in addition to the walls of the city itself, are entirely built of lava, and still exist in considerable perfection. Nearly 14 miles southward from thence, the Delf Châf quits the foot of the Amanus in two branches, which, after traversing the Issic plain, unite at the foot of the mountain just previously to entering the sea. The principal of these branches makes a deep curve towards the NE., so that a body of troops occupying one side might see behind and outflank those posted on the opposite side, in which, as well as in other respects, the stream appears to answer to the Pinarus of Alexander's historians. A little southward of this river are the castle, khân, bázár, baths, and other ruins of Báyás, once Baiaæ, with the three villages of Kuretur in the neighbourhood, situated in the midst of groves of orange and palm trees. Again, 5 miles southward, is the pass, above noticed, of Sûkâl-tûtân, and at nearly the same distance onward, the fine bay and anchorage of Iskenderûn, with an open but convenient landing-place on a bold beach; but, in consequence of the accumulation of the sand by which the mouths of the streams

descending from this part of the Amanus are choked, a pestilential swamp extends from the very edge of the sea almost to the foot of the mountain. In the marsh towards the latter are some trifling ruins, which may possibly be the site of ancient Myriandrus; and within a mile of the shore are the remains of a castle and bridge constructed by Godfrey of Bouillon." (*Expedition for the Survey of the Rivers Euphrates and Tigris*, vol. i. p. 408.)

There is no direct proof here that these remains are those of Issus. The aqueduct probably belongs to the Roman period. It seems most likely that the remains are those of Nicopolis, and that Issus on the coast has disappeared. Colonel Chesney's description of the bend of one of the branches of the *Deli Tschai* corresponds to Arrian's (ii. 2. § 10), who says, "Darius placed at the foot of the mountain, which was on the Persian left and opposite to Alexander's right, about 20,000 men; and some of them were on the rear of Alexander's army. For the mountain where they were posted in one place opened to some depth, and so a part became of the form of a bay on the sea. Darius then, by advancing further to the bend, brought the men who were posted at the foot of the mountain, in the rear of the right wing of Alexander."

There still seems some doubt about the site of Myriandrus, which Mr. Ainsworth (*Travels in the Track of the Ten Thousand*, &c. p. 60) places about half way between Scanderoon and Rhoasus (Arsus); and he has the authority of Strabo, in his enumeration of the places on this coast, and that of Ptolemy, who places Myriandrus 15' south of Alexandria ad Issum. As to Arsus, he observes,—"there are many ruins, and especially a long aqueduct leading from the foot of the mountains." [G. L.]

ISTAÆVONES. [GERMANIA and HILLEVIONES.]

ISTER. [DANUBIUS.]

ISTHMLIA, a small district in Thessaly. [ZELASIUM.]

ISTHMUS. [CORINTHUS, p. 682, seq.]

ISTONE. [CORCYRA.]

ISTONIUM. [CELTIBERIA.]

ISTRIA (*Iorpla*) or HISTRIA, was the name given by the Greeks and Romans to the country which still bears the same appellation, and forms a peninsula of somewhat triangular form near the head of the Adriatic sea, running out from the coast of Liburnia, between Tergeste (*Trieste*) and the Sinus Flanaticus, or *Gulf of Quarnero*. It is about 50 G. miles in length, and 35 in breadth, while the isthmus or strip of land between the two gulfs of *Trieste* and *Quarnero*, by which it is united to the mainland, is about 27 G. miles across. The name is derived both by Greek and Latin authors from the fabulous notion entertained at a very early period that one branch or arm of the Danube (the Ister of the Greeks) flowed into the Adriatic sea near its head. (Strab. i. p. 57; Plin. iii. 18. s. 22.) The deep inlets and narrow channels with which the coasts of the Adriatic are intersected for a considerable distance below the peninsula of Istria may have contributed to favour this notion so long as those coasts were imperfectly known; and hence we cannot wonder at Scylax speaking of a river named Istrus (which he identifies with the Danube) as flowing through the land of the Istrians (Scyl. p. 6. § 20); but it seems incredible that an author like Mela, writing in the days of Augustus, should not only speak of a river Ister as flowing into this part of the

Adriatic, but should assert that its waters entered that sea with a turbulence and force similar to those of the Padua. (Mel. ii. 3. § 13, 4. § 4.) In point of fact, there is no river of any magnitude flowing into the upper part of the Adriatic on its eastern shore which could afford even the slightest countenance to such a notion; the rivers in the peninsula of Istria itself are very trifling streams, and the dry, calcareous ridges which hem in the E. shore of the Adriatic, all the way from *Trieste* to the southern extremity of Dalmatia, do not admit either of the formation or the outlet of any considerable body of water. It is scarcely possible to account for the origin of such a fable; but if the inhabitants of Istria were really called *Istrui* (*Ἰστροί*), as their native name, which is at least highly probable, this circumstance may have first led the Greeks to assume their connection with the great river Ister, and the existence of a considerable amount of traffic up the valley of the Savus, and from thence by land across the Julian Alps, or Mount Oera, to the head of the Adriatic (Strab. vii. p. 314), would tend to perpetuate such a notion.

The Istrians are generally considered as a tribe of Illyrian race (Appian, *Illyr.* 8; Strab. vii. p. 314; *Zeuss, Die Deutschen*, p. 253), and the fact that they were immediately surrounded by other Illyrian tribes is in itself a strong argument in favour of this view. Scymnus Chius alone calls them a Thracian tribe, but on what authority we know not. (Scymn. Ch. 398.) They first appear in history as taking part with the other Illyrians in their piratical expeditions, and Livy ascribes to them this character as early as a. c. 301 (Livy. x. 2); but the first occasion on which they are distinctly mentioned as joining in these enterprises is just before the Second Punic War. They were, however, severely punished; the Roman consuls M. Minucius Rufus and P. Cornelius were sent against them, and they were reduced to complete submission. (Eutrop. iii. 7; Oros. iv. 13; *Zonar.* viii. 20; Appian, *Illyr.* 8.) The next mention of them occurs in b. c. 183, when the consul M. Claudius Marcellus, after a successful campaign against the Gauls, asked and obtained permission to lead his legions into Istria. (Livy. xxxix. 55.) It does not, however, appear that this invasion produced any considerable result; but their piratical expeditions, together with the opposition offered by them to the foundation of the Roman colony of Aquileia, soon became the pretext of a fresh attack. (Id. xl. 18, 26, xli. 1.) In b. c. 178 the consul A. Manlius invaded Istria with two legions; and though he at first sustained a disaster, and narrowly escaped the capture of his camp, he recovered his position before the arrival of his colleague, M. Junius, who had been sent to his support. The two consuls now attacked and defeated the Istrians; and their successor, C. Claudius, following up this advantage, took in succession the towns of Nesactium, Mutila, and Favaria, and reduced the whole people to submission. For this success he was rewarded with a triumph, b. c. 177. (Livy. xli. 1—5, 8—13; Flor. ii. 10.) The subjection of the Istrians on this occasion seems to have been real and complete; for, though a few years after we find them joining the Carni and Iapydes in complaining of the exactions of C. Cassius (Livy. xliii. 5), we hear of no subsequent revolts, and the district appears to have continued tranquil under the Roman yoke, until it was incorporated by Augustus, together with Venetia and the land of the Carni, as a portion of Italy. (Strab. v.

p. 215; Plin. iii. 19. s. 23.) It continued thenceforth to be always included under that name, though geographically connected much more closely with Dalmatia and Illyricum. Hence we find, in the *Notitia Dignitatum*, the "Consularia Venetiae et Histriae" placed under the jurisdiction of the *Vicarius Italiae*. (*Not. Dign.* ii. pp. 5, 65.)

The natural limits of Istria are clearly marked by those of the peninsula of which it consists, or by a line drawn across from the Gulf of *Trieste* to that of *Quarnero*, near *Fiume*; but the political boundary was fixed by Augustus, when he included Istria in Italy, at the river *Arsia* or *Arsa*, which falls into the Gulf of *Quarnero* about 15 miles from the southern extremity of the peninsula. This river has its sources in the group of mountains of which the *Monte Maggiore* forms the highest point, and which constitutes the heart or nucleus of the peninsula, from which there radiate ranges of great calcareous hills, gradually declining as they approach the western coast, so that the shore of Istria along the Adriatic, though hilly and rocky, is not of any considerable elevation, or picturesque in character. But the calcareous rocks of which it is composed are indented by deep inlets, forming excellent harbours; of these, the beautiful land-locked basin of Pola is particularly remarkable, and was noted in ancient as well as modern times. The northern point of Istria was fixed by Augustus at the river *Formio*, a small stream falling into the Gulf of *Trieste* between that city and *Capo d'Istria*. Pliny expressly excludes *Tergeste* from Istria; but Ptolemy extends the limits of that province so as to include both the river *Formio* and *Tergeste* (Ptol. iii. 1. § 27); and Strabo also appears to consider the *Timavus* as constituting the boundary of Istria (Strab. v. p. 215), though he elsewhere calls *Tergeste* "a village of the Carni" (vii. p. 314). Pliny, however, repeatedly alludes to the *Formio* as having constituted the boundary of Italy before that name was officially extended so as to include Istria also, and there can be no doubt of the correctness of his statement. Istria is not a country of any great natural fertility; but its calcareous rocky soil was well adapted for the growth of olives, and its oil was reckoned by Pliny inferior only to that of *Venafrum*. (Plin. xv. 2. s. 3.) In the later ages of the Roman empire, when the seat of government was fixed at Ravenna, Istria became of increased importance, from its facility of communication by sea with that capital, and furnished considerable quantities of corn, as well as wine and oil. (*Cassiod. Varr.* xii. 23, 24.) This was probably the most flourishing period of its history. It was subsequently ravaged in succession by the Lombards, Avars, and Sclavi (P. *Diac.* iv. 25, 42), but appears to have continued permanently subject to the Lombard kingdom of Italy, until its destruction in a. d. 774.

The towns in Istria mentioned by ancient writers are not numerous. Much the most important was *POLA*, near the extreme southern promontory of the peninsula, which became a Roman colony under Augustus. Proceeding along the coast from *Tergeste* to *Pola*, were *ARGIDA* (*Capo d'Istria*), subsequently called *Justinopolis*, and *PARENTIUM* (*Parento*); while on the E. coast, near the mouth of the river *Arsia*, was situated *NESEACTIUM*, already noticed by Livy among the towns of the independent Istrians. The two other towns, *Mutila* and *Favaria*, mentioned by him in the same passage (xli. 11), are otherwise unknown, and cannot be identified. Pto-

lemy also mentions three towns, which he places in the interior of the country, and names Pucinum, Piquentum (Πικουέντων), and Alvon or Alvon (Ἀλοῦον). Of these, Piquentum may be probably identified with *Pinguente*, a considerable place in the heart of the mountain district of the interior; and Alvon with *Albona* (called *Alvona* in the Tabula), which is, however, E. of the *Arsa*, and therefore not strictly within the Roman province of Istria. In like manner the Pucinum of Ptolemy is evidently the same place with the "castellum, nobile vino, Pucinum" of Pliny (vii. 18. s. 22), which the latter places in the territory of the Carni, between the Timavus and Tergeste, and was perhaps the same with the modern *Duino*. Ningum, a place mentioned in the Antonine Itinerary (p. 271) between Tergeste and Parentium, cannot be determined with any certainty. The Tabula also gives two names in the NW. part of the peninsula. Quæri and Silvo (Silvum), both of which are wholly unknown. The same authority marks three small islands off the coast of Istria, to which it gives the names of Sepomana (?), Orsaria, and Pullaria: the last is mentioned also by Pliny (iii. 26. s. 30), and is probably the rocky island, or rather group of islets, off the harbour of Pola, now known as *Li Brioni*. The other two cannot be identified, any more than the Cissa of Pliny (l. c.): the Absyrtilides of the same author are the larger islands in the *Golfo di Quarnero*, which belong rather to Liburnia than to Istria. [ABSYRTIDES.]

The extreme southern promontory of Istria, now called *Punta di Promontore*, seems to have been known in ancient times as the ΠΡΟΜΟΝΤΟΡΙΟΝ ΡΟΛΑΤΙΣΙΜΟΝ (ἀκρωτήριον Ρολατικόν, Steph. B. s. v. Πόλα). Immediately adjoining it is a deep bay or harbour, now known as the *Golfo di Medolino*, which must be the Portus Planaticus (probably a corruption of Flanaticus) of the Tabula.

The Geographer of Ravenna, writing in the seventh century, but from earlier authorities, mentions the names of many towns in Istria unnoticed by earlier geographers, but which may probably have grown up under the Roman empire. Among these are Humago, still called *Umago*, Neapolis (*Città Nuova*), Ruvignio (*Rovigno*), and Piranon (*Piranò*), all of them situated on the W. coast, with good ports, and which would naturally become places of some trade during the flourishing period of Istria above alluded to. (Anon. Ravenn. iv. 30, 31.) [E. H. B.]

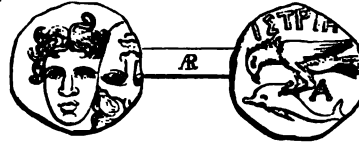
ISTRIANORUM PORTUS. [ISIACORUM PORTUS.]

ISTRIANUS (Ἰστριανός, Ptol. iii. 6. § 3), a river of the Tanric Chersonese, which has been identified with the *Küük Tep*. (Forbiger, vol. iii. pp. 1117, 1121.) [E. B. J.]

ISTROPOLIS, ISTRIO'POLIS, HISTRIO'POLIS (Ἰστρόπολις, Ἰστρία πόλις, or simply Ἰστρος; *Istere*), a town of Lower Moesia, at the southern extremity of lake Halmyris, on the coast of the Euxine. It was a colony of Miletus, and, at least in Strabo's time, a small town. (Strab. vii. p. 319; Plin. iv. 18. 24; Mela, ii. 2; Entrop. vi. 8; Herod. ii. 33; Arrian, *Perip. Eux.* p. 24; Geog. Rav. iv. 6; Lycoph. 74; Ptol. iii. 10. § 8; Scymn. *Fragm.* 22; Steph. B. s. v.; Amm. Marc. xxii. 8; Hierocl. p. 637.) But the frequent mention of the place shows that it must have been a commercial town of some importance; of its history, however, nothing is known. Some modern writers have identified it with *Kin-stenza* or *Kostendje*, the ancient Constantiana,

which, however, was in all probability situated to the south of Isthropolis. [L. S.]

ISTRUS (Ἴστρος), a Cretan town which Artemidorus also called ΙΣΤΡΟΝΑ. (Steph. B. s. v.) The latter form of the name is found in an inscription (*ap. Chishull, Antig. Asiat.* p. 110). The site is placed near Minoa: "Among the ruined edifices and columns of this ancient city are two immense marble blocks, half buried in the earth, and measuring 54 by 15 feet." (Cornelius, *Creta Sacra*, vol. i. p. 11; *ap. Mus. Class. Antig.* vol. ii. p. 273; comp. Hüek, *Kreta*, vol. i. pp. 17, 421.) [E. B. J.]



COIN OF ISTRUS.

ISTURGI (*Andujar la Vieja*), a city of Hispania Baetica, in the neighbourhood of ILLITURGIS. (Inscr. *ap. Florez, Esp. S.* vol. vii. p. 137.) The IPASTURGI TRIUMPHALE of Pliny (iii. 1. s. 3) is probably the same place. (Ukert, vol. ii. pt. 1. pp. 380, 381.) [P. S.]

ISUBRIGANTUM. [ISURIUM.]

ISURIUM, in Britain, first mentioned by Ptolemy (ii. 3. § 16) as a town of the Brigantes. It then occurs in two of the Itineraries, the 1st and 2nd. In each, it lies between Cataractonium and Eboracum (*Catterick Bridge and York*). Isubrigantum, in the 5th Itinerary, does the same.

In the time of the Saxons Isurium had already taken the name of *Eald-burg* (*Old Town*), out of which has come the present name *Aldborough*, near *Boroughbridge*, with which it is undoubtedly identified.

Roman remains, both within and without the walls, are abundant and considerable at *Aldborough*; the Stodhart (or Studforth), the Red Hill, and the Borough Hill, being the chief localities. Tesselated pavements, the foundations of large and spacious buildings, ornaments, implements, Samian ware, and coins with the names of nearly all the emperors from Vespasian to Constantine, have given to Isurium an importance equal to that of York, Cirencester, and other towns of Roman importance. [R. G. L.]

ISUS (Ἴσος), a spot in Boeotia, near Anthedon, with vestiges of a city, which some commentators identified with the Homeric Nisa. (Strab. ix. p. 405; Hom. *Il.* ii. 508.) There was apparently also a town Isus in Megaris; but the passage in Strabo in which the name occurs is corrupt. (Strab. l. c.)

ITALIA (Ἰταλία), was the name given in ancient as well as in modern times to the country still called *Italy*; and was applied, from the time of Augustus, both by Greek and Latin writers, in almost exactly the same sense as at the present day. It was, however, at first merely a geographical term; the countries comprised under the name, though strongly defined by natural limits, and common natural features, being from the earliest ages peopled by different races, which were never politically united, till they all fell under the Roman yoke, and were gradually blended, by the pervading influence of Roman institutions and the Latin language, into one common nationality.

I. NAME.

The name of Italy was very far from being originally applied in the same extensive signification which it afterwards obtained. It was confined, in the first instance, to the extreme southern point of the Italian peninsula, not including even the whole of the modern *Calabria*, but only the southern peninsular portion of that country, bounded on the N. by the narrow isthmus which separates the Terimæan and Scyllætic gulfs. Such was the distinct statement of Antiochus of Syracuse (*ap. Strab.* vi. p. 255); nor have we any reason to reject his testimony upon this point, though it is certain that this usage must have ceased long before the time of that historian, and is not found in any extant ancient author. At a subsequent period, but still in very early times, the appellation was extended to the whole tract along the shores of the Tarentine gulf, as far as Metapontum, and from thence across to the gulf of Posidonia on the western sea; though, according to other statements, the river Læus was its northern limit on this side. (*Strab.* v. p. 209, vi. p. 254; Antiochus, *ap. Dionys.* i. 73.) This appears to have been the established usage among the Greeks in the fifth century B. C. Antiochus expressly excluded the Iapygian peninsula from Italy, and Thucydides clearly adopts the same distinction (vii. 33). The countries on the shores of the Tyrrhenian sea, north of the Posidonian gulf, were then known only by the names of Opica and Tyrrhenia; thus Thucydides calls Cumæ a city in Opicia, and Aristotle spoke of Latium as a district of Opica. Even Theophrastus preserves the distinction, and speaks of the pine-trees of Italy, where those of the Brutian mountains only can be meant, as opposed to those of Latium (Thuc. vi. 4; Arist. *ap. Dionys.* i. 72; Theophr. *H. P.* v. 8.)

The name of Italia, as thus applied, seems to have been synonymous with that of Oenotria; for Antiochus, in the same passage where he assigned the narrowest limits to the former appellation, confined that of Oenotria within the same boundaries, and spoke of the Oenotri and Itali as the same people (*ap. Strab.* vi. p. 254; *ap. Dionys.* i. 12). This is in perfect accordance with the statements which represent the Oenotrians as assuming the name of Italians (Itali) from a chief of the name of Italus (*Dionys.* i. 12, 35; Virg. *Aen.* i. 533; Arist. *Pol.* vii. 10), as well as with the mythical genealogy according to which Italus and Oenotrus were brothers. (Serr. *ad Aen. l. c.*) Thucydides, who represents Italia as coming from Arcadia (vi. 2), probably adopted this last tradition, for the Oenotrians were generally represented as of Arcadian origin. Whether the two names were originally applied to the same people, or (as is perhaps more probable) the Itali were merely a particular tribe of the Oenotrians, whose name gradually prevailed till it was extended to the whole people, we have no means of determining. But in this case, as in most others, it is clear that the name of the people was antecedent to that of the country, and that Italia, in its original signification, meant merely the land of the Itali; though at a later period, by its gradual extension, it had altogether lost this national meaning. It is impossible for us to trace with accuracy the successive steps of this extension, nor do we know at what time the Romans first adopted the name of Italia as that of the whole peninsula. It would be still more interesting to know whether they received

this usage from the Greeks, or found it already prevalent among the nations of Italy; but it is difficult to believe that tribes of different races, origin, and language, as the Etruscans, Umbrians, Sabellians, and Oenotrians, would have concurred in calling the country they inhabited by one general appellation. If the Greek account already given, according to which the name was first given to the Oenotrian part of the peninsula, is worthy of confidence, it must have been a word of Pelasgic origin, and subsequently adopted by the Sabellian and Oscan races, as well as by the Romans themselves.

The etymology of the name is wholly uncertain. The current tradition among the Greeks and Romans, as already noticed, derived it from an Oenotrian or Pelasgic chief, Italus; but this is evidently a mere fiction, like that of so many other eponymous heroes. A more learned, but scarcely more trustworthy, etymology derived the name from Italos or Itulos, which, in Tyrrhenian or old Greek, is said to have signified an ox; so that Italia would have meant "the land of cattle." (Timæus, *ap. Gell.* xi. 1; Varr. *R. R.* ii. 1. § 9.) The ancient form here cited is evidently connected with the Latin "vitulus;" and it is probable that the name of the people was originally Vitulos, or Vitalos, in its Pelasgic form; we find the same form retained by the Sabellian nations as late as the first century B. C., when the Samnite denarii (struck during the Social War. B. C. 90—88) have the inscription "Vitelu" for Italia.

It is probable that the rapid extension of the Roman power, and the successive subjugation of the different nations of Central and Southern Italy by its victorious arms, tended also to promote the extension of the one common name to the whole; and there seems little doubt that as early as the time of Pyrrhus, this was already applied in nearly the same sense as afterwards continued to be the usage,—as comprising the whole Italian peninsula to the frontiers of Cisalpine Gaul, but excluding the latter country, as well as Liguria. This continued to be the customary and official meaning of the name of Italy from this time till the close of the Republic; and hence, even after the First Triumvirate, Gallia Cisalpina, as well as Transalpina, was allotted to Caesar as his *province*, a term which was never applied but to countries out of Italy; but long before the close of this period, the name of Italy would seem to have been often employed in its more extensive, and what may be termed its geographical, meaning, as including the whole land from the foot of the Alps to the Sicilian straits. Polybius certainly uses the term in this sense, for he speaks of the Romans as having subdued *all Italy*, *except the land of the Gauls* (Gallia Cisalpina), and repeatedly describes Hannibal as crossing the Alps *into Italy*, and designates the plains on the banks of the Padus as *in Italy*. (*Pol.* i. 6, ii. 14, iii. 39, 54.) The natural limits of Italy are indeed so clearly marked and so obvious, that as soon as the name came to be once received as the designation of the country in general, it was almost inevitable that it should acquire this extension; hence, though the official distinction between Italy and Cisalpine Gaul was retained by the Romans to the very end of the Republic, it is clear that the more extended use of the name was already familiar in common usage. Thus, already in B. C. 76, Pompeius employs the expression "in cervicibus Italiae," of the passes of the Alps into Cisalpine Gaul (*Sall. Hist.* iii. 11); and Decimus Bru-

us, in B. C. 43, distinctly uses the phrase of *quitting Italy*, when he crosses the Alps. (Cic. *ad Fam.* xi. 20.) So also both Caesar and Cicero, in his Philippics, repeatedly use the name of Italy in the wider and more general sense, though the necessity of distinguishing the province of Cisalpine Gaul, leads the latter frequently to observe the official distinction. (Caes. *B. G.* v. 1, vi. 44, vii. 1; Cic. *Phil.* iv. 4, v. 12.) But, indeed, had not this use of the name been already common, before it came to be officially adopted, that circumstance alone would scarcely have rendered it so familiar as we find it in the Latin writers of the Augustan age. Virgil, for instance, in celebrating the praises of Italy, never thought of excluding from that appellation the plains of Cisalpine Gaul, or the lakes at the foot of the Alps. From the time, indeed, when the rights of Roman citizens were extended to all the Cisalpine Gauls, no real distinction any longer subsisted between the different parts of Italy; but Cisalpine Gaul still formed a separate province under D. Brutus in B. C. 43 (Cic. *Phil.* iii. 4, 5, iv. 4, v. 9, &c.), and it is probable, that the union of that province with Italy took place in the following year. Dion Cassius speaks of it, in B. C. 41, as an already established arrangement. (Dion Cass. *xlviii.* 12; Savigny, *Vorm. Schr.* iii. p. 318.)

From the time of Augustus onwards, the name of Italia continued to be applied in the same sense throughout the period of the Roman empire, though with some slight modifications of its frontiers on the side of the Alps; but during the last ages of the Western empire, a singular change took place, by which the name of Italia came to be specially applied (in official language at least) to the northern part of what we now call Italy, comprising the five provinces of Aemilia, Flaminia, Liguria, Venetia, and Istria, together with the Cottian and Rhaetian Alps, and thus *excluding* nearly the whole of what had been *included* under the name in the days of Cicero. This usage probably arose from the division of the whole of Italy for administrative purposes into two great districts, the one of which was placed under an officer called the "Vicarius Urbis Romae," while the other, or northern portion, was subject to the "Vicarius Italiae." (Not. *Dig.* ii. 18; Gothofr. *ad Cod. Theod.* xi. 1, leg. 6; Niebuhr, vol. i. p. 21.) The practice was confirmed for a time by the circumstance that this part of Italy became the seat of the Lombard monarchy, which assumed the title of the kingdom of Italy ("Regnum Italiae"); but the ancient signification still prevailed, and the name of Italy was applied throughout the middle ages, as it still is at the present day, within the boundaries established by Augustus.

The other names applied by ancient writers, especially by the Latin and later Greek poets, to the Italian peninsula, may be very briefly disposed of. Dionysius tells us that in very remote ages Italy was called by the Greeks Hesperia, or Ausonia, and by the natives Saturnia. (Dionys. i. 35.) Of these three names, HESPERIA (*Ἑσπερία*), or "the Land of the West," was evidently a mere vague appellation, employed in the infancy of geographical discovery, and which was sometimes limited to Italy, sometimes used in a much wider sense as comprising the whole West of Europe, including Spain. [HISPANIA.] But there is no evidence of its having been employed in the more limited sense, at a very early period. The name is not found at all in Homer or Hesiod; but, according to the Iliac Table, Stesichorus represented Aeneas as departing from

Troy for Hesperia, where in all probability Italy is meant; though it is very uncertain whether the poet conducted Aeneas to Latium. (Schwegler, *Röm. Gesch.* vol. i. p. 298.) But even in the days of Stesichorus the appellation was probably one confined to the poets and logographers. At a later period we can trace it as used by the Alexandrian poets, from whom in all probability it passed to the Romans, and was adopted, as we know, by Ennius, as well as by Virgil and the writers of the Augustan age. (Agathyllus, *ap. Dionys.* i. 49; Apollon. Rhod. iii. 311; Ennius, *Ann. Fr.* p. 12; Virg. *Aen.* i. 530, iii. 185, &c.)

The name of AUSONIA, on the contrary, was one derived originally from one of the races which inhabited the Italian peninsula, the Aurunci of the Romans, who were known to the Greeks as the Ausones. These Ausonians were a tribe of Opican or Oscan race, and it is probable that the name of Ausonia was at first applied much as that of Opicia or Opica was by Thucydides and other writers of the fifth century B. C. But, as applied to the whole peninsula of Italy, the name is, so far as we know, purely poetical; nor can it be traced farther back than the Alexandrian writers Lycophron and Apollonius Rhodius, who employed it familiarly (as did the Latin poets in imitation of them) as a poetical equivalent for Italy. [AUSONES.]

As for the name of SATURNIA, though it is found in a pretended Greek oracle cited by Dionysius (*Ἐσπερίαν ἀλας*, Dionys. i. 19), it may well be doubted whether it was ever an ancient appellation at all. Its obvious derivation from the name of the Latin god Saturnus proves it to have been of native Italian, and not of Greek, invention, and probably this was the only authority that Dionysius had for saying it was the native name of Italy. But all the traditions of the Roman mythology connect Saturnus so closely with Latium, that it seems almost certain the name of Saturnia (if it was ever more than a poetical fabrication) originally belonged to Latium only, and was thence gradually extended by the Romans to the rest of Italy. Ennius seems to have used the phrase of "Saturnia terra" only in reference to Latium; while Virgil applies it to the whole of Italy. (Ennius, *ap. Varr. L. L.* v. 42; Virg. *Georg.* ii. 173.) It is never used in either sense by Latin prose writers, though several authors state, as Dionysius does, that it was the ancient name of Italy. (Festus, *v. Saturnia*, p. 322; Justin. *xliiii.* 1.)

II. BOUNDARIES AND PHYSICAL GEOGRAPHY.

There are few countries of which the boundaries are more clearly marked out by nature than those of Italy. It is well described by one of its modern poets as the land

"Ch' Apennin parte e'l mar circonda e l'Alpe;"

and this single line at once enumerates all the principal physical features that impart to the country its peculiar physiognomy. Italy consists of a great peninsula, projecting in a SE. direction into the Mediterranean sea, and bounded on the W. by the portuous of that sea commonly known as the Tyrrhenian and Sicilian seas, but comprised by the Romans under the name of Mare Inferum, or the Lower Sea; on the E. by the Adriatic, or the Upper Sea (Mare Superum), as it was commonly termed by the Romans; while to the N. it spreads out into a broad expanse, forming, as it were, the base or root by which it adheres to the continent of Europe, and

around which sweeps the great chain of the Alps, forming a continuous barrier from the shores of the Mediterranean near Massilia to the head of the Adriatic at *Trieste* (Tergeste). From the western extremity of this vast mountain chain, where the ranges of the Maritime Alps abut immediately on the sea-shore, branches off the inferior, but still very considerable, chain of the Apennines, which, after sweeping round the Ligurian gulf, stretches in an unbroken line directly across to the shores of the Adriatic, and then, turning abruptly to the SE., divides the whole peninsula throughout its entire length, until it ends in the promontory of Leucopetra, on the Sicilian sea. [APENNINUS.]

The precise limits of Italy can thus only be doubtful on its northern frontier, where the massive ranges of the Alps, though presenting, when viewed on the large scale, a vast natural barrier, are in fact indented and penetrated by deep and irregular valleys, which render it often difficult to determine the natural boundary; nor has this been always adopted as the political one. Along the coast of Liguria, between Massilia and Genua, the Maritime Alps send down successive ranges to the sea, forming great headlands, of which the most striking are: that between *Nolus* and *Finale*, commonly regarded by modern geographers as the termination of the Maritime Alps; and the promontory immediately W. of *Monaco*, which still bears the remains of the Tropæa Augusti, and the passage of which presents the greatest natural difficulties to the construction of a road along this coast. This mountain headland would probably be the best point to fix as the natural limit of Italy on this side, and appears to have been commonly regarded in ancient times as such; but when Augustus first extended the political limits of Italy to the foot of the Alps, he found it convenient to carry them somewhat further W., and fixed on the river Varus as the boundary: thus including Nicæa, which was a colony of Massilia, and had previously been considered as belonging to Gaul. (Strab. iv. pp. 178, 184, v. p. 209; Plin. iii. 4. s. 5, 5. s. 6, 7; Mela, ii. 4. § 9; Ptol. iii. 1. § 1; Lucan, i. 404.) Though this demarcation does not appear to have been always followed; for in the Itinerary of Antoninus (p. 296) we again find the *Alpis Maritima* (meaning the mountain headland above described) fixed as the boundary between Italy and Gaul: it was generally adopted, and has continued without alteration to the present day.

The extreme NE. limit of Italy, at the head of the Adriatic Gulf, is equally susceptible of various determination, and here also Augustus certainly transgressed the natural limits by including Istria within the confines of Italy. (Plin. iii. 18. s. 22; Strab. v. p. 209, vii. p. 314.) But here, also, the reasons of political convenience, which first gave rise to this extension, have led to its subsequent adoption, and Istria is still commonly reckoned a part of Italy. The little river *Fornio*, which flows into the Adriatic between *Trieste* and *Capo d'Istria*, was previously established as the boundary of Italy on this side: but the range of the Julian Alps, which, after sweeping round the broad plain of the *Frioul*, suddenly approaches close to the Adriatic, near the sources of the *Timavus*, and presents a continuous mountain barrier from thence to *Trieste*, would seem to constitute the true natural limit.

Even between these two extremities, the chain of the Alps does not always form so simple and clearly-marked a frontier as might at first be expected. It

would not, indeed, be difficult to trace geographically such a line of boundary, by following the water-shed or line of highest ridge, throughout: but the imperfect knowledge of the Alps possessed by the ancients was scarcely sufficient for such a purpose; and this line was not, in ancient, any more than in modern times, the actual limit of different nationalities. Thus, the Rhaetians, who in the days of Strabo and Pliny were not comprised in Italy, inhabited the valleys and lower ridges of the Alps on the S. side of the main chain, down quite to the borders of the plains, as well as the northern declivities of the same mountains. Hence, a part of the *Southern Tirol*, including the valley of the *Adige* above *Trent*, and apparently the whole of the *Val-teline*, though situated on the southern side of the Alps, were at that time excluded from Italy: while, at a later period, on the contrary, the two provinces of Rhaetia Prima and Rhaetia Secunda were both incorporated with Italy, and the boundary, in consequence, carried far to the N. of the central line of geographical limit. In like manner the Cottian Alps, which formed a separate district, under a tributary chieftain, in the days of Augustus, and were only incorporated with Italy by Nero, comprised the valleys on both sides of the main chain; and the provinces established in the latter periods of the Empire under the names of the *Alpes Cottiae* and *Alpes Maritimæ*, appear to have been constituted with equally little reference to this natural boundary. (Walckenaer, *Géogr. des Gaules*, vol. ii. pp. 21—36, 361, 395.)

While Italy is bounded on the N. by the great natural barrier of the Alps, it is to the chain of the Apennines, by which it is traversed in its entire length, that it mainly owes its peculiar configuration. This great mountain chain may be considered as the back-bone or vertebral column of the Italian peninsula, which sends down offsets or lateral ridges on both sides to the sea, while it forms, throughout its long course, the water-shed or dividing ridge, from which the rivers of the peninsula take their rise. A detailed description of the Apennines has already been given under the article APENNINUS: they are here noticed only as far as they are connected with the general features of the physical geography of Italy.

1. NORTHERN ITALY.—The first part of the chain of the Apennines, which extends from the point of their junction with the Maritime Alps along the N. shore of the *Gulf of Genoa*, and from thence across the whole breadth of Italy to the Adriatic near Ariminum, constitutes the southern boundary of a great valley or plain, which extends, without interruption, from the foot of the Apennines to that of the Alps. This broad expanse of perfectly level country, consisting throughout of alluvial soil, is watered by the great river Padus, or *Po*, and its numerous tributaries, which bring down the waters from the flanks both of the Alps and Apennines, and render this extensive plain one of the most fertile tracts in Europe. It extends through a space of above 200 geog. miles in length, but does not exceed 50 or 60 in breadth, until it approaches the Adriatic, where the Alps beyond *Vicenza* trend away rapidly to the northward, sweeping in a semicircle round the plains of the *Friuli* (which are a mere continuation of the great plain of the *Po*), until they again approach the Adriatic near *Trieste*. At the same time the Apennines also, as they approach towards the Adriatic, gradually recede from the

banks of the Padus; so that Ariminum (*Rimini*), where their lowest slopes first descend to the sea-shore, is distant nearly 60 geog. miles from the mouth of that river, and it is almost as much more from thence to the foot of the Alps. It is this vast plain, together with the hill-country on each side of it, formed by the lower slopes of the mountains, that constituted the country of the Cisalpine Gauls, to which the Romans gave the name of *GALLIA CISALPINA*. The westernmost part of the same tract, including the upper basin of the *Po*, and the extensive hilly district, now called the *Monferrato*, which stretches from the foot of the Apennines to the south bank of the *Po*, was inhabited from the earliest periods by Ligurian tribes, and was included in *LIGURIA*, according to the Roman use of the name. At the opposite extremity, the portion of the great plain E. and N. of the *Adige* (*Athesis*), as well as the district now called the *Friuli*, was the land of the Veneti, and constituted the Roman province of *VENETIA*. The Romans, however, appear to have occasionally used the name of *Gallia Cisalpina*, in a more lax and general sense, for the whole of Northern Italy, or everything that was not comprised within the limits of Italy as that name was understood prior to the time of Augustus. At the present day the name of *Lombardy* is frequently applied to the whole basin of the *Po*, including both the proper *Gallia Cisalpina*, and the adjacent parts of *Liguria* and *Venetia*.

The name of *NORTHERN ITALY* may be conveniently adopted as a geographical designation for the same tract of country; but it is commonly understood as comprising the whole of *Liguria*, including the sea-coast; though this, of course, lies on the S. side of the dividing ridge of the Apennines. In this sense, therefore, it comprises the provinces of *Liguria*, *Gallia Cisalpina*, *Venetia* and *Istria*, and is limited towards the S. by the *Macra* (*Magra*) on the W. coast, and by the *Rubicon* on that of the Adriatic. In like manner, the name of *CENTRAL ITALY* is frequently applied to the middle portion, comprising the northern half of the peninsula, and extending along the W. coast from the mouth of the *Macra* to that of the *Silarus*, and on the E. from the *Rubicon* to the *Frento*: while that of *SOUTHERN ITALY* is given to the remaining portion of the peninsula, including *Apulia*, *Calabria*, *Lucania*, and *Bruttium*. But it must be borne in mind that these names are merely geographical distinctions, for the convenience of description and reference, and do not correspond to any real divisions of the country, either natural or political.

2. *CENTRAL ITALY*. — The country to which this name is applied differs essentially from that which lies to the N. of the Apennines. While the latter presents a broad level basin, bounded on both sides by mountains, and into which the streams and rivers converge from all sides, the centre of the Italian peninsula is almost wholly filled up by the broad mass of the Apennines, the offsets and lateral branches of which, in some parts, descend quite to the sea, in others leave a considerable intervening space of plain or low country: but even the largest of these level tracts is insignificant as compared with the great plains of Northern Italy. The chain of the Apennines, which from the neighbourhood of Ariminum assumes a generally SE. direction, is very far from being uniform and regular in its character. Nor can it be regarded, like the Alps or Pyrenees, as forming one continuous ridge, from which there

branch off lateral arms or ranges, separated by deep intervening valleys. This is, indeed, the case, with tolerable regularity, on the eastern side of the mountains, and hence the numerous rivers which descend to the Adriatic pursue nearly parallel courses at right angles to the direction of the main chain. But the central mass of the mountains, which comprises all the loftiest summits of the Apennines, is broken up and intersected by deep longitudinal valleys, sometimes separated only by narrow ridges of moderate elevation, at others by rugged ranges rising abruptly to a height equal to that of the loftiest summits of the chain. The number of these valleys, occurring in the very heart of the Apennines, and often almost entirely enclosed by the mountains, is a feature in the physical geography of Italy which has in all ages exercised a material influence on its fortunes. The upland valleys, with their fine summer pasturages, were a necessary resource to the inhabitants of the dry plains of the south; and the peculiar configuration of these valleys opened out routes through the heart of the mountain districts, and facilitated mutual communication between the nations of the peninsula.

It is especially in the southern part of the district we are now considering that the Apennines assume this complicated and irregular structure. Between the parallels of 44° and 42° 30' N. lat. they may be regarded as forming a broad mountain chain, which has a direction nearly parallel with the line of coast of the Adriatic, and the centre of which is nowhere distant more than 40 geog. miles from the shore of that sea, while it is nearly double the same distance from that of the Tyrrhenian. Hence there remains on the W. side of the mountains an extensive tract of country, constituting the greater part of *Etruria* and the S. of *Umbria*, which is wholly distinct from the mountain regions, and consists in part of fertile plains, in part of a hilly, but still by no means mountainous, district. The great valleys of the *Arno* and the *Tiber*, the two principal rivers of Central Italy, which have their sources very near one another, but flow the one to the W. the other to the S., may be considered as the key to the geography of this part of the peninsula. Between them lies the hilly tract of *Etruria*, which, notwithstanding the elevation attained by some isolated summits, has nothing of the character of a mountain country, and a large part of which, as well as the portions of *Umbria* bordering on the valley of the *Tiber*, may be deservedly reckoned among the most fertile districts in Italy. South of the *Tiber*, again, the broad volcanic plains of *Latium* expand between the Apennines and the sea; and though these are interrupted by the isolated group of the *Alban hills*, and still more by the rugged mountains of the *Volscians*, which, between *Terracina* and *Capua*, descend quite to the sea-shore, as soon as these are passed, the mountains again recede from the sea-coast, and leave a considerable interval which is filled up by the luxuriant plain of *Campania*.

Nothing can be more striking than the contrast presented by different parts of the countries thus comprised under the name of Central Italy. The snow still lingers in the upland pastures of *Sannium* and the *Abruzzi*, when the corn is nearly ripe in the plains of the Roman *Campagna*. The elevated districts of the *Peligni*, the *Vestini*, and the *Marsi*, were always noted for their cold and cheerless climate, and were better adapted for pasturage than the growth of corn. Even at *Carseoli*, only 40 miles

distant from the Tyrrhenian sea, the olive would no longer flourish (Ovid, *Fast.* iv. 683); though it grows with the utmost luxuriance at Tibur, at a distance of little more than 15 miles, but on the southern slope of the Apennines. The richness and fertility of the Campanian plains, and the beautiful shores of the *Bay of Naples*, were proverbial; while the Samnite valleys, hardly removed more than a day's journey towards the interior, had all the characters of highland scenery. Nor was this contrast confined to the physical characters of the regions in question: the rude and simple mountaineers of the Sabine or Marsic valleys were not less different from the luxurious inhabitants of Etruria and Campania; and their frugal and homely habits of life are constantly alluded to by the Roman poets of the empire, when nothing but the memory remained of those warlike virtues for which they had been so distinguished at an earlier period.

Central Italy, as the term is here used, comprised the countries known to the Romans as ETRURIA, UMBRIA (including the district adjoining the Adriatic previously occupied by the Galli Senones), PICENUM, the land of the SABINI, VESTINI, MARSI, PELIGNI, MARRUCINI, and FRENTANI, all SAMNITUM, together with LATIUM (in the widest sense of the name) and CAMPANIA. A more detailed account of the physical geography of these several regions, as well as of the people that inhabited them, will be found in the respective articles.

3. SOUTHERN ITALY, according to the distinction above established, comprises the southern part of the peninsula, from the river Silarus on the W., and the Frento on the E., to the Iapygian promontory on the Ionian, and that of Leucopetra towards the Sicilian sea. It thus includes the four provinces or districts of APULIA, CALABRIA (in the Roman sense of the name), LUCANIA, and BRUTTIUM. The physical geography of this region is in great part determined by the chain of the Apennines, which, from the frontiers of Samnium, is continued through the heart of Lucania in a broad mass of mountains, which is somewhat narrowed as it enters the Bruttian peninsula, but soon spreads out again sufficiently to fill up almost the whole of that district from shore to shore. The extreme southern mass of the Apennines forms, indeed, a detached mountain range, which in its physical characters and direction is more closely connected with the mountains in the NE. of Sicily than with the proper chain of the Apennines [APENNINUS]; so that the notion entertained by many ancient writers that Sicily had formerly been joined to the mainland at Rhegium, though wholly false with reference to historical times, is undoubtedly true in a geological sense. The name of the Apennines is, however, universally given by geographers to the whole range which terminates in the bold promontory of Leucopetra (*Capo dell'Armi*).

East of the Apennines, and S. of the Frento, there extends a broad plain from the foot of the mountains to the sea, forming the greater part of Apulia, or the tract now known as *Puglia piana*; while, S. of this, an extensive tract of hilly country (not, however, rising to any considerable elevation) branches off from the Apennines near Venusia, and extends along the frontiers of Apulia and Lucania, till it approaches the sea between Egnatia and Brundisium. The remainder of the peninsula of Calabria or Messapia, though it may be considered in some degree as a continuation of the same tract, presents

nothing that can be called a range of hills, much less of mountains, as it is erroneously represented on many maps. [CALABRIA.] Between the central mass of the Apennines (which occupies the heart of Lucania) and the gulf of Tarentum, is another broad hilly tract, gradually descending as it approaches the shores of the gulf, which are bordered by a strip of alluvial plain, varying in breadth, but nowhere of great extent.

The Apennines do not attain to so great an elevation in the southern part of the Italian peninsula as in its more central regions; and, though particular summits rise to a considerable height, we do not here meet with the same broad mountain tracts or upland valleys as further northward. The centre of Lucania is, indeed, a rugged and mountainous country, and the lofty groups of the *Monti della Maddalena*, S. of Potenza, the *Mte. Pollino*, on the frontiers of Bruttium, and the *Sila*, in the heart of the latter district, were evidently, in ancient as well as modern times, wild and secluded districts, almost inaccessible to civilisation. But the coasts both of Lucania and Bruttium were regions of the greatest beauty and fertility; and the tract extending along the shores of the Tarentine gulf, though now wild and desolate, is cited in ancient times as an almost proverbial instance of a beautiful and desirable country. (Archil. *ap. Athen.* xii. p. 523.) The peninsula of Calabria or Messapia, as already remarked by Strabo, notwithstanding the absence of streams and the apparent aridity of the soil, is in reality a district of great fertility, as is also the tract which extends along the coast of the Adriatic from Egnatia to the mouth of the Aufidus; and, though the plains in the interior of Apulia are dry and dusty in summer, they produce excellent corn, and are described by Strabo as "bringing forth all things in great abundance." (Strab. vi. p. 284.)

The general form and configuration of Italy was well known to the ancient geographers. Polybius, indeed, seems to have had a very imperfect notion of it, or was singularly unhappy in his illustration; for he describes it as of a triangular form, having the Alps for its base, and its two sides bounded by the sea, the Ionian and Adriatic on the one side, the Tyrrhenian and Sicilian on the other. (Pol. ii. 14.) Strabo justly objects to this description, that Italy cannot be called a triangle, without allowing a degree of curvature and irregularity in the sides, which would destroy all resemblance to that figure; and that it is, in fact, wholly impossible to compare it to any geometrical figure. (Strab. v. p. 210.) There is somewhat more truth in the resemblance suggested by Pliny, — and which seems to have been commonly adopted, as it is referred to also by Rutilius (Plin. iii. 5. s. 6; Rutil. *Itin.* ii. 17) — to the leaf of an oak-tree, though this would imply that the projecting portions or promontories on each side were regarded as more considerable than they really are. With the exception of the two great peninsulas or promontories of Calabria (Messapia) and Bruttium, which are attached to its lower extremity, the remainder of Italy, from the Padus and the Macra southwards, has a general oblong form; and Strabo truly enough describes it, when thus considered, as much about the same shape and size with the Adriatic Sea. (Strab. v. p. 211.)

Its dimensions are very variously stated by ancient writers. Strabo, in the comparison just cited, calls it little less than 6000 stadia (600 geog. miles) long, and about 1300 stadia in its greatest breadth;

of these the latter measurement is almost exactly correct, but the former much overstated, as he is speaking there of Italy exclusive of Cisalpine Gaul. The total length of Italy (in the wider sense of the word), from the foot of the Alps near *Aosta* (Augusta Praetoria) to the Iapygian promontory, is about 620 geog. miles, as measured in a direct line on a map; but from the same point to the promontory of Leucopetra, which is the extreme southern point of Italy, is above 660 geog. miles. Pliny states the distance from the same starting-point to Rhegium at 1020 M. P., or 816 geog. miles, which is greatly overstated, unless we suppose him to follow the windings of the road instead of measuring the distance geographically. (Plin. iii. 5. s. 6.) He also states the greatest breadth of Italy, from the Varus to the Arsia, at 410 M. P., which is very nearly correct; the actual distance from the Varus to the head of the Adriatic, measured in a straight line, being 300 geog. miles (375 M. P.), while from thence to the Arsia is about 50 geog. miles. Pliny adds, that the breadth of the peninsula, from the mouths of the Tiber to those of the Aternus, is 136 M. P., which considerably exceeds the truth for that particular point; but the widest part of the peninsula, from Ancona across to the *Monte Arventaro*, is 130 geog., or 162 Roman, miles.

III. CLIMATE AND NATURAL PRODUCTIONS.

Italy was not less renowned in ancient than in modern times for its beauty and fertility. For this it was indebted in great part to its climate, combined with the advantages of its physical configuration. Extending from the parallel of 30° N. lat. to 46° 30', its southern extremity enjoyed the same climate with Greece, while its northern portions were on a par with the S. of France. The lofty range of Apennines extending throughout its whole length, and the seas which bathe its shores on both sides, contributed at once to temper and vary its climate, so as to adapt it for the productions alike of the temperate and the warmest parts of Europe. Hence the variety as well as abundance of its natural produce, which excited the admiration of so many ancient writers. The fine burst of enthusiasm with which Virgil sings the praises of his native land is too well known to require notice (*Virg. Georg. ii. 136—176*); but even the prosaic Dionysius and Strabo are kindled into almost equal ardour by the same theme. The former writer remarks, that of all countries with which he was acquainted Italy united the most natural advantages: for that it did not, like Egypt or Babylonia, possess a soil adapted for agriculture only; but while the Campanian plains rivalled, if they did not surpass, in fertility all other arable lands, the olives of Messapia, Daunia, and the Sabines, were not excelled by any others; and the vineyards of Etruria, the Falernian and the Alban hills, produced wines of the most excellent quality, and in the greatest abundance. Nor was it less favourable to the rearing of flocks, whether of sheep or goats; while its pastures were of the richest description, and supported innumerable herds both of horses and cattle. Its mountain sides were clothed with magnificent forests, affording abundance of timber for ship-building and all other purposes, which could be transported to the coast with facility by its numerous navigable rivers. Abundance of warm springs in different parts of the country supplied not only the means of luxurious baths, but valuable medical remedies. Its seas

abounded in fish, and its mountains contained mines of all kinds of metals; but that which was the greatest advantage of all was the excellent temperature of its climate, free alike from the extremes of heat and cold, and adapted for all kinds of plants and animals. (Dionys. i. 36, 37.) Strabo dwells not only on these natural resources, but on its political advantages as a seat of empire; defended on two sides by the sea, on the third by almost impassable mountains; possessing excellent ports on both seas, yet not affording too great facilities of access; and situated in such a position, with regard to the great nations of Western Europe, on the one side, and to Greece and Asia, on the other, as seemed to destine it for universal dominion. (Strab. vi. p. 286.) Pliny, as might be expected, is not less enthusiastic in favour of his native country, and Varro adds that of all countries it was that in which the greatest advantage was derived from its natural fertility by careful cultivation. (Plin. iii. 5. s. 6, xxxvii. 13. s. 77; Varr. *R. R.* i. 2.)

It is probable that the climate of Italy did not differ materially in ancient times from what it is at the present day. The praises bestowed on it for its freedom from excessive heat in summer may surprise those who compare it in this respect with more northern climates; but it is to be remembered that ancient writers spoke with reference to the countries around the Mediterranean, and were more familiar with the climate of Africa, Syria, and Egypt, than with those of Gaul or Germany. On the other hand, there are passages in the Roman writers that seem to indicate a degree of cold exceeding what is found at the present day, especially in the neighbourhood of Rome. Horace speaks of Soracte as white with snow, and the Alban hills as covered with it on the first approach of winter (*Hor. Carm. i. 9. Ep. i. 7. 10*); and Juvenal even alludes to the Tiber being covered with ice, as if it were an ordinary occurrence (*vi. 522*). Some allowance may be made for poetical exaggeration; but still it is probable that the climate of Italy was somewhat colder, or rather that the winters were more severe than they now are, though this remark must be confined within narrow limits; and it is probable that the change which has taken place is far less than in Gaul or Germany.

Great stress has also been laid by many modern writers upon the fact that populous cities then existed, and a thriving agricultural population was found, on sites and in districts now desolated by malaria; and hence it is inferred that the climate has become much more unhealthy in modern times. But population and cultivation have in themselves a strong tendency to repress the causes of malaria. The fertile districts on the coasts of Southern Italy once occupied by the flourishing Greek colonies are now pestilential wastes; but they became almost desolate from other causes before they grew so unhealthy. In the case of Paestum, a marked diminution in the effects of malaria has been perceived, even from the slight amount of population that has been attracted thither since the site has become the frequent resort of travellers, and the partial cultivation that has resulted from it. Nor can it be asserted that Italy, even in its most flourishing days, was ever free from this scourge, though particular localities were undoubtedly more healthy than at present. Thus, the *Maremma* of Tuscany was noted, even in the time of Pliny, for its insalubrity (Plin. *Ep. v. 6*); the neighbourhood of Ardea was almost uninhabited from the same cause, at a still earlier

period (Strab. v. p. 231); and Cicero even extols the situation of Rome, as compared with the rest of Latium, as "a healthy spot in the midst of a pestilential region." (Cic. *de Rep.* ii. 6.) But the imperial city itself was far from being altogether exempt. Horace abounds with allusions to the prevalence of fevers in the summer and autumn (*Ep.* i. 7, *Sat.* ii. 6. 19, *Carm.* ii. 14. 16), though the dense population must have tended materially to repress them. Even at the present day the most thickly peopled parts of Rome are wholly exempt from malaria. (This question is more fully discussed under the article LATIUM.)

The volcanic phenomena displayed so conspicuously in some parts of Italy did not fail to attract the attention of ancient writers. The eruptions of Aenaria, which had occurred soon after the first settlement of the Greek colonists there, were recorded by Timæus (*ap. Strab.* v. p. 248); and the fables connected with the lake Avernus and its neighbourhood had evidently a similar origin. Strabo also correctly argued that Vesuvius was itself a volcanic mountain, long before the fearful eruption of A. D. 79 gave such signal proof that its fires were not, as he supposed, extinct. (Strab. v. p. 247.) This catastrophe, fearful as it was, was confined to Campania; but earthquakes (to which Italy is so subject at the present day) appear to have been not less frequent and destructive in ancient times, and were far from being limited to the volcanic regions. They are mentioned as occurring in Apulia, Picenum, Umbria, Etruria, Liguria, and other parts of Italy; and though their effects are generally noticed somewhat vaguely, yet the leading phenomena which accompany them at the present day—the subsidence of tracts of land, the fall of rocks and portions of mountains, the change of the course of rivers, the irruption of the sea, as well as the overthrow of buildings, and sometimes of whole towns and cities—are all mentioned by ancient writers. (Liv. xxii. 5; *Jal. Obsq.* 86, 96, 105, 106, 122, &c.) Slight shocks were not unfrequent at Rome itself, though it never suffered any serious calamity from this cause. But the volcanic action, which had at a far distant period extended over broad tracts of Central Italy, and given rise to the plains of the *Campagna* and the Phlegrean Fields, as well as to the lofty groups of the Alban and Ciminian hills, had ceased long before the age of historical record; and no Roman writer seems to have suspected that the Alban lake had once been a crater of eruption, or that the "silex" with which the Via Appia was paved was derived from a stream of basaltic lava.

[LATIUM.]

The volcanic region (in this geological sense) of Central Italy consists of two separate tracts of country, of considerable extent: the one comprising the greater part of Old Latium (or what is now called the *Campagna* of Rome), together with the southern part of Etruria; and the other occupying a large portion of Campania, including not only Vesuvius and the volcanic hills around the lake Avernus, but the broad and fertile plain which extends from the *Bay of Naples* to the banks of the Liris. These two tracts of volcanic origin are separated by the Vesuvian mountains, a series of calcareous ranges branching off from the Apennines, and filling up the space from the banks of the Liris to the borders of the Pontine marabes, which last form a broad strip of alluvial soil, extending from the volcanic district of the Roman *Campagna* to the *Monte Circeo*.

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The volcanic district of Rome, as we may term the more northern of the two, is about 100 miles in length, by 30 to 35 in breadth; while that of Campania is about 60 miles long, with an average, though very irregular, breadth of 20. North of the former lie the detached summits of *Mte. Amiata* and *Radicefani*, both of them composed of volcanic rocks; while at a distance of 60 miles E. of the Campanian basin, and separated from it by the intervening mass of the Apennines, is situated the isolated volcanic peak of Mt. Vultur (*Voltore*), a mountain whose regular conical form, and the great crater-shaped basin on its northern flank, at once prove its volcanic character; though this also, as well as the volcanoes of Latium and Etruria, has displayed no signs of activity within the historical era. (Daubeny, *On Volcanoes*, ch. xi.)

It is scarcely necessary to enumerate in detail the natural productions of Italy, of which a summary view has already been given in the passages cited from ancient authors, and the details will be found under the heads of the several provinces. But it is worth while to observe how large a portion of those productions, which are at the present day among the chief objects of Italian cultivation, and even impart to its scenery some of its most peculiar characters, are of quite modern introduction, and were wholly unknown when the Greek and Roman writers were extolling its varied resources and inexhaustible fertility. To this class belong the maize and rice so extensively cultivated in the plains of Lombardy, the oranges of the Ligurian coast and the neighbourhood of Naples, the aloes and cactuses which clothe the rocks on the sea-shore in the southern provinces; while the mulberry tree, though well known in ancient times, never became an important object of culture until after the introduction of the silk-worm in the 13th century. Of the different kinds of fruits known to the ancient Romans, many were undoubtedly of exotic origin, and of some the period of their introduction was recorded; but almost all of them thrived well in Italy, and the gardens and orchards of the wealthy Romans surpassed all others then known in the variety and excellence of their produce. At the same time, cultivation of the more ordinary descriptions of fruit was so extensive, that Varro remarks: "Arboribus consita Italia est, ut tota pomarium videtur." (*R. R.* i. 2. § 6.)

Almost all ancient writers concur in praising the metallic wealth of Italy; and Pliny even asserts that it was, in this respect also, superior to all other lands; but it was generally believed that the government intentionally discouraged the full exploration of these mineral resources. (Plin. iii. 24, xxxvii. 13. s. 77; Strab. vi. p. 286; Dionys. i. 37; Virg. *Georg.* ii. 166.)

It is doubtful whether this policy was really designed to husband their wealth or to conceal their poverty; but it is certain that Italy was far from being really so rich in metallic treasures as was supposed, and could bear no comparison in this respect with Spain. Gold was unquestionably found in some of the streams which flowed from the Alps, and in some cases (as among the Ictymuli and Salassi) was extracted from them in considerable quantities; but these workings, or rather washings, appear to have been rapidly exhausted, and the goldworks on the frontiers of Noricum, celebrated for their richness by Polybius, had ceased to exist in the days of Strabo. (Strab. iv. p. 208.) Silver is enumerated, also, among the metallic treasures of

Italy; but we have no specific account of its production, and the fact that silver money was unknown to the ancient nations of Italy sufficiently shows that it was not found in any great quantity. The early coinage of Italy was of copper, or rather bronze; and this metal appears to have been extracted in large quantities, and applied to a variety of purposes by the Etruscans, from a very early period. The same people were the first to explore the iron mines of Ilva, which continued to be assiduously worked by the Romans; though the metal produced was thought inferior to that of Noricum. Of other minerals, cinnabar (minium) and calamine (cadmium) are noticed by Pliny. The white marble of Luna, also, was extensively quarried by the Romans, and seems to have been recognised as a superior material for sculpture to any of those derived from Greece.

IV. RIVERS, LAKES, AND MOUNTAINS.

The configuration of Italy is unfavourable to the formation of great rivers. The Padus is the only stream which deserves to rank among the principal rivers of Europe: even the Arnus and the Tiber, celebrated as are their names in history, being inferior in magnitude to many of the secondary streams, which are mere tributaries of the Rhine, the Rhone, or the Danube. In the north of Italy, indeed, the rivers which flow from the perpetual snows of the Alps are furnished with a copious and constant supply of water; but the greater part of those which have their sources in the Apennines, though large and formidable streams when swollen by heavy rains or the snows of winter, dwindle into insignificance at other times, and present but scanty streams of water winding through broad beds covered with stones and shingle. It is only by comparison with Greece that Italy (with the exception of Cisalpine Gaul) could be praised for its abundance of navigable rivers.

The PADUS, or *Po*, is by far the most important river of Italy, flowing from W. to E. through the very midst of the great basin or trough of Northern Italy, and receiving, in consequence, from both sides, all the waters from the southern declivities of the Alps, as well as from the northern slopes of the Apennines. Hence, though its course does not exceed 380 geog. miles in length, and the direct distance from its sources in the Mons Vesulus (*Mte. Viso*) to its mouth in the Adriatic is only 230 miles, the body of water which it brings down to the sea is very large. Its principal tributaries are as follows, beginning with those on the N. bank, and proceeding from W. to E.:—(1) the Duria Minor (*Doria Riparia*), which joins the *Po* near *Turin* 'Augusta Taurinorum'; (2) the Stura (*Stura*); (3) the Orvus (*Orco*), (4) the Duria Major, or *Dora Baltea*; (5) the Sesia (*Sesia*); (6) the Ticinus (*Ticino*); (7) the Lambrus (*Lambro*); (8) the Addua (*Adda*); (9) the Ollius (*Oglio*); (10) the Mincius (*Mincio*). Equally numerous, though less important in volume and magnitude, are its tributaries from the S. side, the chief of which are:—(1) the Tanarus (*Tanaro*), flowing from the Maritime Alps, and much the most considerable of the southern feeders of the *Po*; (2) the Trebia (*Trebbia*); (3) the Tarus (*Taro*); (4) the Incius (*Enza*); (5) the Gabellus (*Secchia*); (6) the Scultenna (*Panaro*); (7) the Renus (*Reno*); (8) the Vaternus (*Santerno*). (Plin. iii. 16. s. 20.)

The first river which, descending from the Alps, does not join the Padus, is the Athesis or *Adige*, which in the lower part of its course flows nearly

parallel with the greater river for a distance of above 50 miles. E. of this, and flowing from the Alps direct to the Adriatic, come in succession, the Medoacus or *Brenta*, the Plavis or *Piave*, the Tila venetus (*Tagliamento*), and the Sontius (*Isone*), besides many smaller streams, which will be noticed under the article VENETIA.

Liguria, S. of the Apennines, has very few streams worthy of notice, the mountains here approaching so close to the coast as to leave but a short course for their waters. The most considerable are, the Varus (*Var*), which forms the western limit of the province; the Rutuba (*Roja*), flowing through the land of the Intemelii, and the Macra (*Magra*), which divides Liguria from Etruria.

The rivers of Central Italy, as already mentioned, all take their rise in the Apennines, or the mountain groups dependent upon them. The two most important of these are the Arnus (*Arno*) and Tiberis (*Tevere*). The Ausar (*Serchio*), which now pursues an independent course to the sea a few miles N. of the Arnus, was formerly a confluent of that river. Of the smaller streams of Etruria, which have their sources in the group of hills that separate the basin of the *Arno* from that of the Tiber, the most considerable are the Caccina (*Cecina*), the Umbro (*Ombrone*), and the Arminia (*Fiora*). The great valley of the Tiber, which has a general southerly direction, from its sources in the Apennines on the confines of Etruria and Umbria to its mouth at Ostia, a distance in a direct line of 140 geog. miles, is the most important physical feature of Central Italy. That river receives in its course many tributary streams, but the only ones which are important in a geographical point of view are the CLANIS, the NAR, and the ANIO. Of these the Nar brings with it the waters of the Velinus, a stream at least as considerable as its own.

South of the Tiber are the LIRIS (*Garigliano* or *Liri*), which has its sources in the central Apennines near the lake Fucinus; and the VULTURNUS (*Volturno*), which brings with it the collected waters of almost the whole of Samnium, receiving near Beneventum the tributary streams of the Calor (*Calore*), the Sabatus (*Sabbato*), and the Tamarus (*Tamaro*). Both of these rivers flow through the plain of Campania to the sea: south of that province, and separating it from Lucania, is the SILARUS (*Sele*), which, with its tributaries the Calor (*Calore*) and Tanager (*Negro*), drains the western valleys of the Lucanian Apennines. This is the last river of any magnitude that flows to the western coast of Italy: further to the S. the Apennines approach so near to the shore that the streams which descend from them to the sea are mere mountain torrents of trifling length and size. One of the most considerable of them is the Lalis (*Lao*), which forms the limit between Lucania and Bruttium. The other minor streams of those two provinces are enumerated under their respective articles.

Returning now to the eastern or Adriatic coast of Italy, we find, as already noticed, a large number of streams, descending from the Apennines to the sea, but few of them of any great magnitude, though those which have their sources in the highest parts of the range are formidable torrents at particular seasons of the year. Beginning from the frontiers of Cisalpine Gaul, and proceeding from N. to S., the most important of these rivers are:—(1) the Ariminus (*Marecchia*); (2) the Crustumius (*Conca*); (3) the Pisaurus (*Foglia*); (4) the Metanrus (*Metauro*);

(5) the Aesis (*Erino*); (6) the Potentia (*Potenza*); (7) the Flusor (*Chicini*); (8) the Truentus (*Tronto*); (9) the Vomanus (*Vomano*); (10) the Aternus (*Aterno* or *Pescara*); (11) the Sagrus (*Sangro*); (12) the Trinius (*Trigno*); (13) the Tiferus (*Biserno*); (14) the Frento (*Fortore*); (15) the Cerebalus (*Cervaro*); (16) the Afidus (*Ofanto*), which has much the longest course of all the rivers falling into the Adriatic.

Beyond this, not a single stream worthy of notice flows to the Adriatic; those which have their sources in the central Apennines of Lucania all descending towards the Tarentine gulf; these are, the Bradanus (*Bradano*), the Casuentus (*Basiento*), the Aciris (*Agri*), and the Siris (*Sinno*). The only rivers of Bruttium worthy of mention are the Crathis (*Crati*) and the Neaethus (*Neto*).

(The minor streams and those noticed in history, but of no geographical importance, are enumerated in the descriptions of the several provinces.)

The Italian lakes may be considered as readily arranging themselves into three groups:—1. The lakes of Northern Italy, which are on a far larger scale than any of the others, are all basins formed by the rivers which descend from the high Alps, and the waters of which are arrested just at their exit from the mountains. Hence they are, as it were, valleys filled with water, and are of elongated form and considerable depth; while their superfluous waters are carried off in deep and copious streams, which become some of the principal feeders of the Po. Such are the Lacus Verbanus (*Lago Maggiore*), formed by the Ticinus; the Lacus Larius (*Lago di Como*), by the Addua; the Lacus Sebina (*Lago d'Isèo*), by the Ollius; and the Lacus Benacus (*Lago di Garda*), by the Mincius. To these Pliny adds the Lacus Euphris, from which flows the Lamber or *Lambro*, a very trifling sheet of water (Plin. iii. 19. s. 23); while neither he, nor any other ancient writer, mentions the *Lago di Lugano*, situated between the *Lake of Como* and *Lago Maggiore*, though it is inferior in magnitude only to the three great lakes. It is first mentioned by Gregory of Tours in the 6th century, under the name of Ceresius Lacus, an appellation probably ancient, though not now found in any earlier author. 2. The lakes of Central Italy are, with few exceptions, of volcanic origin, and occupy the craters of long extinct volcanoes. Hence they are mostly of circular or oval form, of no great extent, and, not being fed by perennial streams, either require no natural outlet, or have their surplus waters carried off by very inconsiderable streams. The largest of these volcanic lakes is the Lacus Vulsiniensis, or *Lago di Bolsena*, in Southern Etruria, a basin of about 30 miles in circumference. Of similar character and origin are, the Lacus Sabatinus (*Lago di Bracciano*) and Lacus Ciminius (*Lago di Vico*), in the same district; the Lacus Albanus (*Lago d'Albano*) and Lacus Nemorensis (*Lago di Nemi*), in Latium; and the Lake Avernis in Campania. 3. Wholly differing from the preceding are the two most considerable lakes in this portion of Italy, the Lacus Trasimenus (*Lago di Perugia*) and Lacus Fucinus (*Lago Fucino* or *Lago di Celano*); both of which are basins surrounded by hills or mountains, leaving no natural outlet for their waters, but wholly unconnected with volcanic agency.

The mountains of Italy belong almost exclusively either to the great chain of the Alps, which bounds it to the N., or to that of the Apennines. The prin-

cipal summits of the latter range have been already noticed under the article APENNINUS. The few outlying or detached summits, which do not properly belong to the Apennines are:—(1) the *Monte Amiata* or *Monte di Santa Fiora*, in the heart of Etruria, which rises to a height of 5794 feet above the sea; (2) the MONS CIMINUS, a volcanic group of very inferior elevation; (3) the MONS ALBANUS, rising to above 3000 feet; (4) the MONS VESUVIUS, in Campania, attaining between 3000 and 4000 feet; (5) the MONS VULTURN, on the opposite side of the Apennines, which measures 4433 feet; and (6) the MONS GARGANUS, an isolated mass, but geologically connected with the Apennines, while all the preceding are of volcanic origin, and therefore geologically, as well as geographically, distinct from the neighbouring Apennines.

To these may be added the two isolated mountain promontories of the Mons Argentarius (*Monte Argentaro*) on the coast of Etruria, and Mons Circeius (*Monte Circello*) on that of Latium,—both of them rising like rocky islands, joined to the mainland only by low strips of alluvial soil.

IV. ETHNOGRAPHY OF ANCIENT ITALY.

The inquiry into the origin and affinities of the different races which peopled the Italian peninsula before it fell altogether under the dominion of Rome, and the national relations of the different tribes with which the rising republic came successively into contact, is a problem which has more or less attracted the attention of scholars ever since the revival of letters. But it is especially of late years that the impulse given to comparative philology, combined with the spirit of historical criticism, has directed their researches to this subject. Yet, after all that has been written on it, from the time of Niebuhr to the present day, it must be admitted that it is still enveloped in great obscurity. The scantiness of the monuments that remain to us of the languages of these different nations; the various and contradictory statements of ancient authors concerning them; and the uncertainty, even with regard to the most apparently authentic of these statements, on what authority they were really founded; combine to embarrass our inquiries, and lead us to mistrust our conclusions. It will be impossible, within the limits of an article like the present, to enter fully into the discussion of these topics, or examine the arguments that have been brought forward by different writers upon the subject. All that can be attempted is to give such a summary view of the most probable results, as will assist the student in forming a connected idea of the whole subject, and enable him to follow with advantage the researches of other writers. Many of the particular points here briefly referred to will be more fully investigated in the several articles of the different regions and races to which they relate.

Leaving out of view for the present the inhabitants of Northern Italy, the Gauls, Ligurians, and Veneti, the different nations of the peninsula may be grouped under five heads:—(1) the Pelasgians; (2) the Oscans; (3) the Sabellians; (4) the Umbrians; (5) the Etruscans.

1. PELASGIANS.—All ancient writers concur in ascribing a Pelasgic origin to many of the most ancient tribes of Italy, and there seems no reason to doubt that a large part of the population of the peninsula was really of Pelasgic race, that is to say, that it belonged to the same great nation or family

which formed the original population of Greece, as well as that of Epirus and Macedonia, and of a part at least of Thrace and Asia Minor. The statements and arguments upon which this inference is based are more fully discussed under the article PELASGI. It may here suffice to say that the general fact is put forward prominently by Dionysius and Strabo, and has been generally adopted by modern writers from Niebuhr downwards. The Pelasgian population of Italy appears in historical times principally, and in its unmixed form solely, in the southern part of the peninsula. But it is not improbable that it had, as was reported by traditions still current in the days of the earliest historians, at one time extended much more widely, and that the Pelasgian tribes had been gradually pressed towards the south by the successively advancing waves of population, which appear under the name of the Oscans or Ausonians, and the Sabellians. At the time when the first Greek colonies were established in Southern Italy, the whole of the country subsequently known as Lucania and Bruttium was occupied by a people whom the Greeks called OENOTRIANS (*Ὀνωτριοί*), and who are generally represented as a Pelasgic race. Indeed we learn that the colonists themselves continued to call this people, whom they had reduced to a state of serfdom, Pelasgi. (Steph. B. s. v. *Χῖος*.) We find, however, traces of the tradition that this part of Italy was at one time peopled by a tribe called SICULI, who are represented as passing over from thence into the island to which they gave the name of Sicily, and where alone they are found in historical times. [SICILIA.] The name of these Siculi is found also in connection with the earliest population of Latium [LATIUM]: both there and in Oenotria they are represented by some authorities as a branch of the Pelasgic race, while others regard them as a distinct people. In the latter case we have no clue whatever to their origin or national affinities.

Next to the Oenotrians come the Messapians or Iapygians, who are represented by the Greek legends and traditions as of Pelasgic or Greek descent: and there seem reasonable grounds for assuming that the conclusion was correct, though no value can be attached to the mythical legends connected with it by the logographers and early Greek historians. The tribes to whom a Pelasgic origin is thus assigned are, the Messapians and Salentines, in the Iapygian peninsula; and the Peucetians and Daunians, in the country called by the Romans Apulia. A strong confirmation of the inference derived in this case from other authorities is found in the traces still remaining of the Messapian dialect, which appears to have borne a close affinity to Greek, and to have differed from it only in much the same degree as the Macedonian and other cognate dialects. (Mommson, *Unter Italische Dialekten*, pp. 41—98.)

It is far more difficult to trace with any security the Pelasgic population of Central Italy, where it appears to have been very early blended with other national elements, and did not anywhere subsist in an unmixed form within the period of historical record. But various as have been the theories and suggestions with regard to the population of Etruria, there seems to be good ground for assuming that one important element, both of the people and language, was Pelasgic, and that this element was predominant in the southern part of Etruria, while it was more feeble, and had been comparatively effaced in the more northern districts. [ETRURIA.] The

very name of Tyrrhenians, universally given by the Greeks to the inhabitants of Etruria, appears indissolubly connected with that of Pelasgians; and the evidence of language affords some curious and interesting facts in corroboration of the same view. (Donaldson, *Varronianus*, 2d edit. pp. 166—170; Lepsius, *Tyrrhen. Pelasger*, pp. 40—43.)

If the Pelasgic element was thus prevalent in Southern Etruria, it might naturally be expected that its existence would be traceable in Latium also; and accordingly we find abundant evidence that one of the component ingredients in the population of Latium was of Pelasgic extraction, though this did not subsist within the historical period in a separate form, but was already indissolubly blended with the other elements of the Latin nationality. [LATIUM.] The evidence of the Latin language, as pointed out by Niebuhr, in itself indicates the combination of a Greek or Pelasgic race with one of a different origin, and closely akin to the other nations which we find predominant in Central Italy, the Umbrians, Oscans, and Sabines.

There seems to be also sufficient proof that a Pelasgic or Tyrrhenian population was at an early period settled along the coasts of Campania, and was probably at one time continuous and connected with that of Lucania, or Oenotria; but the notices of these Tyrrhenian settlements are rendered obscure and confused by the circumstance that the Greeks applied the same name of Tyrrhenians to the Etruscans, who subsequently made themselves masters for some time of the whole of this country. [CAMPANIA.]

The notices of any Pelasgic population in the interior of Central Italy are so few and vague as to be scarcely worthy of investigation; but the traditions collected by Dionysius from the early Greek historians distinctly represent them as having been at one time settled in Northern Italy, and especially point to Spina on the Adriatic as a Pelasgic city. (Dionys. i. 17—21; Strab. v. p. 214.) Nevertheless it hardly appears probable that this Pelasgic race formed a permanent part of the population of those regions. The traditions in question are more fully investigated under the article PELASGI. There is some evidence also, though very vague and indefinite, of the existence of a Pelasgic population on the coast of the Adriatic, especially on the shores of Picenum. (These notices are collected by Niebuhr, vol. i. pp. 49, 50, and are discussed under PICENUM.)

2. OSCANS. — At a very early period, and certainly before the commencement of historical record, a considerable portion of Central Italy appears to have been in the possession of a people who were called by the Greeks Opicans, and by the Latins Oscans, and whom we are led to identify also with the Ausonians [AUSONES] of the Greeks, and the Auruncans of Roman writers. From them was derived the name of Opicia or Opica, which appears to have been the usual appellation, in the days both of Thucydides and Aristotle, for the central portion of the peninsula, or the country north of what was then called Italy. (Thuc. vi. 4; Arist. *Pol.* vii. 10.) All the earliest authorities concur in representing the Opicans as the earliest inhabitants of Campania, and they were still in possession of that fertile district when the Greek colonies were planted there. (Strab. v. p. 242.) We find also statements, which have every character of authenticity, that this same people then occupied the mountainous region after-

wards called Samnium, until they were expelled, or rather subdued, by the Sabine colonists, who assumed the name of Samnites. (Id. v. p. 250.) [SAMNITUM.] Whether they were more widely extended we have no positive evidence; but there seems a strong presumption that they had already spread themselves through the neighbouring districts of Italy. Thus the Hirpini, who are represented as a Samnite or Sabellian colony, in all probability found an Oscan population established in that country, as did the Samnites proper in the more northern province. There are also strong arguments for regarding the Volscians as of Oscan race, as well as their neighbours and inseparable allies the Aequians. (Niebuhr, vol. i. pp. 70—73; Donaldson, *Varroianus*, pp. 4, 5.) It was probably also an Oscan tribe that was settled in the highlands of the Apennines about Beate, and which from thence descended into the plains of Latium, and constituted one important element of the Latin nation. [LATIUM.] It is certain that, if that people was, as already mentioned, in part of Pelasgic origin, it contained also a very strong admixture of a non-Pelasgic race; and the analogy of language leads us to derive this latter element from the Oscan. (Donaldson, *l.c.*) Indeed the extant monuments of the Oscan language are sufficient to prove that it bore a very close relation to the oldest form of the Latin; and Niebuhr justly remarks, that, had a single book in the Oscan language been preserved, we should have had little difficulty in deciphering it. (Niebuhr, vol. i. p. 68.)

It is difficult to determine the precise relation which this primitive Oscan race bore to the Sabines or Sabellians. The latter are represented as conquerors, making themselves masters of the countries previously occupied by the Oscans; but, both in Samnium and Campania, we know that the language spoken in historical times, and even long after the Roman conquest, was still called Oscan; and we even find the Samnites carrying the same language with them, as they gradually extended their conquests, into the furthest recesses of Bruttium. (Fest. s. v. *Bilingues Brutales*, p. 35.) There seems little doubt that the Samnite conquerors were a comparatively small body of warriors, who readily adopted the language of the people whom they subdued, like the Normans in France, and the Lombards in Northern Italy. (Niebuhr, vol. i. p. 67.) But, at the same time, there are strong reasons for supposing that the language of the Sabines themselves, and therefore that of the conquering Sabellian race, was not radically distinct from that of the Oscans, but that they were in fact cognate dialects, and that the two nations were members of the same family or race. The questions concerning the Oscan language, so far as it is known to us from existing monuments, are more fully adverted to under the article *Oscæ**; but it must be borne in mind that all such monuments are of a comparatively late period, and represent only the Sabello-Oscan, or the language spoken by the combined people, long after the two races had been blended into one; and that we are almost wholly without the means of distinguishing what portion was derived from the one source or the other.

* See also Mommsen, *Oskische Studien*, 8vo. Berlin, 1845, and *Nachträge*, Berl. 1846, and his *Unter Italischem Dialekte*, Leipzig, 1850, pp. 99—316; Klenze, *Philologische Abhandlungen*, 8vo. Berlin, 1839.

3. The SABELLIANS.—This name, which is sometimes used by ancient writers as synonymous with that of the Sabines, sometimes to designate the Samnites in particular (Plin. iii. 12. s. 17; Virgil, *Georg.* ii. 167; Hor. *Sat.* i. 9. 29, ii. 1. 36; Heindorf, *ad loc.*), is commonly adopted by modern historians as a general appellation, including the Sabines and all those races or tribes which, according to the distinct tradition of antiquity, derived their origin from them. These traditions are of a very different character from most of those transmitted to us, and have apparently every claim to be received as historical. And though we have no means of fixing the date of the migrations to which they refer, it seems certain that these cannot be carried back to a very remote age; but that the Sabellian races had not very long been established in the extensive regions of Central Italy, where we find them in the historical period. Their extension still further to the S. belongs distinctly to the historical age, and did not take place till long after the establishment of the Greek colonies in Southern Italy.

The Sabines, properly so called, had their original abodes, according to Cato (*ap. Dionys.* ii. 49), in the lofty ranges of the central Apennines and the upland valleys about Amiternum. It was from thence that, descending towards the western sea, they first began to press upon the Aborigines, an Oscan race, whom they expelled from the valleys about Reate, and thus gradually extended themselves into the country which they inhabited under the Romans, and which still preserves its ancient name of *La Sabina*. But, while the nation itself had thus shifted its quarters nearer to the Tyrrhenian Sea, it had sent out at different periods colonies or bodies of emigrants, which had established themselves to the E. and S. of their original abodes. Of these, the most powerful and celebrated were the Samnites (*Σαυίραι*), a people who are universally represented by ancient historians as descended from the Sabines (Strab. v. p. 250; Fest. s. *Samnites*; Varr. *L. L.* vii. § 29); and this tradition, in itself sufficiently trustworthy, derives the strongest confirmation from the fact already noticed, that the Romans applied the name of Sabelli (obviously only another form of Sabini) to both nations indiscriminately. It is even probable that the Samnites called themselves Sabini, or Savini, for the Oscan name "Safnim" is found on coins struck during the Social War, which in all probability belong to the Samnites, and certainly not to the Sabines proper. Equally distinct and uniform are the testimonies to the Sabine origin of the Piceni or Picentes (Plin. iii. 13. s. 18; Strab. v. p. 240), who are found in historical times in possession of the fertile district of Picenum, extending from the central chain of the Apennines to the Adriatic. The Peligni also, as we learn from the evidence of their native poet (Ovid, *Fast.* iii. 95), claimed to be of Sabine descent; and the same may fairly be assumed with regard to the Vestini, a tribe whom we find in historical times occupying the very valleys which are represented as the original abodes of the Sabines. We know nothing historically of the origin of this people, any more than of their neighbours the Marrucini; but we find them both associated so frequently with the Peligni and the Marsi, that it is probable the four constituted a common league or confederation, and this in itself raises a presumption that they were kindred races. Cato already remarked, and without doubt correctly, that the name of the Marrucini was directly derived from that of

the Marsi (Cato, *ap. Priscian.* ix. 9); and there can be no doubt that the same relation subsisted between the two nations: but we are wholly in the dark as to the origin of the Marsi themselves. Several circumstances, however, combine to render it probable that they were closely connected with the Sabines, but whether as a distinct offshoot from that people, or that the two proceeded from one common stock, we have no means of determining. [MARSII.]

The Frentani, on the other hand, are generally represented as a Samnite race; indeed, both they and the Hirpini were so closely connected with the Samnites, that they are often considered as forming only a part of that people, though at other times they figure as independent and separate nations. But the traditions with regard to the establishment of the Hirpini and the origin of their name [HIRPINI], seem to indicate that they were the result of a separate migration, subsequent to that of the body of the Samnites. South of the Hirpini, again, the Lucanians are universally described as a Samnite colony, or rather a branch of the Samnites, who extended their conquering arms over the greater part of the country called by the Greeks Oenotria, and thus came into direct collision with the Greek colonies on the southern coasts of Italy. [MAGNA GRÆCIA.] At the height of their power the Lucanians even made themselves masters of the Brutian peninsula; and the subsequent revolt of the Bruttii did not clear that country of these Sabellian invaders, the Bruttian people being apparently a mixed population, made up of the Lucanian conquerors and their Oenotrian serfs. [BRUTTII.] While the Samnites and their Lucanian progeny were thus extending their power on the S. to the Sicilian strait, they did not omit to make themselves masters of the fertile plains of Campania, which, together with the flourishing cities of Capua and Cumæ, fell into their hands between 440 and 420 B. C. [CAMPANIA.]

The dominion of the Sabellian race was thus established from the neighbourhood of Ancona to the southern extremity of Bruttium: but it must not be supposed that throughout this wide extent the population was become essentially, or even mainly, Sabellian. That people appears rather to have been a race of conquering warriors; but the rapidity with which they became blended with the Oscan populations that they found previously established in some parts at least of the countries they subdued, seems to point to the conclusion that there was no very wide difference between the two. Even in Samnium itself (which probably formed their stronghold, and where they were doubtless more numerous in proportion) we know that they adopted the Oscan language; and that, while the Romans speak of the people and their territory as Sabellian, they designate their speech as Oscan. (Liv. viii. 1, x. 19, 20.) In like manner, we know that the Lucanian invaders carried with them the same language into the wilds of Bruttium; where the double origin of the people was shown at a late period by their continuing to speak both Greek and Oscan. (Fest. p. 35.) The relations between these Sabellian conquerors and the Oscan inhabitants of Central Italy render it, on the whole probable, that the two nations were only branches from one common stock (Niebuhr, vol. i. p. 104), related to one another very much like the Normans, Danes, and Saxons. Of the language of the Sabines themselves we have unfortunately scarcely any remains: but there are some words quoted by an-

cient authors as being at once Sabine and Oscan; and Varro (himself a native of Reate) bears distinct testimony to a connection between the two. (Varr. *L. L.* vii. § 28, ed. Müller.) On the other hand, there are evidences that the Sabine language had considerable affinity with the Umbrian (Donaldson, *Varron.* p. 8); and this was probably the reason why Zenodotus of Troezen (*ap. Dionys.* ii. 49) derived the Sabines from an Umbrian stock. But, in fact, the Umbrian and Oscan languages were themselves by no means so distinct as to exclude the supposition that the Sabine dialect may have been intermediate between the two, and have partaken largely of the characters of both.

4. UMBRIANS.—The general tradition of antiquity appears to have fixed upon the Umbrians as the most ancient of all the races inhabiting the Italian peninsula. (Plin. iii. 14. s. 19; Flor. i. 17; Dionys. i. 19.) We are expressly told that at the earliest period of which any memory was preserved, they occupied not only the district where we find them in historical times, but the greater part of Etruria also; while, across the Apennines, they held the fertile plains (subsequently wrested from them by the Etruscans and the Gauls) from the neighbourhood of Ravenna to that of Ancona, and apparently a large part of Picenum also. Thus, at this time, the Umbrians extended from the Adriatic to the Tyrrhenian sea, and from the mouths of the Padus nearly to those of the Tiber. Of their origin or national affinities we learn but little from ancient authors; a notion appears to have arisen among the Romans at a late period, though not alluded to by any writer of authority, that they were a Celtic or Gaulish race (Solin. 2. § 11; Serv. *ad Aen.* xii. 753; Isidor. *Orig.* ix. 2), and this view has been adopted by many modern authors. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 10; Thierry, *Hist. des Gaulois*, vol. i.) But, in this instance, we have a much safer guide in the still extant remains of the Umbrian language, preserved to us in the celebrated *Tabulae Engubinae* [IGUVIUM]; and the researches of modern philologists, which have been of late years especially directed to that interesting monument, have sufficiently proved that it has no such close affinity with the Celtic as to lead us to derive the Umbrians from a Gaulish stock. On the other hand, these inquiries have fully established the existence of a general resemblance between the Umbrian, Oscan, and oldest Latin languages; a resemblance not confined to particular words, but extending to the grammatical forms, and the whole structure of the language. Hence we are fairly warranted in concluding that the Umbrians, Oscans, and Latins (one important element of the nation at least), as well as the Sabines and their descendants, were only branches of one race, belonging, not merely to the same great family of the Indo-Teutonic nations, but to the same subdivision of that family. The Umbrian may very probably have been, as believed by the Romans, the most ancient branch of these kindred tribes; and its language would thus bear much the same relation to Latin and the later Oscan dialects that Moeso-Gothic does to the several Teutonic tongues. (Donaldson, *Varron.* pp. 78, 104, 105; Schwegler, *Römische Geschichte*, vol. i. p. 176.)

5. ETRUSCANS.—While there is good reason to suppose a general and even close affinity between the nations of Central Italy which have just been reviewed, there are equally strong grounds for regarding the Etruscans as a people of wholly dif-

ferent race and origin from those by which they were surrounded. This strongly marked distinctness from the other Italian races appears to have been recognised both by Roman and Greek writers. Dionysius even affirms that the Etruscans did not resemble, either in language or manners, any other people whatsoever (Dionys. i. 30); and, however we may question the generality of this assertion, the fact in regard to their language seems to be borne out by the still existing remains of it. The various theories that have been proposed concerning their origin, and the views of modern philologists in regard to their language, are more fully discussed under the article ETRURIA. It may suffice here to state that two points may be considered as fairly established:— 1. That a considerable part of the population of Etruria, and especially of the more southern portions of that country, was (as already mentioned) of Pelasgic extraction, and continued to speak a dialect closely akin to the Greek. 2. That, besides this, there existed in Etruria a people (probably a conquering race) of wholly different origin, who were the proper Etruscans or Tuscans, but who called themselves *Rasena*; and that this race was wholly distinct from the other nations of Central Italy. As to the ethnical affinities of this pure Etruscan race, we are almost as much in the dark as was Dionysius; but recent philological inquiries appear to have established the fact that it may be referred to the same great family of the Indo-Teutonic nations, though widely separated from all the other branches of that family which we find settled in Italy. There are not wanting, indeed, evidences of many points of contact and similarity, with the Umbrians on the one hand and the Pelasgians on the other; but it is probable that these are no more than would naturally result from their close juxtaposition, and that mixture of the different races which had certainly taken place to a large extent before the period from which all our extant monuments are derived. It may, indeed, reasonably be assumed, that the Umbrians, who appear to have been at one time in possession of the greater part, if not the whole, of Etruria, would never be altogether expelled, and that there must always have remained, especially in the N. and E., a subject population of Umbrian race, as there was in the more southern districts of Pelasgian.

The statement of Livy, which represents the *Rhaetians* as of the same race with the Etruscans (r. 33), even if its accuracy be admitted, throws but little light on the national affinities of the latter; for we know, in fact, nothing of the *Rhaetians*, either as to their language or origin.

It only remains to advert briefly to the several branches of the population of Northern Italy. Of these, by far the most numerous and important were the Gauls, who gave to the whole basin of the Po the name of *Gallia Cisalpina*. They were universally admitted to be of the same race with the Gauls who inhabited the countries beyond the Alps, and their migration and settlement in Italy were referred by the Roman historians to a comparatively recent period. The history of these is fully given under *GALLIA CISALPINA*. Adjoining the Gauls on the SW., both slopes of the Apennines, as well as of the Maritime Alps and a part of the plain of the Po, were occupied by the *LIGURIANS*, a people as to whose national affinities we are almost wholly in the dark. [*LIGURIA.*] It is certain, however, from the positive testimony of ancient writers, that they

were a distinct race from the Gauls (Strab. ii. p. 128), and there seems no doubt that they were established in Northern Italy long before the Gallic invasion. Nor were they by any means confined to the part of Italy which ultimately retained their name. At a very early period we learn that they occupied the whole coast of the Mediterranean, from the foot of the Pyrenees to the frontiers of Etruria, and the Greek writers uniformly speak of the people who occupied the neighbourhood of Massilia, or the modern *Provence*, as *Ligurians*, and not Gauls. (Strab. iv. p. 203.) At the same period, it is probable that they were more widely spread also in the basin of the Po than we find them when they appear in Roman history. At that time the *Taurini*, at the foot of the Cottian Alps, were the most northern of the Ligurian tribes; while S. of the Padus they extended probably as far as the Trebia. Along the shores of the Mediterranean they possessed in the time of Polybius the whole country as far as Pisa and the mouths of the Arnus, while they held the fastnesses of the Apennines as far to the E. as the frontiers of the Arretine territory. (Pol. ii. 16.) It was not till a later period that the *Macra* became the established boundary between the Roman province of Liguria and that of Etruria.

Borling on the Gauls on the E., and separated from them by the river *Athesis* (*Adige*), were the *VENETI*, a people of whom we are distinctly told that their language was different from that of the Gauls (Pol. ii. 17), but of whom, as of the *Ligurians*, we know rather what they were *not*, than what they were. The most probable hypothesis is, that they were an Illyrian race (Zeuss, *Die Deutschen*, p. 251), and there is good reason for referring their neighbours the *ISTRIANS* to the same stock. On the other hand, the *CARNI*, a mountain tribe in the extreme NE. of Italy, who immediately bordered both on the *Venetians* and *Istrians*, were more probably a Celtic race [*CARNI*].

Another name which we meet with in this part of Italy is that of the *EUGANEI*, a people who had dwindled into insignificance in historical times, but whom Livy describes as once great and powerful, and occupying the whole tracts from the Alps to the sea. (Liv. i. 1.) Of their national affinities we know nothing. It is possible that where Livy speaks of other Alpine races besides the *Rhaetians*, as being of common origin with the Etruscans (r. 33), that he had the *Euganeans* in view; but this is mere conjecture. He certainly seems to have regarded them as distinct both from the *Venetians* and Gauls, and as a more ancient people in Italy than either of these races.

V. HISTORY.

The history of ancient Italy is for the most part inseparably connected with that of Rome, and cannot be considered apart from it. It is impossible here to attempt to give even an outline of that history; but it may be useful to the student to present at one view a brief sketch of the progress of the Roman arms, and the period at which the several nations of Italy successively fell under their yoke, as well as the measures by which they were gradually consolidated into one homogeneous whole, in the form that Italy assumed under the rule of Augustus. The few facts known to us concerning the history of the several nations, before their conquest by the Romans, will be found in their respective articles; that of the Greek colonies in Southern Italy, and

their relations with the surrounding tribes, are given under the head of *MAGNA GRÆCIA*.

1. *Conquest of Italy by the Romans*, B. C. 509—264.—The earliest wars of the Romans with their immediate neighbours scarcely come here under our consideration. Placed on the very frontier of three powerful nations, the infant city was from the very first engaged in perpetual hostilities with the Latins, the Sabines, and the Etruscans. And, however little dependence can be placed upon the details of these wars, as related to us, there seems no doubt that, even under the kings, Rome had risen to a superiority over most of her neighbours, and had extended her actual dominion over a considerable part of Latium. The earliest period of the Republic, on the other hand (from the expulsion of the Tarquins to the Gaulish invasion, B. C. 509—390), when stripped of the romantic garb in which it has been clothed by Roman writers, presents the spectacle of a difficult and often dubious struggle, with the Etruscans on the one hand, and the Volscians on the other. The capture of Veii, in B. C. 396, and the permanent annexation of its territory to that of Rome, was the first decisive advantage acquired by the rising republic, and may be looked upon as the first step to the domination of Italy. Even the great calamity sustained by the Romans, when their city was taken and in part destroyed by the Gauls, B. C. 390, was so far from permanently checking their progress, that it would rather seem to have been the means of opening out to them a career of conquest. It is probable that that event, or rather the series of predatory invasions by the Gauls of which it formed a part, gave a serious shock to the nations of Central Italy, and produced among them much disorganisation and consequent weakness. The attention of the Etruscans was naturally drawn off towards the N., and the Romans were able to establish colonies at Sutrium and Nepete; while the power of the Volscians appears to have been greatly enfeebled, and the series of triumphs over them recorded in the *Fasti* now marks real progress. That of M. Valerius Corvus, after the destruction of Satricum in B. C. 346 (*Liv. vii. 27*; *Fast. Capit.*), seems to indicate the total subjugation of the Volscian people, who never again appear in history as an independent power. Shortly after this, in B. C. 343, the Romans for the first time came into collision with the Samnites. That people were then undoubtedly at the height of their power: they and their kindred Sabellian tribes had recently extended their conquests over almost the whole southern portion of the peninsula (see above, p. 86); and it cannot be doubted, that when the Romans and Samnites first found themselves opposed in arms, the contest between them was one for the supremacy of Italy. Meanwhile, a still more formidable danger, though of much briefer duration, threatened the rising power of Rome. The revolt of the Latins, who had hitherto been among the main instruments and supports of that power, threatened to shake it to its foundation; and the victory of the Romans at the foot of Mt. Vesuvius, under T. Manlius and P. Decius (B. C. 340), was perhaps the most important in their whole history. Three campaigns sufficed to terminate this formidable war (B. C. 340—338). The Latins were now reduced from the condition of dependent allies to that of subjects, whether under the name of Roman citizens or on less favourable terms [*LATIUM*]; and the greater part of Campania was placed in the same condition.

At this time, therefore, only seventy years before the First Punic War, the Roman dominion still comprised only Latium, in the more limited sense of the name (for the Aequi and Hernici were still independent), together with the southern part of Etruria, the territory of the Volscians, and a part of Campania. During the next fifty years, which was the period of the great extension of the Roman arms and influence, the contest between Rome and Samnium was the main point of interest; but almost all the surrounding nations of Italy were gradually drawn in to take part in the struggle. Thus, in the Second Samnite War (B. C. 326—304), the names of the Lucanians and Apulians — nations with which (as *Livy* observes, viii. 25) the Roman people had, up to that period, had nothing to do — appear as taking an active part in the contest. In another part of Italy, the Marsi, Vestini, and Peligni, all of them, as we have seen, probably kindred races with the Samnites, took up arms at one time or another in support of that people, and were thus for the first time brought into collision with Rome. It was not till B. C. 311 that the Etruscans on their side joined in the contest: but the Etruscan War at once assumed a character and dimensions scarcely less formidable than that with the Samnites. It was now that the Romans for the first time carried their arms beyond the Ciminian Hills; and the northern cities of Etruria, Perugia, Cortona, and Arretium, now first appear as taking part in the war. [*ETRURIA.*] Before the close of the contest, the Umbrians also took up arms for the first time against the Romans. The peace which put an end to the Second Samnite War (B. C. 304) added nothing to the territorial extent of the Roman power; but nearly contemporary with it, was the revolt of the Hernicans, which ended in the complete subjugation of that people (B. C. 306); and a few years later the Aequians, who followed their example, shared the same fate, B. C. 302. About the same time (B. C. 304) a treaty was concluded with the Marsi, Marrucini, Peligni, and Frentani, by which those nations appear to have passed into the condition of dependent allies of Rome, in which we always subsequently find them. A similar treaty was granted to the Vestini in B. C. 301.

In B. C. 298, the contest between Rome and Samnium was renewed, but in this Third Samnite War the people of that name was only one member of a powerful confederacy, consisting of the Samnites, Etruscans, Umbrians, and Gauls; nevertheless, their united forces were defeated by the Romans, who, after several successful campaigns, compelled both Etruscans and Samnites to sue for peace (B. C. 290). The same year in which this was concluded witnessed also the subjugation of the Sabines, who had been so long the faithful allies of Rome, and now appear, for the first time after a long interval, in arms: they were admitted to the Roman franchise. (*Liv. Epit. xi.*; *Vell. Pat. i. 14.*) The short interval which elapsed before hostilities were generally renewed, afforded an opportunity for the subjugation of the Galli Senones, whose territory was wasted with fire and sword by the consul Dolabella, in 283; and the Roman colony of Sena (Sena Gallica) established there, to secure their permanent submission. Already in B. C. 282, the war was renewed both with the Etruscans and the Samnites; but this *Fourth* Samnite War, as it is often called, was soon merged in one of a more extensive character. The Samnites were at first assisted by the Lucanians

and Bruttians, the latter of whom now occur for the first time in Roman history (Liv. *Epit.* xii.); but circumstances soon arose which led the Romans to declare war against the Tarentines; and these called in the assistance of Pyrrhus, king of Epirus. The war with that monarch (the first in which the Romans were engaged with any *non-Italian* enemy) was at the same time decisive of the fate of the Italian peninsula. It was, indeed, the last struggle of the nations of Southern Italy against the power of Rome: on the side of Pyrrhus were ranged, besides the Tarentines and their mercenaries, the Samnites, Lucanians, and Bruttians; while the Latins, Campanians, Sabines, Umbrians, Volscians, Marrucini, Peligni, and Frentani, are enumerated among the troops which swelled the ranks of the Romans. (Dionys. xx. Fr. Didot.) Hence, the final defeat of Pyrrhus near Beneventum (B. C. 275) was speedily followed by the complete subjugation of Italy. Tarentum fell into the hands of the Romans in B. C. 272, and, in the same year, the consuls Sp. Carvilius and Papirius Cursor celebrated the last of the many Roman triumphs over the Samnites, as well as the Lucanians and Bruttians. Few particulars have been transmitted to us of the petty wars which followed, and served to complete the conquest of the peninsula. The Picentes, who were throughout the Samnite wars on friendly terms with Rome, now appear for the first time as enemies; but they were defeated and reduced to submission in B. C. 268. The subjection of the Salernitines followed, B. C. 266, and the same year records the conquest of the Sarninates, probably including the other mountain tribes of the Umbrians. A revolt of the Volsinians, in the following year (B. C. 265), apparently arising out of civil dissensions, gave occasion to the last of these petty wars, and earned for that people the credit of being the last of the Italians that submitted to the Roman power. (Florus, i. 21.)

It was not till long after that the nations of Northern Italy shared the same fate. Cisalpine Gaul and Liguria were still regarded as foreign provinces; and, with the exception of the Senones, whose territory had been already reduced, none of the Gaulish nations had been assailed in their own abodes. In B. C. 232 the distribution of the "Gallicus ager" (the territory of the Senones) became the occasion of a great and formidable war, which, however, ultimately ended in the victory of the Romans, who immediately proceeded to plant the two colonies of Placentia and Cremona in the territory of the Gauls, B. C. 218. The history of this war, as well as of those which followed, is fully related under GALLIA CISALPINA. It may here suffice to mention, that the final conquest of the Boii, in B. C. 191, completed the subjection of Gaul, south of the Padus; and that of the Transpadane Gauls appears to have been accomplished soon after, though there is some uncertainty as to the exact period. The Venetians had generally been the allies of the Romans during these contests with the Gauls, and appear to have passed gradually and quietly from the condition of independent allies to that of dependents, and ultimately of subjects. The Istrians, on the contrary, were reduced by force of arms, and submitted in B. C. 177. The last people of Italy that fell under the yoke of Rome were the Ligurians. This hardy race of mountaineers was not subdued till after a long series of campaigns; and, while the Roman arms were overthrowing the Macedonian and Syrian empires in the

East, they were still constantly engaged in an inglorious, but arduous, struggle with the Ligurians, on their own immediate frontiers. Strabo observes, that it cost them eighty years of war to secure the coastline of Liguria for the space of 12 stadia in width (iv. p. 203); a statement nearly correct, for the first triumph over the Ligurians was celebrated in B. C. 236, and the last in B. C. 158. Even after this last period it appears to have been a long time before the people were finally reduced to a state of tranquillity, and lapsed into the condition of ordinary Roman subjects.

2. *Italy under the Romans.*—It would be a great mistake to suppose that the several nations of Italy, from the periods at which they successively yielded to the Roman arms and acknowledged the supremacy of the Republic, became her subjects, in the strict sense of the word, or were reduced under any uniform system of administration. The relations of every people, and often even of every city, with the supreme head, were regulated by special agreements or decrees, arising out of the circumstances of their conquest or submission. How various and different these relations were, is sufficiently seen by the instances of the Latins, the Campanians, and the Hernicans, as given in detail by Livy (viii. 11—14, ix. 43). From the loss of the second decade of that author, we are unfortunately deprived of all similar details in regard to the other nations of Italy; and hence our information as to the relations established between them and Rome in the third century B. C., and which continued, with little alteration, till the outbreak of the Social War, B. C. 90, is unfortunately very imperfect. We may, however, clearly distinguish two principal classes into which the Italians were then divided; those who possessed the rights of Roman citizens, and were thus incorporated into the Roman state, and those who still retained their separate national existence as dependent allies, rather than subjects properly so called. The first class comprised all those communities which had received, whether as nations or separate cities, the gift of the Roman franchise; a right sometimes conferred as a boon, but often also imposed as a penalty, with a view to break up more effectually the national spirit and organisation, and bring the people into closer dependence upon the supreme authority. In these cases the citizenship was conferred without the right of suffrage; but in most, and perhaps in all such instances, the latter privilege was ultimately conceded. Thus we find the Sabines, who in B. C. 290 obtained only the "civitas sine suffragio," admitted in B. C. 268 to the full enjoyment of the franchise (Vell. Pat. i. 14): the same was the case also, though at a much longer interval, with Fomiac, Fundi, and Arpinum, which did not receive the right of suffrage till B. C. 188 (Liv. viii. 41, x. 1, xxxviii. 36), though they had borne the title of Roman citizens for more than a century. To the same class belonged those of the Roman colonies which were called "coloniae civium Romanorum," and which, though less numerous and powerful than the Latin colonies, were scattered through all parts of Italy, and included some wealthy and important towns. (A list of them is given by Madvig, *de Coloniais*, pp. 295—303, and by Marquardt, *Handb. der Römischen Alterthümer*, vol. iii. pt. i. p. 18.)

To the second class, the "Socii" or "Civitates Foederatae," which, down to the period of the Social War, included by far the largest part of the Italian

people, belonged all those nations that had submitted to Rome upon any other terms than those of citizenship; and the treaties (foedera), which determined their relations to the central power, included almost every variety, from a condition of nominal equality and independence (aequum foedus), to one of the most complete subjection. Thus we find Heraclea in Lucania, Neapolis in Campania, and the Camertes in Umbria, noticed as possessing particularly favourable treaties (Cic. *pro Balb.* 8, 20, 22); and even some of the cities of Latium itself, which had not received the Roman civitas, continued to maintain this nominal independence long after they had become virtually subject to the power of Rome. Thus, even in the days of Polybius, a Roman citizen might retire *into exile* at Tibur or Praeneste (Pol. vi. 14; Liv. xliii. 2), and the poor and decayed town of Laurentum went through the form of annually renewing its treaty with Rome down to the close of the Republic. (Liv. viii. 11.) Nor was this independence merely nominal: though politically dependent upon Rome, and compelled to follow her lead in their external relations, and to furnish their contingent of troops for the wars, of which the dominant republic alone reaped the benefit, many of the cities of Italy continued to enjoy the absolute control of their own affairs and internal regulations; the troops which they were bound by their treaty to furnish were not enrolled with the legions, but fought under their own standards as auxiliaries; they retained their own laws as well as courts of judicature, and, even when the Lex Julia conferred upon all the Italian allies the privileges of the Roman civitas, it was necessary that each city should adopt it by an act of its own. (Cic. *pro Balb.* 8.) Nearly in the same position with the dependent allies, however different in their origin, were the so-called "Coloniae Latinae;" that is, Roman colonies which did not enjoy the rights of Roman citizenship, but stood in the same relation to the Roman state that the cities of the Latin League had formerly done. The name was, doubtless, derived from a period when these colonies were actually sent out in common by the Romans and Latins; but settlements on similar terms continued to be founded by the Romans alone, long after the extinction of the Latin League; and, before the Social War, the Latin colonies included many of the most flourishing and important towns of Italy. (For a list of them, with the dates of their foundation, see Madvig, *de Coloniais*, l. c.; Mommsen, *Römische Münz-Wesen*, pp. 230—234; and Marquardt, l. c. p. 33.) These colonies are justly regarded by Livy as one of the main supports of the Republic during the Second Punic War (Liv. xxvii. 9, 10), and, doubtless, proved one of the most effectual means of consolidating the Roman dominion in Italy. After the dissolution of the Latin League, b. c. 338, these Latin colonies (with the few cities of Latium that, like Tibur and Praeneste, still retained their separate organisation) formed the "nomen Latinum," or body of the Latins. The close connection of these with the allies explains the frequent recurrence of the phrase "socii et nomen Latinum" throughout the later books of Livy, and in other authors in reference to the same period.

A great and general change in the relations previously subsisting between the Italian states and Rome was introduced by the Social War (b. c. 90—89), and the settlement which took place in consequence of it. Great as were the dangers with which Rome was threatened by the formidable coalition of

those who had so long been her bravest defenders they would have been still more alarming had the whole Italian people taken part in it. But the allies who then rose in arms against Rome were almost exclusively the Sabellians and their kindred races. The Etruscans and Umbrians stood aloof, while the Sabines, Latins, Volscians, and other tribes who had already received the Roman franchise, supported the Republic, and furnished the materials of her armies. But the senate hastened to secure those who were wavering, as well as to disarm a portion at least of the openly disaffected, by the gift of the Roman franchise, including the full privileges of citizens; and this was subsequently extended to every one of the allies in succession as they submitted. There is some uncertainty as to the precise steps by which this was effected, but the Lex Julia, passed in the year 90 b. c., appears to have conferred the franchise upon the Latins (the "nomen Latinum," as above defined) and all the allies who were willing to accept the boon. The Lex Plautia Papiria, passed the following year, b. c. 89, completed the arrangement thus begun. (Cic. *pro Balb.* 8, *pro Arch.* 4; A. Gell. iv. 4; Appian, *B. C.* i. 49; Vell. Pat. ii. 16.)

By the change thus effected the distinction between the Latins and the allies, as well as between those two classes and the Roman citizens, was entirely done away with; and the Latin colonies lapsed into the condition of ordinary *municipia*. At the same time that all the free inhabitants of Italy, as the term was then understood (i. e. Italy S. of the Macra and Rubicon), thus received the full rights of Roman citizens, the same boon was granted to the inhabitants of Gallia Cispadana, while the Transpadani appear to have been at the same time raised to the condition and privileges of Latins, that is to say, were placed on the same footing as if all their towns had been Latin colonies. (Ascon. *in Pison.* p. 3, ed. Orell.; Savigny, *Vermischte Schriften*, vol. iii. pp. 290—308; Marquardt, *Handb.* vol. iii. pt. i. p. 48.) This peculiar arrangement, by which the Jus Latii was revived at the very time that it became naturally extinct in the rest of Italy, is more fully explained under GALLIA CISALPINA. In b. c. 49, after the outbreak of the Civil War, Caesar bestowed the full franchise upon the Transpadani also (Dion Cass. xli. 36); and from this time all the free inhabitants of Italy became united under one common class as citizens of Rome.

The Italians thus admitted to the franchise were all ultimately enrolled in the thirty-five Roman tribes. The principle on which this was done we know not; but we learn that each *municipium*, and sometimes even a larger district, was assigned to a particular tribe: so that every citizen of Arpinum, for instance, would belong to the Cornelian tribe, of Beneventum to the Stellatine, of Brixia to the Fabian, of Ticinum to the Papian, and so on.* But in so doing, all regard to that geographical distribution of the tribes which was undoubtedly kept in view in their first institution was necessarily lost; and we have not sufficient materials for attempting to determine how the distribution was made. A knowledge of it must, however, have been of essential importance so long as the Republic continued; and

* This did not, however, interfere with the *personal* right, where this previously existed, so that a Roman citizen already belonging to another tribe, who settled himself in any *municipium*, retained his own tribe.

In this sense we find Cicero alluding to "Italia tributa descripta" as a matter of interest to the candidates for public offices. (Q. Cic. *de Petit. Cons.* 8.)

3. *Italy under the Roman Empire.*—No material change was introduced into the political condition of Italy by the establishment of the imperial authority at Rome: the constitution and regulations that existed before the end of the Republic continued, with only a few modifications, in full force. The most important of these was the system of municipal organisation, which pervaded every part of the country, and which was directly derived from the days of Italian freedom, when every town had really possessed an independent government. Italy, as it existed under the Romans, may be still regarded as an aggregate of individual communities, though these had lost all pretensions to national independence, and retained only their separate municipal existence. Every municipium had its own internal organisation, presenting very nearly a miniature copy of that of the Roman republic. It had its senate or council, the members of which were called Decuriones, and the council itself Ordo Decurionum, or often simply Ordo; its popular assemblies, which, however, soon fell into disuse under the Empire; and its local magistrates, of whom the principal were the Duumviri, or sometimes Quatuorviri, answering to the Roman consuls and prætors: the Quinquennales, with functions analogous to those of the censors; the Aediles and Quæstors, whose duties nearly corresponded with those of the same magistrates at Rome. These different magistrates were annually elected, at first by the popular assembly, subsequently by the Senate or Decurions: the members of the latter body held their offices for life. Nor was this municipal government confined to the town in which it was resident: every such Municipium possessed a territory or Ager, of which it was as it were the capital, and over which it exercised the same municipal jurisdiction as within its own walls. This district of course varied much in extent, but in many instances comprised a very considerable territory, including many smaller towns and villages, all which were dependent, for municipal purposes, upon the central and chief town. Thus we are told by Pliny, that many of the tribes that inhabited the Alpine valleys bordering on the plains of Gallia Cisalpina, were by the Lex Pompeia assigned to certain neighbouring municipia (*Lex Pompeia attributi municipia*, Plin. iii. 20. s. 24), that is to say, they were included in their territory, and subjected to their jurisdiction. Again, we know that the territories of Cremona and Mantua adjoined one another, though the cities were at a considerable distance. In like manner, the territory of Beneventum comprised a large part of the land of the Hirpini. It is at this point which gives a great importance to the distinction between municipal towns and those which were not so; that the former were not only themselves more important places, but were, in fact, the capitals of districts, into which the whole country was divided. The villages and minor towns included within these districts were distinguished by the terms "fora, conciliabula, vici, castella," and were dependent upon the chief town, though sometimes possessing a subordinate and imperfect local organisation of their own. In some cases it even happened that, from local circumstances, one of these subordinate places would rise to a condition of wealth and prosperity far surpassing those of the municipium, on which it nevertheless continued dependent. Thus,

the opulent watering-place of Baiæ always remained, in a municipal sense, a mere dependency of Cumæ.

The distinction between coloniae and municipia, which had been of great importance under the Roman republic, lost its real significance, when the citizens of both alike possessed the Roman franchise. But the title of colonia was still retained by those towns which had received fresh colonies towards the close of the Republic under Caesar or the Triumvirate, as well as under the Empire. It appears to have been regarded as an honorary distinction, and as giving a special claim upon the favour and protection of the founder and his descendants; though it conferred no real political superiority. (Gell. xvi. 13.) On the other hand, the Præfecturae—a name also derived from the early republican period—were distinguished from the coloniae and municipia by the circumstance that the juridical functions were there exercised by a Præfectus, an officer sent direct from Rome, instead of by the Duumviri or Quatuorviri (whose legal title was *Ileiri* or *Illeiri Juri dicundo*) elected by the municipality. But as these distinctions were comparatively unimportant, the name of "municipia" is not infrequently applied in a generic sense, so as to include all towns which had a local self-government. "Oppida" is sometimes employed with the same meaning. Pliny, however, generally uses "oppida" as equivalent to "municipia," but exclusive of colonies; thus, in describing the eighth region, he says, "*Coloniae Bononia, Brixillum, Mutina, etc. . . . Oppida Caesena, Claterna, Forum Clodii, etc.*" (iii. 15. s. 20, et passim). It is important to observe that, in all such passages, the list of "oppida" is certainly meant to include only municipal towns; and the lists thus given by Pliny, though disfigured by corruption and carelessness, were probably in the first instance derived from official sources. Hence the marked agreement which may be traced between them and the lists given in the *Liber Coloniarum*, which, notwithstanding the corruptions it has suffered, is unquestionably based upon good materials. (Concerning the municipal institutions of Italy, see Savigny, *Vermischte Schriften*, vol. iii. pp. 279—412, and *Gesch. des Röm. Rechts*, vol. i.; Marquardt, *Handb. d. Röm. Alterthümer*, vol. iii. pt. i. pp. 44—55; Hoeck, *Röm. Geschichte*, book 5, chap. 3; and the article GALLIA CISALPINA.)

The municipal organisation of Italy, and the territorial distribution connected with it, lasted throughout the Roman empire, though there was always a strong tendency on the part of the central authority and its officers to encroach upon the municipal powers: and in one important point, that of their legal jurisdiction, those powers were materially circumscribed. But the municipal constitution itself naturally acquired increased importance as the central power became feeble and disorganised: it survived the fall of the Western Empire, and continued to subsist under the Gothic and Lombard conquerors, until the cities of Italy gradually assumed a position of independence, and the municipal constitutions which had existed under the Roman empire, became the foundation of the free republics of the middle ages. (Savigny, *Gesch. des Römischen Rechts im Mittel Alter*, vol. i.)

The ecclesiastical arrangements introduced after the establishment of Christianity in the Roman empire, appear to have stood in close connection with the municipal limits. Almost every town which was then a flourishing municipium became the see of a

bishop, and the limits of the diocese in general coincided with those of the municipal territory.* But in the period of decay and confusion that followed, the episcopal see often remained after the city had been ruined or fallen into complete decay: hence the ecclesiastical records of the early ages of Christianity are often of material assistance in enabling us to trace the existence of ancient cities, and identify ancient localities.

4 *Political and Administrative Division under the Roman Empire.*—It is not till the reign of Augustus that any division of Italy for administrative purposes occurs, and the reason is obvious. So long as the different nations of Italy preserved the semblance of independence, which they maintained till the period of the Social War, no uniform system of administration was possible. Even after that period, when they were all merged in the condition of Roman citizens, the municipal institutions, which were still in full force, appear to have been regarded as sufficient for all purposes of internal management; and the general objects of the State were confided to the ordinary Roman magistrates, or to extraordinary officers appointed for particular purposes.

The first division of Italy into eleven regions by Augustus, appears to have been designed in the first instance merely to facilitate the arrangements of the census; but, as the taking of this was closely coupled with the levying of taxes, the same divisions were soon adopted for financial and other administrative purposes, and continued to be the basis of all subsequent arrangements. The divisions established by Augustus, and which have fortunately been preserved to us by Pliny (the only author who mentions their institution), were as follows:—

I. The First Region comprised Latium (in the more extended sense of that name, including the land of the Hernicans and Volscians), together with Campania, and the district of the Picentini. It thus extended from the mouth of the Tiber to that of the Silarus; and the Anio formed its boundary on the N.

II. The Second Region, which adjoined the preceding on the SE., included Apulia, Calabria, and the land of the Hirpini, which was thus separated from the rest of Samnium.

III. The Third Region contained Lucania and Bruttium: it was bounded by the Silarus on the NW. and by the Bradanus on the NE.

IV. The Fourth Region contained all Samnium, except the Hirpini, together with the Frentani, Marrucini, Marsi, Peligni, Aequiculi, Vestini, and Sabini. It thus extended from the Anio to the frontiers of Picenum, and from the boundary of Umbria on the N. to Apulia on the S. It was separated from the latter district by the river Tifernus, and from Picenum by the Aternus.

V. The Fifth Region was composed solely of the ancient Picenum (including under that name the territory of Hadria and of the Præstutii), and extended along the Adriatic from the mouth of the Aternus to that of the Aesis.

* A glance at the list of bishoprics existing in any of the provinces of Central Italy (Etruria, for instance, or Umbria), as compared with the names of the towns enumerated by Pliny in the same district, will at once show the connection between the two. (Bingham's *Ecclesiastical Antiquities*, book ix. chap. v.

VI. The Sixth Region contained Umbria, together with the land N. of the Apennines, once occupied by the Senonian Gauls, and which extended along the coast of the Adriatic from the Aesis to the Ariminus. On the W. it was separated from Etruria by the Tiber, along the left bank of which it extended as far as Oriculum.

VII. The Seventh Region consisted of the ancient Etruria, and preserved the ancient limits of that country: viz. the Tiber on the E., the Apennines on the N., and the Tyrrhenian sea on the W., from the mouth of the Tiber to that of the Macra.

VIII. The Eighth Region, or Gallia Cispadana, extended from the frontiers of Liguria near Placentia, to Ariminum on the Adriatic, and was bounded by the Apennines on the S., and by the Padus on the N.

IX. The Ninth Region comprised Liguria, extending along the sea-coast from the Macra to the Varus, and inland as far as the Padus, which formed its northern boundary from the confluence of the Trebia to its sources in Mt. Vesulius.

X. The Tenth Region was composed of Venetia, including the land of the Carni, with the addition of Istria, and a part of Gallia Cisalpina, previously occupied by the Cenomani, extending as far W. as the Addua.

XI. The Eleventh Region comprised the remainder of Gallia Transpadana, or the whole tract between the Alps and the Padus, from the sources of the latter river to its confluence with the Addua.

It is probable, both from the silence of Pliny, and from the limited scope with which these divisions were first instituted, that the regions had originally no distinctive names applied to them: but these would be gradually adopted, as the division acquired increased political importance. No difficulty could arise, where the limits of the Region coincided (or nearly so) with those of a previously existing people, as in the cases of Etruria, Liguria, Picenum, &c. In other instances the name of a part was given to the whole: thus, the first region came to be called *Regio Campaniæ*; and hence, in the *Liber Colonialium*, the "*Civitates Campaniæ*" include all Latium also. [*CAMPANIA.*] The name of *Regio Sannii* or *Sammium* was in like manner given to the fourth region, though perhaps not till after the northern part of it had been separated from the rest under the name of *Valeria*.

The division introduced by Augustus continued with but little alteration till the time of Constantine. The changes introduced by Hadrian and M. Aurelius regarded only the administration of justice in Italy generally (Spartian. *Hadr.* 22; *Capit. M. Ant.* 11); but in this, as well as in various other regulations, there was a marked approach to the assimilating the government of Italy to that of the provinces; and the term "*Consularis*," applied to the judicial officers appointed by Hadrian merely to denote their dignity, soon came to be used as an official designation for the governor of a district, as we find it in the *Notitia*. But the distinction between Italy and the provinces is still strongly marked by Ulpian, and it was not till the fourth century that the term "*Provincia*" came to be applied to the regions or districts of Italy (Mommsen, *ad Lib. Col.* pp. 193, 194.)

The changes introduced into the divisions of Augustus, either before the time of Constantine or under that emperor, were the following:—1. The fourth region was divided into two, the southern

portion containing Samnium (to which the land of the Hirpini, included by Augustus in the second region, was reunited), together with the Frentani and Peligni; while the land of the Sabines, the Marsi, and the Vestini, constituted a separate district, which bore the name of VALERIA, from the great highway, the Via Valeria, by which it was traversed. 2. The portion of the sixth region which lay between the Apennines and the Adriatic (originally inhabited by the Gauls) was separated from Umbria properly so called, and distinguished by the name of Picenum Annonarium, while the true Picenum was called, for the sake of distinction, Picenum Suburbicarium.

3. The eighth region, or Gallia Cispadana, was divided into two, of which the westernmost portion assumed the name of AEMILIA, from the highroad of that name; an appellation which seems to have come into common use as early as the time of Martial (iii. 4, vi. 85): while the eastern portion, much the smaller of the two, received that of FLAMINIA, though the highroad of that name only extended to Ariminum, on the very frontier of this district. This new division seems to have been generally united with Picenum Annonarium, though retaining its separate name. 4. The Alpes Cottiae, a mountain district which in the time of Augustus had still retained its nominal independence, though incorporated with the Roman empire by Nero, seems to have continued to form a separate district till the time of Constantine, who united it with the ninth region, the whole of which now came to be known as the Alpes Cottiae: while, still more strangely, the name of Liguria was transferred from this region, to which it properly belonged, to the eleventh region, or Gallia Transpadana; so that late writers speak of Mediolanum as the capital of Liguria.

[LIGURIA.] 5. The only other change that requires notice was the division of Etruria into two portions, called *Tuscia Annonaria* and *Tuscia Urbicaria*. This, as well as the similar distinction between the two Picenums, had its origin in the administrative arrangements introduced by Maximian, who, when he established the imperial residence at Milan, imposed upon the northern and adjoining provinces the task of finding supplies (annonae) for the imperial court and followers, while the other portions of Italy were charged with similar burdens for the supply of Rome. (Mommsen, *ad Lib. Col.* pp. 198—200.) Hence Trebellius Pollio, writing in the reign of Diocletian, after enumerating the districts of Southern and Central Italy, comprises all that lay N. of Flaminia and Etruria under the general appellation of "omnis annonaria regio." (Treb. Poll. *Trig. Tyr.* 24.)

In addition to these changes, Constantine, in the general reorganisation of his empire, united to Italy the two provinces of Rhaetia (including Vindelicia), as well as the three great islands of Sicily, Sardinia, and Corsica. These last, together with all the central and southern provinces of Italy, were placed under the jurisdiction of the Vicarius Urbis Romae, while all the northern provinces were subject to the Vicarius Italiae. The minor arrangements seem to have frequently varied in detail, but the seventeen provinces into which the "Dioecesis Italiae" was now divided, are thus enumerated in the *Notitia Dignitatum* (ii. pp. 9, 10):—

1. Venetia.
2. Aemilia.
3. Liguria (i. e. Gallia Transpadana).
4. Flaminia et Picenum Annonarium.

5. Tuscia et Umbria.
6. Picenum Suburbicarium.
7. Campania.
8. Sicilia.
9. Apulia et Calabria.
10. Lucania et Bruttii.
11. Alpes Cottiae (Liguria).
12. Raetia Prima.
13. Raetia Secunda.
14. Samnium.
15. Valeria.
16. Sardinia.
17. Corsica.

This list substantially agrees with that in the *Libellus Provinciarum* (published by Gronovius, Lugd. Bat. 1739), a document of the time of Theodosius I., as well as with that given by Paulus Diaconus in his geographical description of Italy (*Hist. Lang.* ii. 14—22), though he has added an eighteenth province, to which he gives the name of "Alpes Apennini;" which can be no other than the northern part of Etruria, or Tuscia Annonaria. Of the seventeen provinces enumerated in the *Notitia* eight were placed under governors who bore the title of Consulares, seven under Praesides, and the two southernmost under Correctores, a title which appears to have been at one time common to them all.

(For further details on the administrative divisions of Italy during the latter period of the Roman empire, see the *Notitia Dignitatum in Partibus Occidentis*, Bonn, 1840, with Bücking's valuable commentary; Mommsen, *über die Lib. Colon.* in the *Schriften der Römischen Feldmesser*, vol. ii. Berlin, 1852; Marquardt, *Handb. der Röm. Alterthümer*, vol. iii. pt. i. pp. 55—71.)

The divisions thus established before the close of the Western Empire, were continued after its fall under the Gothic monarchy, and we find them frequently alluded to as subsisting under their old names in Cassiodorus and Procopius. It was not till the establishment of the Lombards in Italy that this division gave place to one wholly different, which became the foundation of that which subsisted in the middle ages. The Lombards divided the part of Italy in which they established their power, including all the N., or what is now called *Lombardy*, together with a part of Tuscany and Umbria, into a number of military fiefs or governments, under the name of Duchies (Ducatus): the Duchy of *Friuli*, Duchy of *Verona*, Duchy of *Patia* &c. Besides those immediately subject to the Lombard kings, two of these were established further to the S.,—the Duchy of *Spoletto* and Duchy of *Benevento*, which enjoyed a semi-independent position; and the last of these was extended by successive conquests from the Greek Empire, till it comprised almost the whole of the S. of Italy, or the modern kingdom of *Naples*. The Greek emperors, however, still retained possession of the Exarchate of Ravenna, together with the district called the Pentapolis, comprising a considerable part of Picenum, and what was called the Duchy of Rome, including a part of Etruria and Umbria, as well as Latium. In the S. also they always kept possession of some of the maritime places of Campania, *Naples*, *Gaëta*, and *Salerno*, as well as of a part of *Calabria*, and the cities of *Otranto* and *Gallipoli*. After the fall of the Lombard kingdom, in A. D. 774, though they had now lost their possessions in the N., the Exarchate and the Pentapolis, the Byzantine emperors

for a long time extended their dominion over a considerable part of the S., and wrested from the dukes of Benevento the districts to which they gave the names of the *Capitanata* and the *Basilicata* (a part of the ancient Apulia and Lucania), and of which they retained possession till the 11th century. It was then that a new enemy first appeared on the scene, and the Normans, under Robert Guiscard, completed the final expulsion of the Greek emperors from Italy. The capture of *Bari* in 1071, and of *Salerno* in 1077, destroyed the last vestiges of the dominion that had been founded by the generals of Justinian. (D'Anville, *E'tats formés en Europe après la Chute de l'Empire Romain*, 4to. Paris, 1771.)

VI. POPULATION OF ITALY UNDER THE ROMANS.

The statements transmitted to us from antiquity concerning the amount of the population in different cities and countries are for the most part of so vague a character and such uncertain authority as to be little worthy of consideration; but we have two facts recorded in connection with that of Italy, which may lead us to form at least an approximate estimate of its numbers. The first of these data is the statement given by Polybius, as well as by several Roman writers on the authority of Fabius, and which there is every reason to believe based on authentic documents, of the total amount of the forces which the Romans and their allies were able to oppose to the threatened invasion of the Gauls in B. C. 225. According to the detailed enumeration given by Polybius, the total number of men capable of bearing arms which appeared on the registers of the Romans and their allies, amounted to above 700,000 foot and 70,000 horsemen. Pliny gives them at 700,000 foot and 80,000 horse; while Eutropius and Orosius state the whole amount in round numbers at 800,000. (Pol. ii. 24; Plin. iii. 20. s. 24; Eutrop. iii. 5; Oros. iv. 13.) It is evident, from the precise statements of Polybius, that this was the total amount of the free population of military age (*τὸ σὺμπερὶ πλεῖστον τῶν δυναμένων στρατὸ βασιλέως*), and not that which could be actually brought into the field. If we estimate the proportion of these to the total free population as 1 to 4, which appears to have been the ratio currently adopted in ancient times, we should obtain a total of 3,200,000 for the free population of the Italian peninsula, exclusive of the greater part of Cisalpine Gaul, and the whole of Liguria*: and even if we adopt the proportion of 1 to 5, more commonly received in modern times, this would still give a total of only 4,000,000, an amount by no means very large, as the population of the same parts of Italy at the present day considerably exceeds 9,000,000. (Serristori, *Statistica d'Italia*.) Of the amount of the servile population we have no means of forming an estimate: but it was probably not large at this period of the Roman history; and its subsequent rapid increase was contemporaneous with the diminution of the free population. The complaints of the extent to which this had

* The Cenomani and Veneti were among the allies who sent assistance to the Romans on this occasion, but their actual contingent of 20,000 men is all that is included in the estimate of Polybius. They did not, like the Italian allies, and doubtless could not, send registers of their total available resources.

taken place as early as the time of the Gracchi, and their lamentations over the depopulation of Italy (Plut. *T. Gracch.* 8), would lead us to suppose that the number of free citizens had greatly fallen off. If this was the case in B. C. 133, the events of the next half century — the sanguinary struggle of the Social War, which swept off, according to Velleius Paterculus (ii. 15), more than 300,000 men in the vigour of their age, and the cruel devastation of Samnium and Etruria by Sulla — were certainly not calculated to repair the deficiency. But, notwithstanding this, we find that the census of B. C. 70, which included all the new citizens recently admitted to the Roman franchise, and did not yet comprise any population out of Italy, nor even the Transpadane Gauls, gave a result of 910,000 Roman citizens (*capita civium*); from which we may fairly infer a free population of at least 4,500,000. (Liv. *Epit.* xxviii. ed. Jahn, compared with Philegon, *op. Phot. Bibl.* p. 84. ed. Bekker.) The rapid extension of a Roman population in Gallia Cispadana, as well as Venetia and Liguria, had evidently more than compensated for the diminution in the central provinces of the peninsula.

Of the populousness of Italy under the Empire, we have no data on which to found an estimate. But there are certainly no reasons to suppose that it ever exceeded the amount which it had attained under the Republic. Complaints of its depopulation, of the decay of flourishing towns, and the desolation of whole districts, are frequent in the writers of the Augustan age and the first century of the Christian era. We are told that Caesar in B. C. 46, already found a dreadful diminution of the population (*δεινὴν ἀργασθροπλίαν*, Dion Cass. xliii. 25); and the period of the Triumvirate must have tended greatly to aggravate the evil. Augustus seems to have used every means to recruit the exhausted population: but that his efforts were but partially successful is evident from the picture which Strabo (writing in the reign of Tiberius) gives us of the state of decay and desolation to which the once populous provinces of Samnium, Apulia, and Lucania, were in his day reduced; while Livy confirms his statement, in regard even to districts nearer Rome, such as the land of the Aequians and Volscians. (Strab. v. p. 249, vi. pp. 253, 281; Liv. vi. 12.) Pliny, writing under Vespasian, speaks of the "latifundia" as having been "the ruin of Italy;" and there seems no reason to suppose that this evil was afterwards checked in any material degree. The splendour of many of the municipal towns, and especially the magnificent public buildings with which they were adorned, is apt to convey a notion of wealth and opulence which it seems hard to combine with that of a declining population. But it must be remembered that these great works were in many, probably in most instances, erected by the munificence either of the emperors or of private individuals; and the vast wealth of a few nobles was so far from being the sign of general prosperity, that it was looked upon as one of the main causes of decay. Many of the towns and cities of Italy were, however, no doubt very flourishing and populous: but numerous testimonies of ancient writers seem to prove that this was far from being the case with the country at large; and it is certain that no ancient author lends any countenance to the notion entertained by some modern writers, of "the incredible multitudes of people with which Italy abounded during the reigns of the Roman emperors" (Ad-

ösen. *Remarks on Italy*). (See this question fully discussed and investigated by Zumpt, *über den Stand der Bevölkerung im Alterthum*. 4to. Berlin, 1841.)

Gallia Cisalpina, including Venetia and the part of Liguria N. of the Apennines, seems to have been by far the most flourishing and populous part of Italy under the Roman empire. Its extraordinary natural resources had been brought into cultivation at a comparatively late period, and were still unexhausted; nor had it suffered so much from the civil wars which had given a fatal blow to the prosperity of the rest of Italy. It would appear also to have been comparatively free from the system of cultivation by slave labour which had proved so ruinous to the more southern regions. The younger Pliny, indeed, mentions that his estate near Comum, and all those in its neighbourhood, were cultivated wholly by free labourers. (Plin. *Ep.* iii. 19.) In the latter ages of the Empire, also, the establishment of the imperial court at Mediolanum (which continued from the time of Maximian to that of Honorius) must have given a fresh stimulus to the prosperity of this favoured region. But when the Empire was no longer able to guard the barrier of the Alps against the irruptions of barbarians, it was on Northern Italy that the first brunt of their devastations naturally fell; and the numerous and opulent cities in the plains of the Padus were plundered in succession by the Goths, the Huns, and the Lombards.

VII. AUTHORITIES.

Considering the celebrity of Italy, and the importance which it enjoyed, not only under the Romans but during the middle ages, and the facility of access which has rendered it so favourite a resort of travellers in modern times, it seems strange that our knowledge of its ancient geography should be still very imperfect. Yet it cannot be denied that this is the case. The first disadvantage under which we labour is, that our ancient authorities themselves are far from being as copious or satisfactory as might be expected. The account given by Strabo, though marked by much of his usual good sense and judgment, is by no means sufficiently ample or detailed to meet all our requirements. He had also comparatively little interest in, and was probably himself but imperfectly acquainted with, the early history of Rome, and therefore did not care to notice, or inquire after, places which had faded in that history, but were in his time sunk into decay or oblivion. Mela dismisses the geography of Italy very hastily, as being too well known to require a detailed description (ii. 4. § 1); while Pliny, on the contrary, apologises for passing but lightly over so important and interesting a subject, on account of the impossibility of doing it justice (iii. 5. s. 6). His enumeration of the different regions and the towns they contained is nevertheless of the greatest value, and in all probability based upon authentic materials. But he almost wholly neglects the physical geography, and enumerates the head towns of each district in alphabetical order, so that his mention of them gives us no assistance in determining their position. Ptolemy's lists of towns are far less authentic and trustworthy than those of Pliny; and the positions which he professes to give are often but little to be depended on. The Itineraries afford valuable assistance, and perhaps there is no country for which they are more useful

and trustworthy guides; but they fail us exactly where we are the most in want of assistance,—in the more remote and unfrequented parts of Italy, or those districts which in the latter ages of the Empire had fallen into a state of decay and desolation. One of the most important aids to the determination of ancient localities is unquestionably the preservation of the ancient names, which have often been transmitted almost without change to the present day; and even where the name is now altered, we are often enabled by ecclesiastical records to trace the ancient appellation down to the middle ages, and prove both the fact and the origin of its alteration. In numerous instances (such as Alethium, Sipontum, &c.) an ancient church alone records the existence and preserves the name of the decayed city. But two circumstances must guard us against too hasty an inference from the mere evidence of name; the one, that it not infrequently happened, during the disturbed periods of the middle ages, that the inhabitants of an ancient town would migrate to another site, whether for security or other reasons, and transfer their old name to their new abode. Instances of this will be found in the cases of ABELLINUM, AFRIDENA, &c., and the most remarkable of all in that of CAPUA. Another source of occasional error is that the present appellations of localities are sometimes derived from erroneous traditions of the middle ages, or even from the misapplication of ancient names by local writers on the first revival of learning.

One of the most important and trustworthy auxiliaries in the determination of ancient names and localities, that of inscriptions, unfortunately requires, in the case of Italy, to be received with much care and caution. The perverted ingenuity or misguided patriotism of many of the earlier Italian antiquaries frequently led them either to fabricate or interpolate such documents, and this with so much skill and show of learning, that many such fictitious or apocryphal inscriptions have found their way into the collections of Gruter, Muratori, and Orelli, and have been cited in succession by numerous modern writers. Mousmen has conferred a great service upon the student of Italian antiquities by subjecting all the recorded inscriptions belonging to the kingdom of Naples to a searching critical inquiry, and discarding from his valuable collection (*Inscriptiones Regni Neapolitani Latine*, fol. Lips. 1852) all those of dubious authenticity. It is much to be desired that the same task may be undertaken for those of the rest of Italy.

The comparative geography of ancient and modern Italy had more or less engaged the attention of scholars from the first revival of learning. But of the general works on the subject, those before the time of Cluverius may be regarded more as objects of curiosity than as of much real use to the student. Biondo Flavio (Biondus Flavius) is the earliest writer who has left us a complete and connected view of Italian topography, in his *Italia Illustrata* (first published in 1474, afterwards with his other works at Basle, in 1531 and 1559); after him came Leonardo Alberti, whose *Descrizione di tutta Italia* (Venice, 1551) contains some valuable notices. But the great work of Cluverius (*Italia Antiqua*, 2 vols. fol. Lugd. Bat. 1624) altogether superseded those which had preceded him, and became the foundation of all subsequent inquiries. Cluverius has not only brought together, with the most praiseworthy diligence, all the passages of

ancient authors bearing upon his subject, but he had himself travelled over a great part of Italy, noting the distances and observing the remains of ancient towns. It is to be regretted that he has not left us more detailed accounts of these remains of antiquity, which have in many cases since disappeared, or have not been visited by any more recent traveller. Lucas Holstenius, the contemporary and friend of Cluver, who had also visited in person many of the more unfrequented districts of Italy, has left us, in his notes on Cluverius (*Adnotationes ad Cluverii Italiam Antiquam*, 8vo. Romae, 1666), a valuable supplement to the larger work, as well as many important corrections on particular points.

It is singular how little we owe to the researches of modern travellers in Italy. Not a single book of travels has ever appeared on that country which can be compared with those of Leake or Dodwell in Greece. Swinburne's *Travels in the Two Sicilies* is one of the best, and greatly superior to the more recent works of Keppel Craven on the same part of Italy (*Tour through the Southern Provinces of the Kingdom of Naples*, 4to. Lond. 1821; *Excursions in the Abruzzi and Northern Provinces of Naples*, 2 vols. 8vo. Lond. 1838). Eustace's well-known book (*Classical Tour through Italy* in 1802) is almost wholly worthless in an antiquarian point of view. Sir R. Hoare's *Classical Tour*, intended as a sort of supplement to the preceding, contains some valuable notes from personal observation. Dennis's recent work on Etruria (*Cities and Cemeteries of the Etruscans*, 2 vols. 8vo. Lond. 1848) contains a far more complete account of the antiquities and topography of that interesting district than we possess concerning any other part of Italy. Sir W. Gell's *Topography of Rome and its Vicinity* (2 vols. 8vo. Lond. 1834; 2nd edit. 1 vol. 1846*), taken in conjunction with the more elaborate work of Nibby on the same district (*Analisi della Carta dei Distretti di Roma*, 3 vols. 8vo. Rome, 1849), supplies much valuable information, especially what is derived from the personal researches of the author, but is far from fulfilling all that we require. The work of Westphal on the same subject (*Die Römische Kampagne*, 4to. Berlin, 1829) is still more imperfect, though valuable for the care which the author bestowed on tracing out the direction and remains of the ancient roads throughout the district in question. Abeken's *Mittel Italien* (8vo. Stuttgart, 1843) contains a good sketch of the physical geography of Central Italy, and much information concerning the antiquities of the different nations that inhabited it; but enters very little into the topography of the regions he describes. The publications of the Instituto Archeologico at Rome (first commenced in 1829, and continued down to the present time), though directed more to archaeological than topographical researches, still contain many valuable memoirs in illustration of the topography of certain districts, as well as the still existing remains in ancient localities.

The local works and histories of particular districts and cities in Italy are innumerable. But very few of them will be found to be of any real service to the student of ancient geography. The earlier works of this description are with few exceptions characterised by very imperfect scholarship, an almost total want of criticism, and a blind cre-

* It is this edition which is always referred to in the present work.

dulity, or still blinder partiality to the native city of each particular author. Even on those points on which their testimony would appear most likely to be valuable,—such as notices of ruins, inscriptions, and other remains of antiquity,—it must too often be received with caution, if not with suspicion. A striking exception to this general remark will be found in the treatise of Galateo, *De Situ Iapygiæ* (8vo. Basel, 1551; republished by Graevius in the *The-saurus Antiquitatum Italiae*, vol. ix. part v.): those of Barrio on Calabria (the modern province of the name) and Antonini on Lucania (Barrius, *de Antiquitate et Situ Calabriae*, fol. Romae, 1737; Antonini, *La Lucania*, 4to. Naples, 1741), though not without their merit, are of far inferior value. The results of these local researches, and the conclusions of their authors, will be for the most part found, in a condensed form, in the work of the Abate Romanelli (*Antica Topografia Istorica del Regno di Napoli*, 3 vols. 4to. Naples, 1815), which, notwithstanding the defects of imperfect scholarship and great want of critical sagacity, will still be found of the greatest service to the student for the part of Italy to which it relates. Cramer, in his well-known work, has almost implicitly followed Romanelli, as far as the latter extends; as for the rest of Italy he has done little more than abridge the work of Cluverius, with the corrections of his commentator Holstenius. Mannert, on the contrary, appears to have composed his *Geographie von Italien* without consulting any of the local writers at all, and consequently without that detailed acquaintance with the actual geography of the country which is the indispensable foundation of all inquiries into its ancient topography. Reichard's work, which appears to enjoy some reputation in Germany, is liable in a still greater degree to the same charge;* while that of Forbiger is a valuable index of references both to ancient and modern writers, but aspires to little more. Kramer's monography of the Lake Fucinus (*Der Fuciner See*, 4to. Berlin, 1839) may be mentioned as a perfect model of its kind, and stands unrivalled as a contribution to the geography of Italy. Niebuhr's Lectures on the Geography of Italy (in his *Vorträge über Alle Länder u. Völker-kunde*, pp. 318—576) contain many valuable and important views, especially of the physical geography in its connection with the history of the inhabitants, and should be read by every student of antiquity, though by no means free from errors of detail. [E. H. B.]

ITALICA (Ἰταλικά, Strab. iii. p. 141; Ptol. ii. 4. § 13; Ἰταλική, Appian, *Hisp.* 38; Steph. B. s. v.), a Roman city, in the country of the Turdetani, in Hispania Baetica, on the right bank of the Baetis, opposite HISPALIS (*Seville*), from which it was distant only 6 M. P. to the NW. (*Itin. Ant.* p. 413, comp. p. 432.) It was founded by Scipio Africanus, on the site of the old Iberian town of Sancios, in the Second Punic War (b. c. 207), and peopled with his disabled veterans; whence its name, "the Italian city." It had the rank of a municipium: it is mentioned more than once in the history of the Civil Wars: and it was the native place of the emperors Trajan, Hadrian, and Theodosius the Great, and, as some say, of the poet Silius Italicus. (See *Dict. of Greek and Rom. Biog.* s. v.)

* Some severe, but well merited, strictures on this work are contained in Niebuhr's *Lectures on Roman History* (vol. iii. p. xciv. 2d edit.).

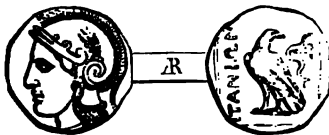
Its coins, all of the imperial age, bear military emblems which attest the story of its origin, and on some of them is the title JULIA AUGUSTA. The city flourished under the Goths, and, for some time, under the Moors, who preserved the old name, in the form *Talika* or *Talca*; but, in consequence of a change in the bed of the river, its inhabitants abandoned it, and migrated to *Serille*. Hence, in contradistinction to the city which (although far more ancient, see *HISPALIS*) became thus its virtual successor, Italica received the name of *Old Serille* (*Serilla la Vieja*), under which name its ruins still exist near the wretched village of *Santi Ponce*, while the surrounding country retains the ancient name, *los campos de Talca*. The chief object in the ruins is the amphitheatre, which was in good preservation till 1774, "when it was used by the corporation of *Serille* for river dikes, and for making the road to *Bodipoz*." (Ford.) Mr. Ford also states, that "on Dec. 12, 1799, a fine mosaic pavement was discovered, which a poor monk, named Jose Moscoso, to his honour, enclosed with a wall, in order to save it from the usual fate in Spain. Didot, in 1802, published for Laborde a splendid folio, with engravings and description. . . . Now, this work is all that remains, for the soldiers of Soult converted the enclosure into a goat-pen." The only other portion of the ruins of Italica to be seen above-ground consists of some vaulted brick tanks, called *La Casa de los Baños*, which were the reservoirs of the aqueduct brought by Adrian from *Tejada*, 7 leagues distant. (Caes. *B. C.* ii. 20; *Bell. Afr.* 53; *Gell. Noct. Att.* xv. 13; *Oros.* v. 23; *Geogr. Rav.*; *Flores, Esp. S.* vol. xii. pp. 227, foll.; *Coins, ap. Flores, Med. de Esp.* vol. ii. p. 477; *Mionnet*, vol. i. p. 17, *Suppl.* vol. i. p. 31; *Sestini*, p. 61; *Eckhel*, vol. i. p. 23; *Ukert*, vol. ii. pt. 1. p. 372; *Ford, Handbook of Spain*, pp. 63, 64.) [P. S.]

ITALICA. [CORFINIUM.]

ITANUM PR. [ITANUS.]

ITANUS (*Ἰτανός*, *Ptol.* iii. 17. § 4; *Steph. B.: Eth. Ἰτανός*), a town on the E. coast of Crete, near the promontory which bore the name of Itanum. (*Plin.* iv. 12.) In Coronelli's map there is a place called *Itania*, with a *Palaekastron* in the neighbourhood, which is probably the site of Itanus; the position of the headland must be looked for near *Lorro fiume* (*Höck, Kreta*, vol. i. p. 426), unless it be placed further N. at *Capo Salomon*, in which case the *Grinades* islands would correspond with the *Orisia* and *Lercca* of *Pliny* (*l. c.*; comp. *Mus. Class. Antiq.* vol. ii. p. 303).

According to Herodotus (iv. 151), the Theraeans, when founding Cyrene, were indebted for their knowledge of the Libyan coast to Corobius, a seller of purple at Itanus. Some of the coins of this city present the type of a woman terminating in the tail of a fish. (*Eckhel*, vol. ii. p. 314.) This type, recalling the figure of the Syrian goddess, coupled with the trade in purple, suggests a Phoenician origin. [E. B. J.]



COIN OF ITANUS

ITARGUS. [ILARGUS.]

VOL. II.

ITHACA (*Ἰθάκη*: *Eth.* *Ἰθακήσιος* and *Ἰθακός*: *Ithacensis* and *Ithacus*; *Thiaki*, *Θιάκη*, vulgarly; but this is merely an alteration, by a simple metathesis of the two first letters, from *Ἰθάκη*, which is known to be the correct orthography by the Ithacans themselves, and is the name used by all educated Greeks. Leake, *Northern Greece*, chap. xxii.) This island, so celebrated as the scene of a large portion of the Homeric poems, lies off the coast of Acarnania, and is separated from Cephallenia by a channel about 3 or 4 miles wide. Its name is said by Eustathius (*ad Il.* ii. 632) to have been derived from the eponymous hero Ithacus, mentioned in *Od.* xviii. 207. Strabo (x. 2) reckons the circumference of Ithaca at only 80 stadia; but this measurement is very short of the truth: its extreme length from north to south being about 17 miles, its greatest breadth about 4 miles, and its area nearly 45 sq. miles. The island may be described as a ridge of limestone rock, divided by the deep and wide *Gulf of Molo* into two nearly equal parts, connected by a narrow isthmus not more than half-a-mile across, and on which stands the *Palaekastro of Aëtios* (*Ἀετός*), traditionally known as the "Castle of Ulysses." Ithaca everywhere rises into rugged hills, of which the chief is the mountain of *Anagō* (*Ἀνωγή*: *Ital. Anò*), in the northern division, which is identified with the *Nektros* of *Virgil* (*Aen.* iii. 271) and the *Nήτηρον εἰσοσίφυλλον* of *Homer* (*Od.* ix. 21). Its forests have now disappeared; and this is, doubtless, the reason why rain and dew are not so common here in the present as in *Homer's* age, and why the island no longer abounds in hogs fattened on acorns like those guarded by *Eumæus*. In all other points, the poet's descriptions (*Od.* iv. 603, seq., xiii. 242, seq., ix. 27, seq.) exhibit a perfect picture of the island as it now appears, the general aspect being one of ruggedness and sterility, rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous harbours and creeks (*λιμένες πάνορμοι*, *Od.* xiii. 193). The climate is healthy (*ἀγαθὴ κουροτρόφος*, *Od.* ix. 27). It may here be observed, that the expressions applied to Ithaca, in *Od.* ix. 25, 26, have puzzled all the commentators ancient and modern:—

αὐτὴ δὲ χθαμαλὴ παννύπερσται εἰν ἄλι κείται
πρὸς ζόφου, αἱ δὲ ἄνευθε πρὸς ἥω ἤελιόν τε.

(*Cf.* *Nitzsch, ad loc.*; also *Od.* x. 196.) Strabo (x. 2) gives perhaps the most satisfactory explanation: he supposes that by the epithet *χθαμαλή* the poet intended to express how Ithaca lies under, as it were, the neighbouring mountains of Acarnania; while by that of *παννύπερσται* he meant to denote its position at the extremity of the group of islands formed by *Zacynthus*, *Cephallenia*, and the *Echinades*. For another explanation, see *Wordsworth, Greece, Pictorial*, &c., pp. 355, seq.

Ithaca is now divided into four districts (*βαθί*, *Ἀετός*, *Ἀνωγή*, *Ἐξωγή*, i. e. *Deep Bay*, *Engl's Cliff*, *Highland*, *Outland*); and, as natural causes are likely to produce in all ages similar effects, Leake (*l. c.*) thinks it probable, from the peculiar conformation of the island, that the four divisions of the present day nearly correspond with those noticed by *Heracleon*, an author cited by *Stephanus B.* (s. v. *Κρακέλειον*). The name of one of these districts is lost by a defect in the text; the others were named *Neium*, *Crocy-leium*, and *Aegireus*. The *Aggills* of *Homer* (*Il.* ii. 633) is probably the same with *Aegireus*, and is placed by Leake at the modern village of *Anoge*;

while he believes the modern capital town of *Bathý* to occupy the site of *Crocyleia*. (*Il. l. c.*) It is true that Strabo (pp. 376, 453) places *Aegilips* and *Crocyleia* in *Leucas*; but this appears inconsistent with Homer and other ancient authorities. (See *Leake, l. c.*)

Plutarch (Quaest. Graec. 43) and *Stephannus B. (s. v.)* state that the proper name of the ancient capital of *Ithaca* was *Alcomenae* or *Alalcomenae*, and that *Ulysses* bestowed this appellation upon it from his having been himself born near *Alalcomenae* in *Boeotia*. But this name is not found in Homer; and a passage in *Strabo* tends to identify it with the ruins on the isthmus of *Aëtis*, where the fortress and royal residence of the *Ithacan* chieftains probably stood, on account of the advantages of a position so easily accessible to the sea both on the eastern and western sides. It is argued by *Leake (l. c.)* that the Homeric capital city was at *Polis*, a little harbour on the NW. coast of the island, where some Hellenic remains may still be traced. For the poet (*Od. iv. 844, seq.*) represents the suitors as lying in wait for *Telemachus* on his return from *Peloponnesus* at *Asteris*, "a small island in the channel between *Ithaca* and *Samos (Cephalonia)*," where the only island is that now called *Δασκάλιον*, situated exactly opposite the entrance to *Port Polis*. The traditional name of *Polis* is alone a strong argument that the town, of which the remains are still visible there, was that which *Scylax (in Acarnania)*, and still more especially *Ptolemy (iii. 14)*, mentions as having borne the same name as the island. It seems highly probable that *ἡ πόλις*, or the city, was among the *Ithacans* the most common designation of their chief town. And if the Homeric capital was at *Polis*, it will follow that *Mt. Neium*, under which it stood (*Ἰθάκης Ἱωνίου, Od. iii. 81*), was the mountain of *Exoge (Ital. Exoi)*, at the northern extremity of the island, and that one of its summits was the *Hermæan hill (Ἐρμῆϊος λόφος, Od. xvi. 471)* from which *Eumæus* saw the ship of *Telemachus* entering the harbour. It becomes probable, also, that the harbour *Rheithrum (Ῥεῖθρον)*, which was "under *Neium*" but "apart from the city" (*νόσφι πόλιος, Od. i. 185*), may be identified with either of the neighbouring bays of *Afiles* or *Frikes*. Near the village of *Exoge* may be observed the substructions of an ancient building, probably a temple, with several steps and niches cut in the rock. These remains are now called by the neighbouring peasants "the School of Homer."

The Homeric "Fountain of *Arethusa*" is identified with a copious spring which rises at the foot of a cliff fronting the sea, near the SE. extremity of *Ithaca*. This cliff is still called *Korax (Κόραξ)*, and is, doubtless, that alluded to at *Od. xiii. 407, seq., xiv. 5, seq., xiv. 398*. (See, especially on this point, *Leake, l. c.*, and *Mure, Tour in Greece, vol. i. p. 67, seq.*)

The most remarkable natural feature of *Ithaca* is the *Gulf of Molo*, that inlet of the sea which nearly divides the island into two portions; and the most remarkable relic of antiquity is the so-called "Castle of *Ulysses*," placed, as has been already intimated, on the sides and summit of the steep hill of *Aëtis*, on the connecting isthmus. Here may be traced several lines of inclosure, testifying the highest antiquity in the rude structure of massive stones which compose them. The position of several gates is distinctly marked; there are also traces of a tower and of two large subterranean cis-

terns. There can be little doubt that this is the spot to which *Cicero (de Orat. i. 44)* alludes in praising the patriotism of *Ulysses*—"ut *Ithacam* illam in asperrimis saxis tanquam nidulam affixam sapientissimus vir immortalitati anteponeret." The name of *Aëtis*, moreover, recalls the striking scene in *Od. ii. 146, seq.* At the base of this hill there have been discovered several ancient tombs, sepulchral inscriptions, vases, rings, medals, &c. The coins of *Ithaca* usually bear the head of *Ulysses*, with the pileus, or conical cap, and the legend *Ἰθακῶν*; the reverse exhibiting a cock, an emblem of the hero's vigilance, *Athena*, his tutelary deity, or other devices of like import. (See *Eckhel.*)

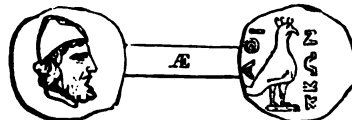
The Homeric port of *Phorcys (Od. xiii. 345)* is supposed to be represented by a small creek now called *Dezia* (probably because it is on the right of the entrance to the harbour of *Bathý*), or by another creek now called *Skhinos*, both on the southern side of the *Gulf of Molo*. (*Leake, l. c.*) At a cave on the side of *Mount Stephanos* or *Merovugli*, above this gulf, and at some short distance from the sea, is placed the "Grotto of the Nymphs," in which the sleeping *Ulysses* was deposited by the *Phoenicians* who brought him from *Scheria*. (*Od. xiii. 116, seq.*) *Leake (l. c.)* considers this to be "the only point in the island exactly corresponding to the poet's data."

The modern capital of *Ithaca* extends in a narrow strip of white houses round the southern extremity of the horse-shoe port, or "deep" (*Bathý*), from which it derives its name, and which is itself but an inlet of the *Gulf of Molo*, often mentioned already. After passing through similar vicissitudes to those of its neighbours, *Ithaca* is now one of the seven *Ionian Islands* under the protectorate of Great Britain, and contains a population exceeding 10,000 souls,—an industrious and prosperous community. It has been truly observed that there is, perhaps, no spot in the world where the influence of classical associations is more lively or more pure; for *Ithaca* is indebted for no part of its interest to the rival distinctions of modern annals,—so much as its name scarcely occurring in the page of any writer of historical age, unless with reference to its poetical celebrity. Indeed, in A. D. 1504, it was nearly, if not quite, uninhabited, having been depopulated by the incursions of *Corsairs*; and record is still extant of the privileges accorded by the Venetian government to the settlers (probably from the neighbouring islands and from the mainland of Greece) by whom it was repopled. (*Leake, l. c.*; *Bowen, Ithaca in 1850, p. 1.*)

It has been assumed throughout this article that the island still called *Ithaca* is identical with the Homeric *Ithaca*. Of that fact there is ample testimony in its geographical position, as well as in its internal features, when compared with the *Odyssey*. To every sceptic we may say, in the words of *Athena* to *Ulysses (Od. xiii. 344)*,—

ἀλλ' ἔγε τοι δειλὸς Ἰθάκης ἔδος ὄφρα νεωλόης.

(The arguments on the sceptical side of the question have been collected by *Völcker, Homer. Geogr. 46*



COIN OF ITHACA.

—74, but they have been successfully confuted by Ribble von Lilienstern, *Ueber das Homerische Ithaca*. The fullest authorities on the subject of this article are Gell, *Geography and Antiquities of Ithaca*, London, 1807; Leake, *Northern Greece*, vol. iii. pp. 24—55; Mare, *Tour in Greece*, vol. i. pp. 38—81; Bowen, *Ithaca in 1850*, London, 1852.) [G. F. B.]

ITHACE'SIAE INSULAE, is the name given by Pliny (iii. 7. s. 13) to some small islets opposite to Vibo on the W. coast of Bruttium. These can be no other than some mere rocks (too small to be marked on ordinary maps) which lie just opposite to the remains of *Birona*, in the *Golfo di Sta. Eufemia*, and on which some traces of ancient buildings (probably connected with that port) were still visible in the days of Barrio. (Barrius, *de Situ Calabriae*. ii. 13: Romanelli, vol. i. p. 57.) [E. H. B.]

ITHOME (Ἰθώμη: *Eth. Ἰθωμήτης, Ἰθωμαῖος*). 1. A town of Histiaeotis in Thessaly, described by Homer as the "rocky Ithome" (Ἰθώμη κλωμακίεσσα, *Il.* ii. 729), is placed by Strabo within a quadrangle formed by the four cities, Trieca, Metropolis, Pelinæum, and Gomphi. (Strab. ix. p. 437.) It probably occupied the site of the castle which stands on the summit above the village of *Faniri*. Leake observed, near the north-western face of the castle, some remains of a very ancient Hellenic wall, consisting of a few large masses of stone, roughly hewn on the outside, but accurately joined to one another without cement. (Leake, *Northern Greece*, vol. iv. p. 510.)

2. A mountain fortress in Messenia, where the Messenians long maintained themselves against the Spartans in the First Messenian War. It was afterwards the citadel of Messene, when this city was founded by Epaminondas. For details, see *MESSENE*.

ITHORLA (Ἰθωρία), a town in Aetolia, near the Æchelous, and a short distance south of Conope. It was situated at the entrance of a pass, and was strongly fortified both by nature and by art. It was taken by Philip V., and levelled to the ground, s. c. 219. (Pol. iv. 64.)

ITIUM PROMONTORIUM, is placed by Ptolemy (ii. 9. § 1) in Celtogalata Belgica. After the mouths of the *Sene*, he mentions the outlet of the river *Phrudis* [FRUDIS], *Icium* (Ἰκιον ἕκρον), and then *Gesoriacum* (Γησοριακὸν ἐπίγειον), which is *Boulogne*. One of the old Latin versions of Ptolemy has *Itium Promontorium*, and others may have it too. He places *Gesoriacum* and *Itium* in the same latitude, and *Itium* due west of *Gesoriacum*. This is a great mistake, for, *Itium* being *Cap Grimez*, the relative position of the two places is north and south, instead of east and west. There is no promontory on this part of the French coast north or south of *Boulogne* except *Grimez*, at which point the coast changes its direction from south to north, and runs in a general ENE. direction to *Calais*, *Gravelines*, and *Dunkirk*. It is therefore certain that there is a great mistake in Ptolemy, both in the direction of the coast and the relative position of *Gesoriacum* and *Itium*. *Cap Grimez* is a chalk cliff, the termination on the coast of the chalk hills which cross the department of *Pas de Calais*. The chalk cliffs extend a few miles on each side of *Cap Grimez*, and are clearly seen from the English coast on a fine day. This cape is the nearest point of the French coast to the opposite coast of *Kent*. [G. L.]

ITIUS PORTUS (Ἰτιῶν, Strab. p. 199). When Caesar was preparing for his second British ex-

pedition (s. c. 54), he says (*B. G.* v. 2) that he ordered his forces to meet at "Portus Itius, from which port he had found that there was the most convenient passage to Britannia,—about 30,000 passus." In his first expedition, s. c. 55, he says that he marched, with all his forces, into the country of the Morini, because the passage from that coast to Britannia was the shortest (*B. G.* iv. 21); but he does not name the port from which he sailed in his first expedition; and this is an omission which a man can easily understand who has formed a correct notion of the Commentaries. It seems a plain conclusion, from Caesar's words (v. 2) that he sailed from the Itius on his first expedition; for he marched into the country of the Morini, in order to make the shortest passage (iv. 21); and he made a good passage (iv. 23). In the fifth book he gives the distance from the Itius to the British coast, but not in the fourth book; and we conclude that he ascertained this distance in his first voyage. Drumann (*Geschichte Roms*, vol. iii. p. 294) thinks that the passage in the fifth book rather proves that Caesar did not sail from Itius on his first voyage. We must accordingly suppose that, having had a good passage on his first voyage to Britannia, and back to the place from which he had sailed, he chose to try a different passage the second time, which passage he had learned (cognoverat) to be the most convenient (commodissimum). Yet he landed at the same place in Britannia both his voyages (v. 8); and he had ascertained (cognoverat) in the first voyage, as he says, that this was the best landing-place. So Drumann, in his way, may prove, if he likes, that Caesar did not land at the same place in both voyages.

The name Itius gives some reason for supposing that Portus Itius was near the Promontorium Itium; and the opinion now generally accepted is, that Portus Itius is *Wissant* or *Wissant*, a few miles east of *Cap Grimez*. The critics have fixed Portus Itius at various places; but not one of these guesses, and they are all guesses, is worth notice, except the guess that Itius is *Gesoriacum* or *Boulogne*. But the name *Gesoriacum* is not Itius, which is one objection to the supposition. The only argument in favour of *Boulogne* is, that it was the usual place from which the Romans sailed for Britannia after the time of Claudius, and that it is in the country of the Morini. *Gesoriacum* was the best spot that the Romans could choose for a regular place of embarkation, for it is adapted to be the site of a town and a fortified place, and has a small river. Accordingly it became the chief Roman position on this part of the French coast. [GESORIANUM.]

The distance of Portus Itius from the nearest port of Britannia, 30 M. P., is too much. It seems to be a just conclusion, that Caesar estimated the distance from his own experience, and therefore that he estimated it either to the cliffs about the *South Foreland*, where he anchored, or to the place seven or eight miles (for the MSS. of Caesar vary here) further along the coast, where he landed. It is certain that he first approached the British coast under the high chalk cliffs between *Folkestone* and *Walmer*. It is a disputed point whether he went from his anchorage under the cliffs northwards to *Deal*, or southward to *Sandgate* or *Hythe*. This matter does not affect the position of Itius, and it is not discussed here; but the writer maintains that Caesar landed on the beach at *Deal*. There are difficulties in this question, which the reader may examine by referring to the authorities mentioned at the end of this article. The pas-

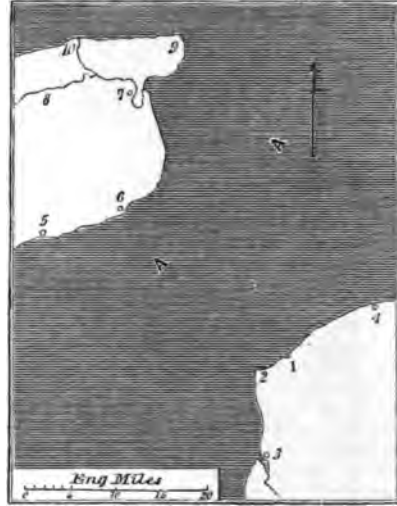
page in the fifth book (v. 8), in which Caesar describes his second voyage, shows very clearly where he landed. He sailed from Portus Itius, on his second expedition, at sunset, with a wind about SW. by W.; about midnight the wind failed him, he could not keep his course, and, being carried too far by the tide, at day-break, when he looked about him, he saw Britannia on his left hand behind him. Taking advantage of the change of the tide, he used his oars to reach "that part of the island where he had found in the previous summer that there was the best landing." He had been carried a few miles past the Cantium Promontorium, or *North Foreland* but not out of sight, and he could easily find his way to the beach at *Deal*. There are many arguments to show that *Deal* was Caesar's landing-place, as it was for the Romans under the empire, who built near it the strong place of Rutupiae (*Richborough*), on the *Stour*, near *Sandwich*.

D'Anville makes out Caesar's distance of 30 M. P. thus. He reckons 22 or 24 M. P., at most, from Portus Itius to the English cliffs, and 8 miles from his anchorage under the cliffs to his landing-place make up 30. Perhaps Caesar means to estimate the whole distance that he sailed to his landing place; and if this is so, his estimate of "about 30 Roman miles" is not far from the truth, and quite as near as we can expect. Strabo (p. 199) makes the distance 320 stadia, or only 300, according to a note of Eustathius on Dionysius Periegetes (v. 566), who either found 300 in his copy of Strabo, or made a mistake about the number; for he derived his information about Caesar's passage only from Strabo. It may be observed here that Strabo mentions two expeditions of Caesar, and only one port of embarkation, the Itius. He understood Caesar in the same way as all people will do who can draw a conclusion from premises. But even 300 stadia is too great a distance from *Wissant* to the British coast, if we reckon 8 stadia to the Roman mile; but there is good reason, as D'Anville says, for making 10 stadia to the mile here. Pliny gives the distance from Boulogne to Britannia, that is, we must assume, to the usual landing place, Rutupiae, at 50 M. P., which is too much; but it seems to be some evidence that he could not suppose *Boulogne* to be Caesar's place of embarkation.

Caesar mentions another port near Itius. He calls it the *Uterior Portus* (iv. 22, 23, 28), or *Superior*, and it was 8 M. P. from Itius. We might assume from the term *Uterior*, which has reference to Itius, that this port was further to the north and east than Itius; and this is proved by what he says of the wind. For the wind which carried him to Britannia on his first expedition, his direct course being nearly north, prevented the ships at the *Uterior Portus* from coming to the place where Caesar embarked (iv. 23). The *Uterior*, or *Superior Portus* is between *Wissant* and *Calais*, and may be *Sangatte*. *Calais* is too far off. When Caesar was returning from his first expedition (iv. 36, 37) two transport ships could not make the same portus—the Itius and the *Uterior* or *Superior*—that the rest of the ships did, but were carried a little lower down (paulo infra), that is, further south, which we know to be Caesar's meaning by comparing this with another passage (iv. 28). Caesar does not say that these two ships landed at a "portus," as Ukert supposes (*Gallien*, p. 554), who makes a port unknown to Caesar, and gives it the name "Inferior."

Du Cange, Camden, and others, correctly took

Portus Itius to be *Wissant*. Besides the resemblance of name, Du Cange and Gibson have shown



MAP ILLUSTRATING THE POSITION OF PORTUS ITIUS.

A. A. Strait of Dover, or *Pas de Calais*. 1. Portus Itius (*Wissant*). 2. Itium Fr. (*Cap. Grisnez*). 3. Gesoriacum, afterwards Bononia (*Boulogne*). 4. *Calais*. 5. *Sandgate*. 6. Portus Dubris (*Dover*). 7. Rutupiae (*Richborough*). 8. River *Stour*. 9. Cantium Fr. (*North Foreland*). 10. Regubium (*Reculver*).

that of two middle age Latin writers who mention the passage of Alfred, brother of St. Edward, into England, one calls *Wissant* Portus Iccius, and the other Portus Wisanti. D'Anville conjectures that *Wissant* means "white sand," and accordingly the promontory Itium would be the White, a very good name for it. But the word "white," and its various forms, is Teutonic, and not a Celtic word, so far as the writer knows; and the word "Itius" existed in Caesar's time on the coast of the Morini, a Celtic people, where we do not expect to see a Teutonic name.

Wissant was known to the Romans, for there are traces of a road from it to Taruenna (*Therouenne*). It is no port now, and never was a port in the modern sense, but it was very well suited for Caesar to draw his ships up on the beach, as he did when he landed in England; for *Wissant* is a wide, sheltered, sandy bay. Froissart speaks of *Wissant* as a large town in 1346.

A great deal has been written about Caesar's voyages. The first and the best attempt to explain it, though it is not free from some mistakes, is Dr. Halley's, of which an exposition is given in the Classical Museum, No. xiii., by G. Long. D'Anville, with his usual judgment, saw that Itius must be *Wissant*, but he supposed that Caesar landed at *Hythe*, south of *Dover*. Walckenaer (*Géog. des Gaules*, vol. i. pp. 448, 452) has some remarks on Itius, which he takes to be *Wissant*; and there are remarks on Portus Itius in the *Gentleman's Magazine* for September, 1846, by H. L. Long, Esq. Perhaps the latest examination of the matter is in G. Long's edition of Caesar, *Note on Caesar's British Expeditions*, pp. 248—257. What the later German geographers and critics, Ukert and others, have said of these voyages is of no value at all. [G. L.]

ITON or ITO'NUS (*Ἴτων*, Hom.; *Ἴτωνος*, Strab.), a town of Phthiotis in Thessaly, called by Homer "mother of flocks" (*Il.* ii. 696). It was situated 60 stadia from Alus, upon the river Cuarius or Coralus, and above the Crocian plain. (Strab. ix. p. 435.) Leake supposes the *Kaólo* to be the Cuarius, and places Itonus near the spot where the river issues from the mountains; and as, in that case, Iton possessed a portion of the pastoral highlands of Othrys, the epithet "mother of flocks" appears to have been well adapted to it. (Leake, *Northern Greece*, vol. iv. pp. 356, 357.) Iton had a celebrated temple of Athena, whose worship, under the name of the Ionian Athena, was carried by the Boeotians, when they were expelled from Thessaly, into the country named after them. (Strab. l. c.; Steph. B. s. v.; Apollod. ii. 7. § 7.; Apollon. i. 551, with Schol.; Callim. *Hymn. in Cer.* 74.; Paus. i. 13. § 2, iii. 9. § 13, ix. 34. § 1, x. 1. § 10; Plut. *Pyrrh.* 26.)

ITONE (*Ἴτώνη*), a town in Lydia of unknown site. (Dionys. Per. 465; Steph. B. s. v.) [L. S.]

ITUCCI (Plin. iii. l. s. 3), or ITUCI (Coins), Itron, Appian, *Hisp.* 66, 68), a city in the W. of Hispania Baetica. Under the Romans, it was a *colonia inamensis*, with the surname VIRTUS JULIA, and it belonged to the conventus of Hispalis. Its probable site, in the opinion of Ukert, was between *Martos* and *Espejo*, near *Valenzuela*. (Ukert, vol. ii. pt. 1. p. 369; Coins, ap. Florez, *Med. de Esp.* vol. ii. p. 487; Mionnet, vol. i. p. 18, Suppl. vol. i. p. 32; Sestini, p. 63; Eckhel, vol. i. p. 24.) [P. S.]

ITUNA, in Britain, mentioned by Ptolemy (ii. 3. § 2) as an estuary immediately to the north of the *Moricambe* estuary = *Morecambe Bay*. This identifies it with the *Solway Firth*. [R. G. L.]

ITURAEA (*Ἰτρουαία*), a district in the NE. of Palestine (Strab. xvi. p. 755; Plin. v. 19), which, with Trachonitis, belonged to the tetrarchy of Philip. (*St. Luke*, iii. 1; comp. Joseph. *Ant.* xv. 10. § 1.) The name is so loosely applied by the ancient writers that it is difficult to fix its boundaries with precision, but it may be said roughly to be traversed by a line drawn from the Lake of Tiberias to Damascus. It was a mountainous district, and full of caverns (Strab. l. c.); the inhabitants, a wild race (*Cic. Phil.* ii. 34), favoured by the natural features of the country, were in the habit of robbing the traders from Damascus (Strab. xvi. p. 756), and were famed as archers. (*Virg. Georg.* ii. 448; *Lucan.* vii. 230, 514.) At an early period it was occupied by the tribe of *Jetar* (*1 Chron.* v. 19; *Ἰτρουαῖοι*, LXX.), whose name is connected with that of *Jetar*, a son of Ishmael. (*1 Chron.* i. 31.) The Ituraeans—either the descendants of the original possessor, or, as is more probable, of new comers, who had occupied this district after the exile, and assumed the original name—were eventually subdued by king Aristobulus, B. C. 100, who compelled them to be circumcised, and incorporated them in his dominions. (Joseph. *Ant.* xiii. 11. § 3.) The mountain district was in the hands of Ptolemaeus, tetrarch of Chalcis (Strab. xvi. p. 753); but when Pompeius came into Syria, Ituraea was ceded to the Romans (Appian. *Mithr.* 106), though probably it retained a certain amount of independence under native vassal princes: M. Antiochus imposed a heavy tribute upon it. (Appian, *E. C.* v. 7.) Finally, under Claudius, it became part of the province of Syria. (*Tac. Ann.* xii. 23; *D. a. Cas.* lix. 12.) The district *El-Ijerdür*, to the E. of Hermon (*Djebel-esb-Scheikh*), and lying W. of the *Hadj road*, which according to Burckhardt

(*Trav.* p. 286) now contains only twenty inhabited villages, comprehended the whole or the greater part of ancient Ituraea. (Münter, *de Reb. Ituraeor.* Havn. 1824; comp. Winer, *Realwörterbuch*, s. v.; Ritter, *Erdkunde*, vol. xv. pt. ii. pp. 354—357, 899.) [E. B. J.]

ITURISSA. [TURISSA.]

ITYCA. [ITUCCI.]

ITYS, in Britain, mentioned by Ptolemy (ii. 3. § 1) as a river lying north of the Epidian promontory (*Mull of Cantyre*), with the river Longus between. As this latter = *Loch Linnhe*, the *Itys* is probably the *Sound of Skat*, between the *Isle of Skye* and the mainland. In the *Monumenta Britannica* we have *Loch Torrillon*, *Loch Duich*, *Loch Eu*. [R. G. L.]

JUDAEA. [PALAESTINA.]

JUDAH. [PALAESTINA.]

IVERNIA. [IERNE.]

IVERNIS (*Ἰουερνίς*), mentioned by Ptolemy (ii. 2. § 10) as one of the inland towns of Ireland, the others being Rhiugia, Rhaeba, Laberus, Macolicum, another Rhaeba, Dunum. Of these, Dunum has been identified with *Doun*, and Macolicum with *Mallow*, on the strength of the names. Laberus, on similar but less satisfactory ground, = *Kil-lair* in *West Meath*. Ivernis is identified by O'Connor with *Dun-kerron*, on the *Kennare* river; but the grounds on which this has been done are un stated. [R. G. L.]

IVIA or JUVIA. [GALLAECIA.]

JULIA CONSTANTIA. [ONSET.]

JULIA FIDENTIA. [ULIA.]

JULIA JOZA (*Ἰουαία Ἰόζα*), a city on the coast of Hispania Baetica, between Gades and Belon, colonized by a population of Romans mixed with the removed inhabitants of the town of Zelis, near Tingis, on the Libyan shore of the Straits. Thus far Strabo (iii. p. 140): later writers speak of a place named JULIA TRANSDUCTA, or simply TRANSDUCTA (*Ἰουαία Τρανσδούκτρα*, Ptol. ii. 4. § 6; Marcian. *Heracl.* p. 39; *Geog. Rav.*), E. of Mellaria; and coins are extant with the epigraph JULIA TRADUCTA (Florez, *Med. de Esp.* vol. ii. p. 596, *Esp. S.* vol. x. p. 50; Mionnet, vol. i. p. 26, Suppl. vol. i. pp. 19, 45; Sestini, *Med. Esp.* p. 90; Num. Goth.; Eckhel, vol. i. pp. 29—31). Mela does not mention the place by either of these names; but, after speaking of Carteia, he adds the following remarkable words: *et quam transvecti ex Africa Phoenices habitant, atque unde nos sumus, Tingentera*. (Mela, ii. 6.) It can hardly be doubted that all these statements refer to the same place; nay, the very names are identical, *Transducta* being only the Latin translation of the word *Joza* (from *Ἰζα*, *egressus est*) used by the Phoenician inhabitants to describe the origin of the city. Its site must have been at or near *Tarifa*, in the middle of the European shore of the Straits, and on the S.-most point of the peninsula. (*Mém. de l'Acad. des Inscri.* p. 103; *Philos. Trans.* xxx. p. 919; Mentelle, *Geog. Comp. Esp. Anc.* p. 229; Ukert, ii. 1. p. 344.) [P. S.]

JULIA LIBYCA. [CEBIRETANI.]

JULIA MYRTILIS. [MYRTILIS.]

JULIA ROMULA. [HISPALIS.]

JULIA TRANSDUCTA. [JULIA JOZA.]

JULIA VICTRIX. [TARRACO.]

JULIACUM, a town in Gallia Belgica. In the Antonine Itin. a road runs from Castellum (*Cassel*) through *Tongern* to Juliacum, and thence to Colonia (*Cologne*). Juliacum is 18 leagues from Colonia. Another road runs from Colonia Trajana to

Juliacum, and from Juliacum through Tiberiacum to *Cologne*. On this road also Juliacum is placed 18 leagues from *Cologne*. Juliacum is *Juliers*, or *Jülich*, as the Germans call it, on the river *Roer*, on the carriage road from *Cologne* to *Aix-la-Chapelle*.

The first part of the word seems to be the Roman name *Juli-*, which is rendered more probable by finding between Juliacum and Colonia a place Tiberiacum (*Berchem* or *Berghen*). *Acum* is a common ending of the names of towns in North Gallia. [G. L.]

JULIANO'POLIS (Ἰουλιανόπολις), a town in Lydia which is not mentioned until the time of Hierocles (p. 670), according to whom it was situated close to Maonia, and must be looked for in the southern parts of Mount Tmolus, between Philadelphia and Tralles. (Comp. Plin. v. 29.) [L. S.]

JULIAS. [BETHSAIDA.]

JULIO'BONA (Ἰουλιόβωνα), a town in Gallia Belgica, is the city of the Caleti, or Calaitae as Ptolemy writes the name (ii. 8. § 5), who occupied the *Pays de Caux*. [CALETI.] The place is *Lillebone*, on the little river *Bolbec*, near the north bank of the *Seine*, between *Haere* and *Caudebec*, in the present department of *Seine Inférieure*. The Itins. show several roads from *Juliobona*; one to *Rotomagus* (*Rouen*), through *Breviodurum*; and another through *Breviodurum* to *Noviomagus* (*Lisieux*), on the south side of the *Seine*. The road from *Juliobona* to the west terminated at *Carocotinum*. [CAROCOTINUM.] The place has the name *Juliabona* in the Latin middle age writings. It was a favourite residence of the dukes of Normandy, and William, named the Conqueror, had a castle here, where he often resided.

The name *Juliobona* is one of many examples of a word formed by a Roman prefix (*Julio*) and a Celtic termination (*Bona*), like *Augustobona*, *Juliomagus*. The word *Divona* or *Bibona* [DIVONA] has the same termination. It appears from a middle age Latin writer, cited by D'Anville (*Notice, &c.*, *Juliobona*), that the place was then called *Illebona*, from which the modern name *Lillebonne* has come by prefixing the article; as the river *Oltis* in the south of France has become *L'Olt*, and *Lot*.

The name *Juliobona*, the traces of the old roads, and the remains discovered on the site of *Lillebonne* prove it to have been a Roman town. A Roman theatre, tombs, medals, and antiquities, have been discovered. [G. L.]

JULIOBRIGA (Ἰουλιόβριγα), the chief city of the Cantabri, in Hispania Tarraconensis, belonging to the conventus of Clunia, stood near the sources of the *Ebro*, on the eminence of *Retortillo*, S. of *Rey-ñosa*. Five stones still mark the bounds which divided its territory from that of Legio IV. It had its port, named *Portus Victoriae Juliobrigensium*, at *Santonna*. (Plin. iii. 3. s. 4, iv. 20. s. 34; Ptol. ii. 6. § 51; *Inscr. ap. Gruter*, p. 354; *Morales, Antig.* p. 68; *Florez, Esp. S.* vol. vi. p. 417; *Cantabr.* p. 64; *Ukert*, vol. ii. pt. 1. p. 443.) [P. S.]

JULIOMAGUS (Ἰουλιόμαγος), a town of the Andecavi, in Gallia Lugdunensis, and their capital. (Ptol. ii. 8. § 8.) It is named *Juliomagus* in the *Table*, and marked as a capital. It is now *Angers*. [ANDECAVI.] [G. L.]

JULIO'POLIS. [GORDIUM and TAKSUS.]

JULIO'POLIS AEGYPTI. Pliny (vi. 23. s. 26) alone among ancient geographers mentions this place among the towns of Lower Egypt. From the silence of his predecessors, and from the name itself, we may reasonably infer its recent origin. According

to Pliny, *Juliopolis* stood about 20 miles distant from *Alexandria*, upon the banks of the canal which connected that city with the Canopic arm of the Nile. Some geographers suppose *Juliopolis* to have been no other than *Nicopolis*, or the City of Victory, founded by Augustus Caesar in B. C. 29, partly to commemorate his reduction of Egypt to a Roman province, and partly to punish the Alexandrians for their adherence to Cleopatra and M. Antonius. Mannert, on the contrary (x. i. p. 626), believes *Juliopolis* to have been merely that suburb of *Alexandria* which Strabo (xvii. p. 795) calls *Eleusis*. At this place the Nile-boats, proceeding up the river, took in cargoes and passengers. [W. B. D.]

IULIS. [CROA.]

JULIUM CARNICUM (Ἰούλιον Κάρνικον, Ptol.: *Zuglio*), a town of the Carni, situated at the foot of the Julian Alps, which, from its name, would seem to have been a Roman colony founded either by Julius Caesar, or in his honour by Augustus. If Paulus Diaconus is correct in ascribing the foundation of Forum Julii to the dictator himself (P. Diac. *Hist. Long.* ii. 14), there is little doubt that *Julium Carnicum* dates from the same period; but we have no account of its foundation. Ptolemy in one place distinctly describes it as in *Noricum* (viii. 7. § 4), in another more correctly as situated on the frontiers of *Noricum* and *Italy* (μερᾶς τῆς Ἰταλίας καὶ Νορικοῦ, ii. 13. § 4). But Pliny expressly includes it in the territory of the Carni and the tenth region of Italy ("Julenses Carnorum," iii. 19. s. 23), and its position on the S. side of the Alps clearly entitles it to be considered in Italy. Its position is correctly indicated by the Itinerary of Antoninus (p. 219), which places it 60 M. P., from *Aquileia*, on the road leading nearly due N. from that city over the Julian Alps. The first stage on this road, "Ad Tricesimum," still retains the name of *Trigesimo*, and the site of *Julium Carnicum* is marked by the village of *Zuglio* (where some Roman remains have been discovered), in a side valley opening into that of the *Tagliamento*, about 4 miles above *Toimezzo*. The pass from thence over the *Monte di Sta. Croce* into the valley of the *Gail*, now practicable only for mules, follows the line of the ancient Roman road, given in the Itinerary, and therefore probably a frequented pass under the Romans [ALPES, p. 110, No. 7]: but the inscription on the faith of which the construction of this road has been ascribed to Julius Caesar is a palpable forgery. (*Cluver. Ital.* p. 200.) [E. H. B.]

JUNCARIA, JUNCARIUS CAMPUS. [INDIGETES.]

JUNONIA INSULA. [FORTUNATAE INS.]

JURA. [HELVETII; GALLIA, p. 951.]

JURCAE (Ἰურκαί), mentioned by Herodotus (iv. 22) as lying contiguous to the *Thyssagetæ*, who lay beyond the *Budin*, who lay beyond the *Sauromatae* of the *Palus Maotis* and *Lower Tanais*. Their country was well-wooded. They were hunters, and had horses. This points to some portion of the lower *Uralian* range. They were probably tribes of the Ugrian stock, akin to the present *Mordvins*, *Tsherimiss*, *Tshuvashes*, of which they were the most southern portion. The reason for this lies in the probability of the name being a derivative from the root *-kr-* (as in *Ukraine* and *Carinthia*) = border, or boundary, some form of which gave the Slavonic population their equivalent to the Germanic name *Marcomanni* = *March-men*. [E. G. L.]

JUSTINIANA. [CARTHAGO: HADRUMETUM.]
JUSTINIANA PRIMA. [SCUPL.]
JUSTINIANOPOLIS. 1. A city in Epeirus,
formerly called Hadrianopolis. [HADRIANOPOLIS.]
2. The later name of Hadrumetum in Africa.
[HADRUMETUM.]

JUTHUNGI (*Γούθουγγοι*), a German tribe
dwelling on the banks of the Danube. They are
described by some ancient writers as a part of the
Alemanni (Amm. Marc. xvii. 6); but they belonged
more probably to the Gothic race: even their name
seems to be only another form for Gothli or Gothones.
(Ambros. *Epist.* 20.) Dexippus, from whom we
learn most about their history, calls them a Scythian
tribe, which, however, clearly means that they were
Goths.

In the reign of the emperor Aurelian the Juthungi
invaded Italy, and, being defeated, they sued for
peace, but were obliged to return without having
effected their purpose: afterwards they made prepara-
tions for another invasion. (Dexip. pp. 11, 12, 18,
19, 21, ed. Niebuhr and Bekker.) In these wars,
however, they never appeared alone, but always in
conjunction with others, either Alemannians, Suevi,
or Goths. (See Eisenschmidt, *de Origine Ostro-
gothorum et Visigothorum*, p. 26; Latham, *Tacit.
Germ.* Epilog. p. cxliii.) [L. S.]

JUTTAH (*Ἰττά*, LXX.), a town of Judah (*Josh.*
xv. 55), appropriated to the priests; according to
Eusebius (*Onomast. s. v. Ἰερά*) it was 18 M. P.
from Eleutheropolis. Beland (*Palaest.* p. 870)
supposes this to have been the residence of Zacharias
and Elizabeth, and the birthplace of John the
Baptist,—the *πάλαις Ἰούδα* of Luke, i. 39, being so
written, by a corruption or from a softer pronun-
ciation, instead of *πάλαις Ἰούδα*. The modern *Yutta*,
on the site of the old town, in which there are said
to be indications of old remains, preserves the ancient
name. (Robinson. *Bib. Res.* vol. ii. pp. 190, 195,
628; Ritter, *Erdkunde*, vol. xv. pt. i. pp. 638, 641;
Winer, *s. v.*) [E. B. J.]

JUVAVUM, JUVA'VIA, a town in the interior
of Noricum, on the left bank of the river Ivarus.
It is the modern city of *Salzburg*, situated in
an extensive and fertile valley, on the slope of a range
of a high mountain. It is chiefly known from inscrip-
tions: one of which (Orelli, no. 496) describes
the place as a colony planted by the emperor Hadrian;
but its genuineness is disputed. (Orelli, *Inscript.*
vol. i. p. 138.) Juvavum was the head-quarters of
the fifth cohort of the first legion (*Notit. Imper.*)
and the residence of the governor of the province.
At an earlier period it seems to have been the resi-
dence of the native kings of Noricum. In the second
half of the fifth century it was destroyed by the
Heruli; but was restored as early as the seventh
century, and still contains many beautiful remains
of antiquity, especially mosaics. (Comp. Orelli, *In-
script.* nos. 496, 497; *Itin. Ant.* p. 235, where it
bears the erroneous name of Jovavis; Eugipp. *Vit.
& Secr.* 13, 24, where it is called Iopia; *Vit. S.
Raperti*, ap. Basnage, tom. iii. pt. 2. p. 273; Egin-
hard, *Vit. Caroli M.* 33; *Juavia, oder Nachrichten
von Zustände der Gegenden und Stadt Juvavia*,
Salzburg, 1784, fol.) [L. S.]

K.

KADESH (*Καδής*, LXX.), or KADESH-BARNEA,
site on the SE. of Palestine, with a fountain, En-

MISHPAT (*Gen.* xiv. 7, xvi. 14), where the Israelites
encamped with the intention of entering the Prom-
ised Land (*Num.* xxxii. 8), and the point from
which the spies were sent. (*Num.* xiii. xiv. 40—45,
xxi. 1—3; *Deut.* i. 41—44; comp. *Judg.* i. 17.)
The supposition that the Kadesh-Barnea, to which
the Israelites first came, is different from the
Kadesh-Meribah, which formed their later encamp-
ment, where the wants of the people were mira-
culously supplied from the smitten rock (*Num.* xx.
14), reconciles some difficulties. On the hypothesis
that there were two places of this name, the first
Kadesh and its localities agrees very well with the
spring of *'Ain Kādēs* or *Kādēs*, lying to the E. of
the highest part of *Djebel Halal*, towards its N.
extremity, about 12 miles from *Moillāhī Hadjar*.
(Beer-Ishai-roi, *Gen.* xvi. 14), and something like due
S. from *Khalasi* (Chezil, *Josh.* xv. 30), which has
been identified by Mr. Rowlands (Williams, *Holy
City*, vol. i. App. pp. 466—468) with the rock
struck by Moses.

The second Kadesh, to which the Israelites came
with a view of passing through the land of Edom,
coincides better with the more easterly position of
'Ain-el-Weibeh which Dr. Robinson (*Bib. Res.*
vol. ii. pp. 582, 610, 622) has assigned to it
(comp. Kitto, *Scripture Lands*, p. 82). Ritter
(*Erdkunde*, vol. xiv. pp. 1077—1089), who refers
to the latest discoveries in this district, does not
determine whether one Kadesh would sufficiently
answer all the conditions required. [E. B. J.]

KADMONITES (*Καδμωνῖται*, LXX.), a nation of
Canaan at the time that Abraham sojourned in the
land (*Gen.* xv. 19). The name *Beni-Kedem*, "child-
ren of the East" (*Judg.* vi. 3; comp. *Isa.* xi. 14),
was probably not distinctive of, but collectively ap-
plied to various peoples, like the Saracens in the
middle ages, and the Beduins in later times. (Ritter,
Erdkunde, vol. xv. pt. i. p. 138.) [E. B. J.]

KAMON (*Καμών*, LXX.), a town in Gilead, be-
longing to the tribe of Manasseh, where Jair died.
(*Judges*, x. 5; comp. *Joseph. Antiq.* v. 7. § 6.) The
Kamona (*Καμωνά*) of Eusebius, which lay 6 M. P.
to the N. of Legio (*Onomast. s. v.*), must have been
another place of the same name; but the city which
Polybius (v. 70) calls Camus (*Καμῶς*), and which
was taken, with other places in Peraea, by Antio-
chus, is identical with the town in Gilead. (Reland,
Palaest. 649; Winer, *s. v.*; Von Raumer, *Palaest.*
p. 242; Ritter, *Erdkunde*, vol. xv. p. 1026.) [E. B. J.]

KANAH (*Κανά*, LXX.). 1. A town in the N.
district of Asher. (*Josh.* xix. 28.) Dr. Robinson
recognises it in the large village of *Kāna*, on the
brow of the *Wady-Ashūr*, near Tyre.

2. A river which divided the district of Manasseh
from that of Ephraim (*Josh.* xvi. 8, xvii. 9, 10) prob-
ably the river which discharges itself into the sea
between Caesarea and Apollonia (Arundinetis; comp.
Schultens, *Vita Salad.* pp. 191, 193), now the *Nahr
Abu-Zubāra*. [E. B. J.]

KAPHARABIS (*Καφαραβίς*), a fortified place, in
Idumaea, taken, with Kaphethra, by Cerealis, A. D.
69. (*Joseph. B. J.* iv. 9. § 9.) [E. B. J.]

KEDEMOTH (*Καδεμόθ*, LXX.), a city in the
tribe of Reuben (*Josh.* xiii. 18), which gave its
name to the wilderness of Kedemoth, on the borders
of the river Arnon, from whence Moses sent mes-
sengers of peace to Sihon king of Heshbon (*Deut.*
ii. 26.) Its site has not been made out. (Ritter,
Erdkunde, vol. xv. pt. i. pp. 574, 1208; Winer,
s. v.) [E. B. J.]

KEDESH (Καδής, LXX.). 1. A town of Naphtali, 20 M. P. from Tyre. (Euseb. *Onomast. s. v. Cedes*.) Its Canaanitish chieftain was slain at the conquest of the land (*Josh. xii. 22*); afterwards it belonged to the Levites, and was one of the cities of refuge. (*Josh. xx. 7, xxi. 32; 1 Chron. vi. 76*.) Barak was born here (*Judges, iv. 6*); and Tiglath-Pileser made the conquest of it (*2 Kings, xv. 29*). It was the scene of the victory of Jonathan Maccabæus over the princes of Demetrius (*1 Macc. xi. 63—73*), and was the birthplace of Tobias (Κίδις τῆς Νεφθαλείμ, *Tobit, i. 2*). In Josephus, Κόδισα (*Antiq. ix. 11. § 1*) or Κέδασα (*Antiq. xiii. 5. § 1*) is spoken of as the boundary between Tyre and Galilee: during the war it appears to have been hostile to Galilee (*B. J. ii. 18. § 1*). The strongly fortified place in this district, called Κυδοισσόλ by the same writer (*B. J. iv. 2. § 3*), is probably the same as Kedes. A village on the hills opposite the marshes of *Hulet-Bânâs*, still called *Kedes*, is identified by Dr. Robinson with the ancient city. (*Bibl. Res. vol. iii. p. 355*.) *Kedes* was visited in 1844 by the Rev. Eli Smith, who has a full account of it in *MS. (Biblioth. Sacra, vol. iii. p. 203)*.

2. A town in the S. district of the tribe of Judah. (*Josh. xv. 23*.)

3. A town of Issachar, belonging to the Levites. (*1 Chron. vi. 72; Reland, Palaest. p. 668; Winer, Biblisch. Realwört. s. v.; Von Raumer, Palest. p. 129; Ritter, Erdkunde, vol. xv. pp. 246—252*.) [E. B. J.]

KEDRON, KIDRON. [JERUSALEM.]

KEILAH (Κεῖλά, LXX.; Κίλλα, Joseph. *Antiq. vi. 13. § 1; Κηλά, Euseb.*), a city in the tribe of Judah (*Josh. xv. 44*), 8 M. P. from Eleutheropolis. (Euseb. *Onomast. s. v.*) When the city was besieged by the Philistines, David relieved it, but the thankless inhabitants would have delivered him into the hands of Saul. (*1 Sam. xxiii. 1—13*.) It assisted in the building of the walls of Jerusalem (*Neh. iii. 17, 18*); and, according to tradition, the prophet Habakkuk was buried here. (Sozomen, *H. E. vii. 29; Niceph. H. E. xii. 48; Reland, Palaest. p. 698; Winer, Biblisch. Realwört. s. v.; Von Raumer, Palest. p. 207*.) [E. B. J.]

KENITES (Κεναῖοι, LXX.), a semi-nomad tribe of Midianites, dwelling among the Amalekites. (*Gen. xv. 19; Num. xxiv. 21; 1 Sam. xv. 6*.) Hobab (Jethro), the father-in-law of Moses, and Heber, the husband of Jael, who slew Sisera (*Judg. i. 16, iv. 11*), belonged to this race. The Rechabites are mentioned, with other families, as belonging to the Kenites. (*1 Chron. ii. 55; Jer. xxxv. 2; Winer, s. v.; Ritter, Erdkunde, vol. xv. pp. 135—138; Ewald, Gesch. des Volkes Israel. vol. i. p. 337, vol. ii. p. 31*.) [E. B. J.]

KENIZZITES (Κεναζῖται, LXX.), a Canaanitish tribe. (*Gen. xv. 19*.) Caleb, the son of Jephunneh, is called a Kenizzite (*Num. xxxii. 12; Josh. xiv. 6*), and Othniel, his younger brother, is also called a son of Kenaz. (*Judg. i. 13, iii. 9; comp. Josh. xv. 17; 1 Chron. iv. 13*.) Another branch of this race are referred to the Edomites. (*Gen. xxxvi. 11; Winer, s. v.; Ritter, Erdkunde, vol. xv. p. 138; Ewald, Gesch. des Volkes Israel. vol. i. p. 338*.) [E. B. J.]

KERIOTH (Καριόθ, LXX.). 1. A town of the tribe of Judah. (*Josh. xv. 25*.) It was probably the birthplace of the traitor Judas, who owed his surname (Ἰσκαριώτης) to this place. (Comp. Winer, *s. v. Judas*.) Dr. Robinson (*Bibl. Res. vol. ii. p. 472*) has suggested that it may be represented by *El-Küryetein*, situated at the foot of the mountain

ridge S. of Hebron, where there are sites of ruins visible.

2. A town of Moab. (*Jer. xlviii. 24, 41; Amos, ii. 2*.) [E. B. J.]

KIRJATH, a word signifying in Hebrew "town," or "city;" the following are the principal places to which this term is attached.

1. **KIRJATHAIM** (Κιριαθαίμ, LXX.), or the "double city," one of the most ancient towns in the country E. of the Jordan, as it was in the hands of the Emims (*Gen. xiv. 5; comp. Ewald, Gesch. des Volkes Israel. vol. i. p. 308*), who were expelled from it by the Moabites. (*Deut. ii. 9, 11*.) Kirjathaim was afterwards assigned to the children of Reuben (*Num. xxxii. 37; Josh. xiii. 19*); but during the exile the Moabites recovered this and other towns. (*Jer. xlviii. 1, 23; Ezek. xxv. 9*.) Eusebius and Jerome (*Onomast. s. v. Κιριαθαίμ*) describe it as being full of Christians, and lying 10 M. P. W. of Medeba. Burckhardt (*Trav. p. 367*) heard of ruins called *El-Teim*, half an hour W. of the site of Medeba, which he conjectures to have been this place, the last syllable of the name being retained. This does not agree with the distance in the Onomasticon, but Jerome is probably wrong in identifying the Christian town with the ancient Kirjathaim, as the former is no doubt, from the data assigned by him, the modern *Kureyât*, S. of the *Wady Zúrka Main*, and the latter the *El-Teim* of Burckhardt, to the N. of the *Wady*. (Comp. Ritter, *Erdkunde*, vol. xv. pp. 1185, 1186.) There was another place of this name in the tribe of Naphtali. (*1 Chron. vi. 76*.)

2. **KIRJATH-ARBA**, the ancient name of Hebron, but still in use in the time of Nehemiah (*xi. 25*). [HEBRON.]

3. **KIRJATH-BAAL** [KIRJATH-JEARIM.]

4. **KIRJATH-HUZOTH**, or "city of streets," a town of Moab. (*Num. xxii. 39*.)

5. **KIRJATH-JEARIM**, or "city of forests," one of the four towns of the Gibeonites (*Josh. ix. 17*), and not far distant from Boeroth (*El-Bíreh*). (*Ezra, ii. 25*.) At a later period the ark was brought here from Beth-Shemesh (*1 Sam. vii. 1, 2*), and remained there till it was removed to Jerusalem (*1 Chron. xiii. 6*). The place was rebuilt and inhabited after the exile (*Ezra, l. c.; Neh. vii. 29*). Josephus (*Ant. vi. 1. § 4*) says that it was near to Beth-Shemesh, and Eusebius and Jerome (*Onomast. s. v. Baal-Carathiarim*) speak of it, in their day, as a village 9 or 10 M. P. from Jerusalem, on the way to Diospolis (*Jydda*). Dr. Robinson (*Bibl. Res. vol. ii. pp. 334—337*) has identified it with the present *Kuryet-el-Enáb*, on the road to *Ramleh*. The monks have found the ANATHOTH of Jeremiah (*i. 1; comp. Hieron. in loc.; Onomast. s. v.; Joseph. Ant. x. 7. § 3*), which is now represented by the modern *Anáta* at *Kuryet-el-Enáb*, but the ecclesiastical tradition is evidently incorrect. There was formerly here a convent of the Minorites, with a Latin church. The latter remains entirely deserted, but not in ruins; and is one of the largest and most solidly constructed churches in Palestine. (Ritter, *Erdkunde*, vol. xvi. pp. 108—110.)

6. **KIRJATH-SEPHER**, or "city of the book" (*Josh. xv. 15, 16; Judg. i. 11*), also called **KIRJATH-SANNAH**, "city of palms." (*Josh. xv. 49*.) Afterwards it took the name of **DEBIR** (Δαβίρ, LXX.), a "word" or "oracle." Debir was captured by Joshua (*x. 38*), but being afterwards retaken by the Canaanites, Caleb gave his daughter Achsa to Othniel, for his

bravery in carrying it by storm (*Josh. xv. 16—20*). It belonged afterwards to the priests. (*Josh. xxi. 15; 1 Chron. vi. 58*.) Debir is afterwards lost sight of; but from the indications already given, it appears to have been near Hebron,—but the site has not been made out. There was a second Debir in the tribe of Gad. (*Josh. xiii. 26*.) (Von Raumer, *Palest.* p. 182; Winer, *s. v.*) [E. B. J.]

KIR-MOAB (*τὸ τεῖχος τῆς Μωαβιτιδος*, LXX.), "the stronghold of Moab." (*Isa. xvi.*), called also KIR-HERESETH and KIR-HERES. (*Isa. xvi. 7, 11; Jer. xlviii. 31*.) In the Chaldee version and the Greek of the Apocrypha, it appears in the form of Kerakka-Moab, and Characa (*Χάρακα*, 2 *Macc. xii. 17*). Under this latter name, more or less corrupted, it is mentioned by Ptolemy (*Χαράκωμα*, v. 17. § 5; comp. *Χαράκωβθα*, Steph. B.) and other writers, both ecclesiastical and profane, down to the centuries before the Crusades. (Abû-l-féda, *Tab. Syr.* p. 89; Schultens, *Index ad Vit. Salad. s. v.*) The Crusaders found the name extant, and erected the fortress still known as *Kerak*, which, with that of *Shôbek*, formed the centre of operations for the Latins E. of the Jordan. With the capture of these, after a long siege by Saladin, A. D. 1188, the dominion of the Franks over this territory terminated. (Wilken, *die Kreuzz.* vol. iv. pp. 244—247.) The whole of this district was unknown till A. D. 1806, when Seetzen (*Zachs, Monatl. Corr.* xviii. pp. 433, foll.) penetrated as far as *Kerak*. A fuller account of the place is given by Burckhardt (*Trav.* pp. 379—387), by whom it was next visited in 1812; and another description is furnished by Irby and Mungles (*Trav.* pp. 361—370), who followed in the same direction in 1818. (Robinson, *Bibl. Res.* vol. ii. pp. 566—571; Ritter, *Erdkunde*, vol. xv. pp. 916, 1215.) [E. B. J.]

KISHON. [CISON.]

L.

LABANAE AQUAE. [AQUAE LABANAE.]

LABEATES. [LABEATIS LACUS.]

LABEATIS LACUS, a large lake of Roman Illyricum, situated to the N. of Scodra, the chief city of the LABEATES (*Liv. xliii. 21, xlv. 31, xlv. 26*) or LABEATAE (*Plin. iii. 26*.) It is now called the lake of *Scutari*, famous for the quantity of fish, especially of the "Cyprinus" family. The rivers, which drain the rocky district of *Monte-Negro*, discharge themselves into this lake, which communicates with the sea by the river BARBANA. (Wilkinson, *Dalmatia*, vol. i. pp. 411, 415, 476.) [E. B. J.]

LABICUM or LAVICUM, sometimes also (*Liv. ii. 33, iv. 45*) LAVICI, (*τὸ Λαβικόν*; *Eth. Λαβικανός*, Labicanus and Lavicanus: *La Colonna*), an ancient city of Latium, situated at the foot of the north-eastern slope of the Alban hills, and distant about 15 miles from Rome. Its foundation was ascribed, according to a tradition reported by Servius (*ad Aen. vii. 796*), to Glaucus, a son of Minos: and Virgil (*L. c.*) mentions it among the cities which sent assistance to king Latinus against Aeneas, so that he must have regarded it as more ancient than the Trojan settlement in Latium. But the current tradition, adopted by Dionysius, represented Labicum, in common with so many other Latin cities, as a colony of Alba. (*Dionys. viii. 19; Diodor. ap. Euseb. Arm.* p. 185.) Whatever was its origin, we know with certainty that it was one

of the cities of the Latin League, and as such retained, down to a late period, the right of participating in the sacrifices on the Alban Mount. (*Dionys. v. 61; Cic. pro Planc. 9*.) It first appears in history as taking part in the league of the Latins against Rome previous to the battle of Regillus (*Dionys. l. c.*), and is afterwards mentioned among the cities which are represented as taken in succession by Coriolanus, during his campaign against the Romans. (*Liv. ii. 39; Dionys. viii. 19*.) It is not improbable that this legend represents the historical fact that Labicum, together with Bola, Pedum, and other places which figure in the same narrative, actually fell about that time into the hands of the Aequians, as Satricum, Corioli, and other towns further to the S., did into those of the Volscians. (Niebuhr, vol. ii. p. 259.) But during the subsequent wars of the Romans with the Aequians, Labicum always appears as a Latin city: and from its position on the frontier of Latium adjoining the Aequians, its name repeatedly occurs in the history of those contests. Thus, in B. C. 458, its territory was ravaged by the Aequian general Gracchus: and in 418 we find the Labicans themselves abandoning the Roman alliance, and joining the Aequians, together with whom they established a camp on Mount Algidus. Their combined forces were, however, defeated by the Roman dictator Q. Servilius Priscus, and Labicum itself was taken by storm. In order to secure their new conquest against the Aequians the Roman senate sent thither a colony of 1500 Roman citizens, which appears to have maintained itself there, though attacked the very next year by the Aequians. (*Liv. iii. 25, iv. 45—47, 49*.) In B. C. 383, its territory was again ravaged by the Praenestines, at that time on hostile terms with Rome (*Liv. vi. 21*); and after a long interval, in B. C. 211, it once more sustained the same fate from the army of Hannibal. (*Liv. xxvi. 9*.)

From this time the name of Labicum disappears from history, but we learn that it still existed as a municipium, though in a very poor and decayed condition, in the days of Cicero. (*Cic. pro Planc. 9, de Leg. Agr. ii. 35*.) Strabo, however, speaks of the town as in ruins, and Pliny mentions the population "ex agro Labicano" in a manner that seems to imply that, though they still formed a "populus" or community, the city no longer existed. (*Strab. v. pp. 230, 237; Plin. iii. 5. s. 9*.) In like manner we find the "ager Labicanus" elsewhere mentioned, but no further notice of the town. (*Suet. Caes. 83*.) The inhabitants seem to have, under the Roman empire, congregated together afresh in the neighbourhood of the station on the Via Labicana, called Ad Quintanas, and hence assumed the name of Lavicanus Quintanenses, which we meet with in inscriptions. (*Orell. Inscr. 118, 3997*.) The territory appears to have been one of great fertility, and was noted for the excellence of its grapes. (*Sil. Ital. viii. 366; Jul. Capit. Clod. Albin. 11*.)

The position of Labicum has been a subject of much dispute, having been placed by different writers at *Falmontone*, *Zagarolo*, and *Lugnano*. But the precise statement of Strabo (*v. p. 237*) as to the course of the Via Labicana, together with the fact that he describes the ancient city as situated on a hill to the right of that road, about 120 stadia (15 Roman miles) from Rome, ought to have left no difficulty on the subject: and Holstenius long ago correctly placed the ancient city on the hill now

occupied by the village of *La Colonna*; a height a little in advance of the Tusculan hills, and commanding the adjoining portion of the plain. It is about a mile from the 15th milestone on the Roman road, where, as we have seen, the suburb Ad Quintanas afterwards grew up, and is certainly the only position that accords with Strabo's description. No ruins are visible; but the site is one well calculated for an ancient city, of small magnitude, and the discovery of the inscriptions already noticed in its immediate neighbourhood may be considered conclusive of the point. The modern village of *La Colonna* dates only from the 11th century. (Holsten. *Not. ad Cluv.* p. 194; Fabrett. *de Aquaeduct.* p. 182; Nibby, *Dintorni di Roma*, vol. ii. pp. 157—164.) Ficoroni, in his elaborate work (*Memorie della Prima e Seconda Città di Labico*, 4to. Roma, 1745), has laboured to prove, but certainly without success, that Labicum was situated on the *Colle dei Quadri*, near *Lugnano*, about 5 miles beyond *La Colonna*. The remains there discovered and described by him render it probable that *Lugnano* was an ancient site, probably that of Bola [BOLA]; but the distance from Rome excludes the supposition that it was that of Labicum.

The VIA LABICANA, which issued from the Porta Esquilina at Rome together with the Via Praenestina, but separated from the latter immediately afterwards, held a course nearly parallel with it as far as the station Ad Quintanas; from whence it turned round the foot of the Alban hills, and fell into the Via Latina at the station Ad Pictas, where the latter road had just descended from Mt. Algidus. (Strab. v. p. 237; *Itin. Ant.* pp. 304, 305.) It is strange that the Itinerary gives the name of Labicana to the continuation of the road after their junction, though the Via Latina was so much the more important of the two. The course of the ancient Via Labicana may be readily traced from the gates of Rome by the *Torre Pignatarà*, *Cento Celle*, *Torre Nuova*, and the *Osteria di Finocchio* to the *Osteria della Colonna*, at the foot of the hill of that name. This Osteria is 16 miles from Rome and a mile beyond the ancient station Ad Quintanas. From thence the road proceeded to *San Cesario*, and soon after, quitting the line of the modern road to *Valmontone*, struck off direct to join the Via Latina: but the exact site of the station Ad Pictas has not been determined. (Westphal, *Röm. Kampagne*, pp. 78—80; Gell's *Topogr. of Rome*, p. 279.)

On the left of the Via Labicana, about thirteen miles and a half from Rome, is a small crater-formed lake, which has often been considered as the ancient Lacus Regillus: but the similar basin of the *Lago di Cornufelle*, near Tusculum, appears to have a better claim to that celebrated name. [REGILLUS LACUS.]

The course of the Via Labicana in the immediate neighbourhood of Rome was bordered, like the other highways that issued from the city, with numerous sepulchres, many of them on a large scale, and of massive construction. Of these, the one now known as the *Torre Pignatarà*, about three miles from the *Porta Maggiore*, is represented by very ancient tradition, but with no other authority, as the mausoleum of Helena, the mother of Constantine the Great. (Nibby, vol. iii. p. 243.) We learn, also, that the family tomb of the emperor Didius Julianus was situated on the same road, at the distance of 5 miles from Rome. (Spartian. *Did. Jul.* 8.)

LABISCO. [LAVISCO.]

LABISCUM. [LAVISCO.]

LABOTAS (Λαβότας), a small river of the plain of Antioch. (Strab. xvi. p. 751.) It runs from the north, parallel to the ARCRUTHUS, and, mixing with its waters and those of the Oenoparas coming from the east, in a small lake, they flow off in one stream and join the Orontes a little above Antioch. It is the western of the two rivers shown in map, Vol. I. p. 115, and Pagrae (*Bagrae*) is situated on its western bank near its mouth. [G. W.]

LABRANDA (ῥὰ Ἀδέρπαιδα or Ἀδέρπαιδα), a village in the west of Caria, about 60 stadia from the town of Mylassa, to which the village belonged, and with which it was connected by a road called the sacred. Labranda was situated in the mountains, and was celebrated for its sanctuary of Zeus Stratios, to which processions went along the sacred road from Mylassa. Herodotus describes (v. 119) the sanctuary as an extensive grove of plane trees, within which a body of Carians, in their war against the Persians, retreated for safety. Strabo (xiv. p. 659) speaks of an ancient temple with a *ξίανον* of Zeus Stratios, who was also surnamed "Labrandenus" or "Labrandeus." Aelian (*H. A.* xii. 30), who states that the temple of Labranda was 70 stadia from Mylassa, relates that a spring of clear water, within the sanctuary, contained fishes, with golden necklaces and rings. Chandler (*Antiq. of Ionia*, pt. 1. c. 4, and *Asia Minor*, c. 58) was the first who stated his belief, that the ruins at *Iakti*, south of *Kieseljik*, consisting of a theatre and a ruined temple of the Ionian order, of which 16 columns, with the entablature, were then still standing, were those of ancient Labranda and of the temple of Zeus Stratios. But Choiseul Gouffier, Barbié du Bocage, and Leake (*Asia Minor*, p. 232), agree in thinking that these ruins belong to Euromus rather than Labranda. Their view is supported by the fact that the ruins of the temple have nothing very ancient about them, but rather show that they belong to a structure of the Roman period. The remains of Labranda must be looked for in the hills to the north-east of Mylassa. Sir C. Fellows (*Journal*, p. 261), apparently not knowing what had been done by his predecessors, unhesitatingly speaks of the ruins at *Iakti* as those of Labranda, and gives an engraving of the remains of the temple under the name of the "Temple at Labranda." [L. S.]

LABRONIS PORTUS. [LIBURNUM.]

LABUS or LABUTAS (Λάβος or Λαβούτας), a mountain range in the N. of Parthia, mentioned by Polybius (x. 29). It seems to have a part of the greater range of M. Coronus, and is probably represented now by the *Sobad-Koñ*, a part of the *Elburz* mountains. [V.]

LACANI'TIS (Λακανίτις), the name of a district in Cilicia Proper, above Tarsus, between the rivers Cydnus and Sarus, and containing the town of Irenopolis. (Ptol. v. 8. § 6.) [L. S.]

LACCURIS. [ORETANI.]

LACEA. [LUSITANIA.]

LACEDAEMON (Λακεδαίμων, Steph. B. s. v.; Eustath. *ad. Il.* ii. 582), a town in the interior of Cyprus. (Engel, *Kypros*, vol. i. p. 158.) [E. B. J.]

LACEDAEMON, LACEDAEMONII. [LACONIA.]

LACERIA. [DOTIUS CAMPUS.]

LACETA'NI (Λακετανοί), one of the small peoples of Hispania Tarraconensis, who occupied the valleys at the S. foot of the Pyrenees. (*Lace-*

traii quae subjecta Pyrenaris montibus est, Liv.) Their "pathless forests" (*devia et silvestris gens*, Liv.) lay S. of the CEBRETANI, W. of the INDIGETES, and N. of the LALETANI. (It is impossible to avoid the suspicion that these names are identical, especially as we have the intermediate form LAE-RETANI, and that Lacetania is only the N. part of Laetania. Moreover, the name is confounded with the JACETANI in the MSS. of Caes. B. C. i. 60.) Only one town is mentioned as belonging to them, and that without a name, but simply as having been taken by M. Cato. (Plut. *Cat. Maj.* 11; Liv. xxi. 23, 26, 60, et seq., xxviii. 24, 26, et seq., xxxiii. 34, xxxiv. 20; Dion Cass. xlv. 10; Martial, i. 49. 22.) [P. S.]

LACHISH (Λαχίς, LXX; Λάχεις, Λαχεῖσα, Joseph.), a city to the south of the tribe of Judah (*Josh.* xv. 39), the capital of one of the petty kings or sheikhs of the Canaanites (x. 3). It was taken and destroyed by Joshua (iv. 31—33), and is joined with Adoraim and Azekah (2 *Chron.* xi. 9) as one of the cities built, or rather fortified, by Rehoboam. It was besieged by Sennacherib on his invasion of Judaea, B. C. 713. (2 *Kings*, xviii. 14, 17, xix. 8.) It is placed by Eusebius and St. Jerome (*Onomast.* s. r.) seven miles south of Eleutheropolis, in Daroma or "the valley." (*Josh.* xv. 39.) But for this it might have been identified with *Um Lâkis*, on the left of the road between Gaza and Hebron, about five hours from the former, where is an ancient site "now covered confusedly with heaps of small round stones, among which are seen two or three fragments of marble columns." (Robinson, *Bibl. Res.* vol. ii. p. 388.) The objections to the identification are not, perhaps, so great as is represented: the title *Um*, equivalent to metropolis, would seem to mark it as a place of importance; and there is no other vestige of a town in those parts that can be referred to Lachish. It is considerably south of west from *Beit Jebrin* (Eleutheropolis), which is near enough to satisfy the description of Eusebius, who is not remarkable for precise accuracy in his bearings, nor, indeed, in his distances, except in the parts with which he was familiar, and on the more frequented thoroughfares. No argument can be drawn from its juxtaposition with Adoraim and Azekah, in 2 *Chron.* xi. 9, as it might be near enough to group with them in a list of names which, it is evident, does not pretend to geographical precision. [G. W.]

LACIACA or LACIACUM (in the *Peut.* Table it is called *Laciaci*), a town in the north-west of Noricum (*It. Ant.* pp. 235, 258). The name seems to be connected with "lacus," and thus to point to the lake district in upper Austria; hence some have identified the place with *Seeralchen*, or *St. Georgen* on the *Attersee*. But Muchar (*Noricum*, p. 267) is probably right in identifying it with *Frankenmarkt*. [L. S.]

LACIBI (Plin. iii. 1. s. 3; Λακίβις, Ptol. ii. 4. § 11), a tributary town of Hispania Baetica, which Pliny assigns to the conventus of Gades, while Ptolemy places it among the cities of the Turduli, in the neighbourhood of Hispalis. [P. S.]

LACIBURGIUM (Λακίβουργιον), a German town on the south coast of the Baltic, between the rivers Chalus, and Snevus or Suebus. It is mentioned only by Ptolemy (ii. 11. § 27), and it is certain that its site must be looked for to the west of *Warnemünde*, but the precise spot cannot be ascertained, whence some have identified it with *Wismar*, others with *Ratzeburg*, and others again with *Lauenburg*. [L. S.]

LACIDAE. [ATTICA, p. 326, a.]

LACINIA. [IAPYDIA.]

LACINIUM (τὸ Λακίνιον ἄκρον: *Capo delle Colonne*), a promontory on the E. coast of the Bruttian peninsula, about 6 miles S. of Crotona. It formed the southern limit of the gulf of Tarentum, as the Iapygian promontory did the northern one: the distance between the two is stated by Strabo, on the authority of Polybius, at 700 stadia, while Pliny apparently (for the passage in its present state is obviously corrupt) reckons it at 75 Roman miles, or 600 stadia; both of which estimates are a fair approximation to the truth, the real interval being 65 *geog.* miles, or 650 stadia. (Strab. vi. p. 261; Plin. iii. 11. s. 15; Mel. ii. 4. § 8.) The Lacinian promontory is a bold and rocky headland, forming the termination of one of the offshoots or branches of the great range of the Apennines (Lucan. ii. 434; Plin. iii. 5. s. 6): it was crowned in ancient times by the celebrated temple of the Lacinian Juno, the ruins of which, surviving through the middle ages, have given to the promontory its modern appellation of *Capo delle Colonne*. It is also known by that of *Capo Naus*, a name evidently derived from the Greek *Nads*, a temple; and which seems to date from an early period, as the promontory is already designated in the *Maritimus Itinerary* (p. 490) by the name of *Naus*. That *Itinerary* reckons it 100 stadia from thence to Crotona: Strabo gives the same distance as 150 stadia; but both are greatly overrated. Livy correctly says that the temple (which stood at the extreme point of the promontory) was only about 6 miles from the city. (Liv. xxiv. 3.) For the history and description of this famous temple, see CROTONA.

Pliny tells us (iii. 10. s. 15) that opposite to the Lacinian promontory, at a distance of 10 miles from the land, was an island called *Dioscoron* (the island of the *Dioscuri*), and another called the island of *Calypso*, supposed to be the *Ogygia* of Homer. Scylax also mentions the island of *Calypso* immediately after the Lacinian promontory (§ 13, p. 5). But there is at the present day no island at all that will answer to either of those mentioned by Pliny: there is, in fact, no islet, however small, off the Lacinian cape, and hence modern writers have been reduced to seek for the abode of *Calypso* in a small and barren rock, close to the shore, near *Capo Rizzuto*, about 12 miles S. of Lacinium. Swinburne, who visited it, remarks how little it corresponded with the idea of the Homeric *Ogygia*: but it is difficult to believe that so trifling a rock (which is not even marked on Zannoni's elaborate map) could have been that meant by Scylax and Pliny.* The statement of the latter concerning the island which he calls *Dioscoron* is still more precise, and still more difficult to account for. On the other hand, he adds the names of three others, *Tiris*, *Eranusa*, and *Meloessa*, which he introduces somewhat vaguely, as if he were himself not clear of their position. Their names were probably taken from some poet now lost to us. [E. H. B.]

LACIPEA. [LUSITANIA.]

LACIPPO (Λακίππος, Ptol. ii. 4. § 11; LACIPO, coin ap. Sestini, *Med. It.* p. 57; Mionnet, *Suppl.*

* The different positions that have been assigned to the island of *Calypso*, and the degree of probability of their claims, will be discussed under the article OGYGIA.

vol. i. p. 34), a tributary town of the Turduli in Hispania Baetica, near the shore of the Mediterranean, where its ruins are still seen at *Alecippe*, near *Casares*. Ptolemy places it too far inland. (Mela, ii. 6. § 7; Plin. iii. 1. s. 3; Carter, *Travels*, p. 128; Ukert, vol. ii. pt. 1. p. 348.) [P. S.]

LACMON (Λάκμων, Hecat. Fr. 70; Herod. ix. 92; Steph. B. s. v.) or LACMUS (Λάκμος, Strab. vi. p. 271, vii. p. 316), the highest summit of Mount Pindus, the *Zygós* or ridge of *Mítzovo*. This is geographically the most remarkable mountain in Greece; situated in the heart of Pindus as to its breadth, and centrally also in the longitudinal chain which pervades the continent from N. to S.: it gives rise to five principal rivers, in fact to all the great streams of Northern Greece except the Spercheus; north-eastward to the Hallacmon, south-eastward to the Peneius, southward to the Achelous, south-westward to the Arachthus, and north-westward to the Aous. (Leake, *Northern Greece*, vol. i. pp. 294, 411—415, vol. iv. pp. 240, 261, 276.) [E. B. J.]

LACOBRI'GA. [1. LUSITANIA; 2. VACCARÆ.]
LACO'NIA, LACO'NICA, or LACEDAEMON, the south-easterly district of Peloponnesus.

I. NAME.

Its most ancient name was *Lacedaemon* (Λακεδαίμων), which is the only form found in Homer, who applies this name as well to the country, as to its capital. (*Il.* ii. 581, iii. 239, 244, &c.) The usual name in the Greek writers was *Laconica* (ἡ Λακωνική, sc. γῆ), though the form *Lacedaemon* still continued to be used. (Herod. vi. 58.) The Romans called the country *LACONICA* (Plin. xv. 8. s. 53; Laconice, Mela, ii. 3) or *LACONIA* (Plin. vi. 34. s. 39, xvii. 18. s. 30), the latter of which is the form usually employed by modern writers. Mela (*l. c.*) also uses *LACONIS*, which is borrowed from the Greek (ἡ Λακωνίς γαῖα, Hom. *Hymn. in Apoll.* 410.) The ethnic names are *Λάκων*, -ωνος, *Λακεδαιμόνιος*, Lat. *Laco* or *Lacon*, -nis, *Lacedaemonius*; fem. *Λάκαινα*, *Λακωνίς*, *Laconis*. These names are applied to the whole free population of Laconia, both to the Spartan citizens and to the Perioeci, spoken of below (for authorities, see Clinton, *F. H.* vol. ii. pp. 405, 406). They are usually derived from a mythical hero, *Lacon* or *Lacedaemon*; but some modern writers think that the root *LAC* is connected with *λάκος*, *λάκκος*, *lacus*, *lacuna*, and was given originally to the central district from its being deeply sunk between mountains. (Curtius, *Peloponnesos*, vol. ii. p. 309.)

II. GENERAL DESCRIPTION OF THE COUNTRY.

The natural features of Laconia are strongly marked, and exercised a powerful influence upon the history of the people. It is a long valley, surrounded on three sides by mountains, and open only on the fourth to the sea. On the north it is bounded by the southern barrier of the Arcadian mountains, from which run in a parallel direction towards the south, the two lofty mountain ranges of *Taygetus* and *Parion*,—the former dividing Laconia and Messenia, and terminating in the promontory of *Taenarum*, now *C. Matapan*, the southernmost extremity of Greece and of Europe, the latter stretching along the eastern coast, and terminating in the promontory of *Malea*. The river *Eurotas* flows through the entire length of the valley lying between these mountain masses, and falls into the sea, which

was called the *Laconian gulf*. Laconia is well described by Euripides as a country "hollow, surrounded by mountains, rugged, and difficult of access to an enemy" (ap. Strab. viii. p. 366); and the difficulty of invading it made even *Epaminondas* hesitate to enter it with his army. (*Xen. Hell.* v. 5. § 10.) On the northern side there are only two natural passes by which the plain of Sparta can be invaded. (See below.) On the western side the lofty masses of *Taygetus* form an almost insurmountable barrier; and the pass across them, which leads into the plain of Sparta, is so difficult as scarcely to be practicable for an army. On the eastern side the rocky character of the coast protects it from invasion by sea.

III. MOUNTAINS, RIVERS, AND PLAINS.

MOUNT *TAYGETUS* (Ταΰγετος, τὸ Τηθύγετον ὄρος, the common forms; *Taθyeros*, Lucian, *Icarom.* 19; τὰ Ταθyερα, Polyæn. vii. 49; *Taygeta*, Virg. *Georg.* ii. 487: the first half of this word is said by Hesychius to signify great). This mountain is the loftiest in Peloponnesus, and extends in an almost unbroken line for the space of 70 miles from *Leondari* in Arcadia to *C. Matapan*. Its vast height, unbroken length, and majestic form, have been celebrated by both ancient and modern writers. Homer gives it the epithet of *περικύκτερον* (*Od.* vi. 103), and a modern traveller remarks that, "whether from its real height, from the grandeur of its outline, or the abruptness of its rise from the plain, it created in his mind a stronger impression of stupendous bulk and loftiness than any mountain he had seen in Greece, or perhaps in any other part of Europe." (Mure, *Tour in Greece*, vol. ii. p. 221.) *Taygetus* rises to its greatest height immediately above Sparta. Its principal summit was called *TALKTUM* (Ταλκτόν) in antiquity: it was sacred to the Sun, and horses and other victims were here sacrificed to this god. (Paus. iii. 20. § 4.) It is now called *S. Elias*, to whose chapel on the summit an annual pilgrimage is made in the middle of the summer. Its height has been ascertained by the French Commission to be 2409 metres, or 7902 English feet. Another summit near *Taletum* was called *EVORAS* (Ἐβόρας, *Belvedere*, Pans. *l. c.*), which Leake identifies with *Mt. Paximádhi*, the highest summit next to *St. Elias*, from which it is distant $5\frac{1}{2}$ geographical miles. The ancient names of none of the other heights are mentioned.

By the Byzantine writers *Taygetus* was called *PENTEDACTYLUM* (τὸ Πεντεδάκτυλον), or the "Five Fingers," on account of its various summits above the Spartan plain. (Constant. Porphyry. *de Adm. Imp.* c. 50.) In the 13th century it bore the name of *Melingus* (ὁ ὕψος τοῦ Μελιγγῶν, see Leake, *Peloponnesiaca*, p. 138). At the base of *Taygetus*, immediately above the Spartan plain, there is a lower ridge running parallel to the higher summits. This lower ridge consists of huge projecting masses of precipitous rocks, some of which are more than 2000 feet high, though they appear insignificant when compared with the lofty barrier of *Taygetus* behind them. After attaining its greatest elevation, *Mt. Taygetus* sinks gradually down towards the south, and sends forth a long and lofty counterfork towards the *Eurotas*, now called *Lykobúni* (Λυκοβούνι, *Wolfs-mountain*), which bounds the Spartan plain on the south. It there contracts again, and runs down, as the backbone of a small peninsula, to the southernmost ex-

trinity of Greece. This mountainous district between the Laconian and Messenian gulfs is now called *Mani*, and is inhabited by the Maniátes, who always maintained their independence, while the rest of Greece was subject to the Turks: the southern part of the peninsula, as well as the promontory, bore the name of Taenarum in antiquity. [TAENARUM.] Although there is no trace of any volcanic action in Mt. Taygetus, many of its chasms and the rent forms of its rocks have been produced by the numerous and violent earthquakes to which the district has been subjected. Hence Laconia is called by Homer "full of hollows" (*κητώεσσα*, *Il.* ii. 581, *Od.* iv. 1), and Strabo describes it as a country easily shaken by earthquakes (*Strab.* viii. p. 367). In the fearful earthquake, which laid Sparta in ruins in B. C. 464, and killed more than 20,000 Lacedaemonians, huge masses of rocks were rolled down from the highest peaks of Taygetus. (*Plut.* *Cim.* 16.)

On the sides of Mt. Taygetus are forests of deep green pine, which abounded in ancient times with game and wild animals, among which Pausanias mentions wild goats, wild boars, stags, and bears. The district between the summits of Taletum and Eurotas was called THELIAS (*Θήλιος*), or the hunting ground. (*Paus.* iii. 20. §§ 4, 5.) Hence Taygetus was one of the favourite haunts of the huntress Artemis (*Od.* vi. 103), and the excellence of the Laconian dogs was proverbial in antiquity. (*Aristot.* *Hist. An.* vi. 20; *Xen. de Ven.* 10. § 1; *Virg. Georg.* iii. 405; *Hor. Epod.* vi. 5.) Modern travellers tell us that the dogs of the country still support their ancient character for ferocity and courage. (*Mure*, vol. ii. p. 231.)

The southern part of Mount Taygetus is rich in marble and iron. Near Cruceae there were quarries of green porphyry, which was extensively employed by the Romans. [CROCÆÆ.] There was also another kind of marble obtained from quarries more to the south, called by the Romans Taenarian marble. The whetstones of Mount Taygetus were likewise in much request. (*Strab.* viii. p. 367; "Tuenarius lapis," *Plin.* xxxvi. 22. s. 43; "cotes Laconicae ex Taygeto nate," *Plin.* xxxvi. 22. s. 47.) The iron found in the mountain was considered very good, and was much used in the manufacture of warlike weapons and agricultural instruments. (*Steph. B.* s. r. *Λακεδαιμόνων*; *Xen. Hell.* iii. 3. § 7; *Plin.* vii. 57; *Eustath.* *ad Il.* p. 298, ed. Rom.)

ΜΟΝΗΤ ΠΑΡΜΟΝ (*δ Πάρμων*, *Paus.* ii. 38. § 7) is of an entirely different character from the opposite range of Taygetus. It does not form one uninterrupted line of mountains, but is broken up into various detached masses of less elevation, which form a striking contrast to the unbroken and majestic barrier of Taygetus. The mass to which the name of Parnon was more especially applied was the range of mountains, now called *Μαλέβο*, forming the natural boundary between Arcadia, Laconia, and Argolis. It is 6355 feet high, and its summit is nearly equidistant from the Eurotas and the eastern coast. This mountain is continued in a general south-easterly direction, but how far southwards it continued to bear the name of Parnon is unknown. Its eastern declivities, which extend as far as the coast at a considerable elevation, contain the district now called *Tzakonia*, a corruption of the word Laconia, the inhabitants of which speak a dialect closely resembling the ancient Greek: of this an account has been given elsewhere. [Vol. I.

p. 728.] On its western side Mt. Parnon sinks down more rapidly, and divides itself into separate hills, which bear the names of BARBOSTHENES OLYMPUS, OSSA, THORNAX, and MENELAÏUM; the two last are opposite Sparta, and a modern observer describes Menelaïum as not remarkable either for height or variety of outline, but rising gradually in a succession of gentle ridges. (*Mure*, vol. ii. p. 223.) In its southern continuation, Mt. Parnon still continues of moderate height till near the commencement of the peninsula between the Myrtoan and Laconian gulfs, where it rises under the name of Mount ZARAX (*Ζάραξ*) to a height of 3500 feet, and runs along the eastern coast at a considerable elevation, till it reaches the promontory of Malea.

The EUROTAS (*Ευρώτας*) flows, as already observed, throughout the entire length of the valley between the ranges of Taygetus and Parnon. Its more ancient names were BOMYCAS (*Βομύκας*, *Etyim. M. s. v.*) and HIMERUS (*Ἥμερος*, *Plut. de Fluv.* 17): it is now called *Iris* and *Niris* in its upper and middle course, and *Basili-potani* from the time it leaves the Spartan plain till it reaches the sea. In its course three districts may be distinguished;—the vale of the upper Eurotas; the vale of the middle Eurotas, or the plain of Sparta; and the vale of the lower Eurotas, or the maritime plain. 1. *The Vale of the Upper Eurotas.* The river Eurotas rises in the mountains which form the southern boundary of the Arcadian plains of Asea and Megalopolis. It was believed by both Pausanias and Strabo that the Alpheus and the Eurotas had a common origin, and that, after flowing together for a short distance, they sank under ground; the Alpheus reappearing at Pegae, in the territory of Megalopolis in Arcadia, and the Eurotas in the Bleminatis in Laconia; but for a fuller account of their statements upon this subject the reader is referred to the article ALPHEUS. All that we know for certain is that the Eurotas is formed by the union of several copious springs rising on the southern side of the mountain above mentioned, and that it flows from a narrow glen, which gradually opens towards the SSW. On the eastern side it keeps close to the mountains, while on the western side there is a little level ground and some mountain slopes between the river and the heights of Taygetus. At the distance of little more than a mile from Sparta, the Eurotas receives the OENUS (*Οἶνός*, *Polyb.* ii. 65, 66; *Athen.* i. p. 31; *Liv.* xxxiv. 28), now called *Kelafina*, which rises in the watershed of Mt. Parnon, and flows in a general south-westerly direction; the principal tributary of the Oenus was the GORGYLUS (*Γόργυλος*, *Polyb.* ii. 66), probably the river of *Vrestená*. (*Leake, Peloponnesiaca*, p. 347.) Nearly opposite the union of the Oenus and the Eurotas, the mountains of Taygetus press close upon the river, but again almost immediately withdraw to a greater distance than before, and the river emerges into the Spartan plain.

2. *The Vale of the Middle Eurotas.* Sparta is situated at the commencement of this vale on the right bank of the Eurotas. Between the river and Mt. Taygetus the plain is of considerable extent. Its soil is particularly adapted for the growth of olives, which are in the present day preferred to those of Athens; and the silk of the Spartan plain is superior to the silk of every other district of Greece. (*Mure*, vol. ii. p. 224.) The soil, however, cannot be compared with that of the rich Messenian

plain, and hence Euripides, in contrasting the two countries, describes Laconia as a poor land, in which there is a large tract of arable, but of laborious tillage (ap. Strab. viii. p. 366). This is in accordance with the account of Leake, who says that the soil of the plain is in general a poor mixture of white clay and stones, difficult to plough, and better suited to olives than corn. (*Morea*, vol. i. p. 148.) The vale, however, possesses a genial climate, being sheltered on every side by mountains, and the scenery is of the most beautiful description. Hence Lacedaemon has been aptly characterised by Homer as "a hollow pleasant valley" (*κοίλη ἑσπευρή*, *Il.* ii. 581, iii. 443, *Od.* iv. 1). The climate is favourable to beauty; and the women of the Spartan plain are at present taller and more robust than the other Greeks, have more colour in general, and look healthier; which agrees also with Homer's *Λακεδαιμόνα καλλυγύναϊκα* (Leake, *Morea*, vol. iii. p. 149). The security of the Spartan plain against hostile attacks has been briefly alluded to. There were only two roads practicable for an invading army; one by the upper Eurotas, leading from southern Arcadia and Stenyclarus; the other by the long and narrow valley of the Oenus, in which the roads from Tegea and Argos united near Sellasia.

3. *Vale of the Lower Eurotas.* At the southern extremity of the Spartan plain, the mountains again approach so close, as to leave scarcely space for the passage of the Eurotas. The mountains on the western side are the long and lofty counterfork of Mt. Taygetus, called *Lykobuni*, which has been already mentioned. This gorge, through which the Eurotas issues from the vale of Sparta into the maritime plain, is mentioned by Strabo (*ὁ Εὐρώτας — διεξίω ἀδῶνά τινα μακρὸν*, viii. p. 343). It is about 12 miles in length. The maritime plain, which is sometimes called the plain of Helos, from the town of this name upon the coast, is fertile and of some extent. In the lower part of it the Eurotas flows through marshes and sandbanks into the Laconian gulf.

The banks of the Eurotas and the dry parts of its bed are overgrown with a profusion of reeds. Hence the epithets of *δονακοτρόφος* and *δονακός* are frequently given to it by the poets. (*Theogn.* 785; Eurip. *Iphig. in Aul.* 179, *Helen.* 207.)

The only tributary of the Eurotas, which possesses an independent valley, is the Oenus already mentioned. The other tributaries are mere mountain torrents, of which the two following names have been preserved, both descending from Mt. Taygetus through the Spartan plain: *TIASA* (*Τίασα*, Paus. iii. 18. § 6; Athen. iv. p. 139), placed by Pausanias on the road from Amyclae to Sparta, and hence identified by Leake with the *Panikleimona*; *PHRELLIA* (*Φρέλλια*, iii. 20. § 3), the river between Amyclae and Pharis. The *ONACION* (*Ὀνακίων*), mentioned in one of the ordinances of Lycurgus, was identified by later writers with the Oenus. (*Plut. Lyc.* 6.)

The streams *SMENUS* and *SCYRAS*, flowing into the sea on the western side of the Laconian gulf, are spoken of below. [See p. 114, b.]

Before leaving the rivers of Laconia, a few words must be said respecting an ancient Laconian bridge still existing, which has been assigned to the remotest antiquity. This is the bridge of *Xerokampo*, built over a tributary of the Eurotas, about three hours' ride to the south of Sparta, just where the stream issues from one of the deepest and darkest

gorges of Taygetus. It was first discovered by Ross, and has been described by Mure, who supposes it to belong to the same period as the monuments of Mycenae. Even if it does not belong to so early a date, but is a genuine Hellenic work, it would establish the fact that the Greeks were acquainted with the use of the concentric arch at a very early period; whereas it has been usually supposed that it was not known to them till the time of Alexander the Great. The general appearance and character of this structure will be best seen from the annexed drawing taken from Mure. The masonry is of the polygonal species: the largest stones are those of the arch, some of which are from four to five feet long, from two to three in breadth, and between one and two in thickness. From the character of the structure, and from its remote situation, Mure concludes that it cannot be a Roman work; and there are strong reasons for believing that the Greeks were acquainted with the use of the arch at a much earlier period than has been usually supposed. (*Mure*, vol. ii. p. 247, seq.; comp. Leake, *Peloponnesiaca*, p. 116, seq.)



BRIDGE OF XEROKAMPO.

There are no other plains in Laconia except the three above mentioned in the valley of the Eurotas; but on the slopes of the mountains, especially on those of Parnon, there is a considerable quantity of arable as well as pasture ground. The whole area of Laconia is computed to contain 1896 English square miles.

IV. HISTORY.

The political history of the country forms a prominent part of Grecian history, and cannot be narrated in this place at sufficient length to be of value to the student. But as the boundaries of Laconia differed considerably at various periods, it is necessary to mention briefly those facts in the history of the country which produced those changes.

It will be seen from the preceding description of the physical features of Laconia, that the plain of Sparta forms the very kernel and heart of the country. Accordingly, it was at all times the seat of the ruling class; and from it the whole country received its appellation. This place is said to have been originally inhabited by the Leleges, the most ancient inhabitants of the country. According to tradition, Lelex, the first king, was succeeded by his son Myles, and the latter by his son Eurotas, who collected into a channel the waters which were spread over the plain, and gave his own name to the river which he had thus formed. He died without male offspring, and was succeeded by Lacedaemon, the son of Zeus and Taygeta, who married Sparta,

the daughter of his predecessor. Lacedaemon gave to the people and the country his own name, and to the city which he founded the name of his wife. Amyclae, the son of Lacedaemon, founded the city called after him Amyclae. (Paus. iii. 1.) Subsequently Lacedaemon was ruled by Achaean princes, and Sparta was the residence of Menelaus, the brother of Agamemnon. Menelaus was succeeded by Orestes, who married his daughter Hermione, and Orestes by his son Tisamenus, who was reigning when the Dorians invaded the country under the guidance of the Heracleidae. In the threefold division of Peloponnesus among the descendants of Hercules, Lacedaemon fell to the share of Eurysthenes and Procles, the twin sons of Aristodemus. According to the common legend, the Dorians conquered the Peloponnesus at once; but there is sufficient evidence that they only slowly became masters of the countries in which we afterwards find them settled; and in Laconia it was some time before they obtained possession even of all the places in the plain of Sparta. According to a statement in Ephorus, the Dorian conquerors divided Laconia into six districts; Sparta they kept for themselves; Amyclae was given to the Achaean Philononius, who betrayed the country to them; while Las, Pharis, Aegys, and a sixth town the name of which is lost, were governed by viceroys, and were allowed to receive new citizens. (Ephor. *ap. Strab.* viii. p. 364; on this corrupt passage, which has been happily restored, see Müller, *Dorians*, vol. i. p. 110, transl.; Niebuhr, *Ethnograph.* vol. i. p. 56, transl.; Kramer, *ad Strab.* l. c.) It is probable that this division of Laconia into six provinces was not actually made till a much later period; but we have sufficient evidence to show that, for a long time after the Dorian conquest, the Dorians possessed only a small portion of Laconia. Of this the most striking proof is that the Achaean city of Amyclae, distant only 2½ miles from Sparta, maintained its independence for nearly three centuries after the Dorian conquest, for it was only subdued shortly before the First Messenian War by the Spartan king Teleclus. The same king took Pharis and Geronthrae, both Achaean cities; and his son and successor, Alcanezes, conquered the town of Helos, upon the coast near the mouth of the Eurotas. (Paus. iii. 2. §§ 6, 7.) Of the subjugation of the other Achaean towns we have no accounts; but there can be little doubt that they were mainly owing to the military organization and martial spirit which the Spartans had acquired by the institutions of Lycurgus.

By the middle of the eighth century the Dorians of Sparta had become undisputed masters of the whole of Laconia. They now began to extend their dominions at the expense of their neighbours. Originally Argos was the chief Dorian power in the Peloponnesus, and Sparta only the second. In ancient times the Argives possessed the whole eastern coast of Laconia down to Cape Malea, and also the island of Cythera (Herod. i. 82); and although we have no record of the time at which this part of Laconia was conquered by the Spartans, we may safely conclude that it was before the Messenian wars. The Dorians in Messenia possessed a much more fertile territory than the Spartans in Laconia, and the latter now began to cast longing eyes upon the richer fields of their neighbours. A pretext for war soon arose; and, by two long protracted and desperate contests, usually called the First and Second Messenian wars (the first from B. C. 743 to

724, and the second from B. C. 685 to 668), the Spartans conquered the whole of Messenia, expelled or reduced to the condition of Helots the inhabitants, and annexed their country to Laconia. The name of Messenia now disappears from history; and, for a period of three centuries, from the close of the Second Messenian War to the restoration of the independence of Messenia by Epaminondas, the whole of the southern part of Peloponnesus, from the western to the eastern sea, bore the appellation of Laconia.

The upper parts of the valleys of the Eurotas and the Oenus, the districts of Sciritis, Beleminitis, Maleatis, and Caryatis, originally belonged to the Arcadians, but they were all conquered by the Spartans and annexed to their territory before B. C. 600. (Grote, *Hist. of Greece*, vol. ii. p. 588.) They thus extended their territories on the north to what may be regarded as the natural boundaries of Laconia, the mountains forming the watershed between the Eurotas and the Alpheius; but when they crossed these limits, and attempted to obtain possession of the plain of Tegea, they met with the most determined opposition, and were at last obliged to be content with the recognition of their supremacy by the Tegeatans, and to leave the latter in the independent enjoyment of their territory.

The history of the early struggles between the Spartans and Argives is unknown. The district on the coast between the territories of the two states, and of which the plain of Thyreatis was the most important part, inhabited by the Cynurians, a Pelasgic people, was a frequent object of contention between them, and was in possession, sometimes of the one, and sometimes of the other power. At length, in B. C. 547, the Spartans obtained permanent possession of it by the celebrated battle fought by the 300 champions from either nation. [CYNURIA.] The dominions of the Spartans now extended on the other side of Mount Iarnon, as far as the pass of Anigraea.

The population of Sparta was divided into the three classes of Spartans, Perioeci, and Helots. Of the condition of these classes a more particular account is given in the *Dictionary of Antiquities*; and it is only necessary to remark here that the Spartans lived in Sparta itself, and were the ruling Dorian class; that the Perioeci lived in the different townships in Laconia, and, though freemen, had no share in the government, but received all their orders from the ruling class at Sparta; and that the Helots were serfs bound to the soil, who cultivated it for the benefit of the Spartan proprietors, and perhaps of the Perioeci also. After the extension of the Spartan dominions by the conquest of Messenia and Cynuria, Laconia was said to possess 100 townships (Strab. viii. p. 362), among which we find mentioned Anthana in the Cynurian Thyreatis, and Aulon in Messenia, near the frontiers of Elis. (Steph. B. s. v. Ἀνθάνα, Ἀβλών.)

According to the common story, Lycurgus divided the territory of Laconia into a number of equal lots, of which 9000 were assigned to the Spartans, and 30,000 to the Perioeci. (Plut. *Lyc.* 8.) Some ancient critics, however, while believing that Lycurgus made an equal division of the Laconian lands, supposed that the above numbers referred to the distribution of the Lacedaemonian territory after the incorporation of Messenia. And even with respect to the latter opinion, there were two different statements; some maintained that 6000 lots had been

given by Lycurgus, and that 3000 were added by king Polydorus at the end of the First Messenian War; others supposed that the original number of 4500 was doubled by Polydorus. (Plut. *l. c.*) From these statements attempts have been made by modern writers to calculate the population of Laconia, and the relative numbers of the Spartans and the Perioeci; but Mr. Grote has brought forward strong reasons for believing that no such division of the landed property of Laconia was ever made by Lycurgus, and that the belief of his having done so arose in the third century before the Christian era, when Agis attempted to make a fresh division of the land of Laconia. (Grote, *Hist. of Greece*, vol. ii. p. 521.) In any case, it is impossible to determine, as some writers have attempted, the lands which belonged respectively to the Spartans and the Perioeci. All that we know is, that, in the law proposed by Agis, the land bound by the four limits of Pellene, Sellasia, Malea, and Taygetus, was divided into 4500 lots, one for each Spartan; and that the remainder of Laconia was divided into 15,000 lots, one for each Perioecus (Plut. *Agis*, 8.)

With respect to the population of Laconia, we have a few isolated statements in the ancient writers. Of these the most important is that of Herodotus, who says that the citizens of Sparta at the time of the Persian wars was about 8000 (vii. 234). The number of the Perioeci is nowhere stated; but we know from Herodotus that there were 10,000 of them present at the battle of Plataea, 5000 heavy-armed, and 5000 light-armed (ix. 11, 29); and, as there were 5000 Spartans at this battle, that is five-eighths of the whole number of citizens, we may venture to assume as an approximate number, that the Perioeci at the battle may have been also five-eighths of their whole number, which would give 16,000 for the males of full age. After the time of the Persian wars the number of the Spartan citizens gradually but steadily declined; and Clinton is probably right in his supposition that at the time of the invasion of Laconia, in B. C. 369, the total number of Spartans did not exceed 2000; and that Isocrates, in describing the original Dorian conquerors of Laconia as only 2000, has probably adapted to the description the number of Spartans in his own time. (Isocr. *Panath.* p. 286, c.) About 50 years after that event, in the time of Aristotle, they were scarcely 1000 (Aristot. *Pol.* ii. 6. § 11); and eighty years still later, in the reign of Agis, B. C. 244, their number was reduced to only 700 (Plut. *Agis*, 5.) The number of Helots was very large. At the battle of Plataea there were 35,000 light-armed Helots, that is seven for every single Spartan (Herod. ix. 28.) On the population of Laconia, see Clinton, *F. H.* vol. ii. p. 407, seq.

From B. C. 547 to B. C. 371, the boundaries of Laconia continued to be the same as we have mentioned above. But after the overthrow of her supremacy by the fatal battle of Leuctra, the Spartans were successively stripped of the dominions they had acquired at the expense of the Messenians, Arcadians, and Argives. Epaminondas, by establishing the independent state of Messenia, confined the Spartans to the country east of Mount Taygetus; and the Arcadian city of Megalopolis, which was founded by the same statesman, encroached upon the Spartan territory in the upper vale of the Eurotas. While the Thebans were engaged in the Sacred War, the Spartans endeavoured to recover some of their territory which they had thus lost;

but it was still further circumscribed by Philip, the father of Alexander the Great, who deprived the Spartans of several districts, which he assigned to the Argives, Arcadians, and Messenians. (Polyb. ix. 28; Paus. iv. 28. § 2.) After the establishment of the Achaean League their influence in the Peloponnesus sank lower and lower. For a short time they showed unwonted vigour, under their king Cleomenes, whose resolution had given new life to the state. They defeated the Achaeans in several battles, and seemed to be regaining a portion at least of their former power, when they were checked in their progress by Antigonus Doson, whom the Achaeans called in to their assistance, and were at length completely humbled by the fatal battle of Sellasia, B. C. 221. (*Dict. of Biogr.* art. *Cleomenes*.) Soon afterwards Sparta fell into the hands of a succession of usurers; and of these Nabia, one of the most sanguinary, was compelled by T. Quinctius Flamininus, to surrender Gythium and the other maritime towns, which had sided with the Romans, and were now severed from the Spartan dominion and placed under the protection of the Achaean League, B. C. 195. (Strab. viii. p. 366; Thirlwall, *Hist. of Greece*, vol. viii. p. 326.) The Spartans were thus confined almost to the valley in which their Dorian ancestors had first settled, and, like them, were surrounded by a number of hostile places. Seven years afterwards, B. C. 188, Sparta itself was taken by Philopoemen, and annexed to the Achaean League (Plut. *Phil.* 16; Liv. xxxviii. 32—34); but this step was displeasing to the Romans, who viewed with apprehension the further increase of the Achaean League, and accordingly encouraged the party at Sparta opposed to the interests of the Achaeans. But the Roman conquest of Greece, which soon followed, put an end to these disputes, and placed Laconia, together with the rest of Greece, under the immediate government of Rome. Whether the Lacedaemonian towns to which Flamininus had granted independence were placed again under the dominion of Sparta, is not recorded; but we know that Augustus guaranteed to them their independence, and they are henceforth mentioned under the name of Eleuthero-Lacones. Pausanias says there were originally 24 towns of the Eleuthero-Lacones, and in his time there were still 18, of which the names were Gythium, Teuthrone, Las, Pyrrhion, Caenepolis, Oetylus, Leuctra, Thalamae, Alagonia, Gerenia, Asopus, Acrae, Boeae, Zarax, Epidaurus Linera, Brasiae, Geronthrae, Maries. (Paus. iii. 21. § 7.) Augustus showed favour to the Spartans as well as to the Lacedaemonians in general; he gave to Sparta the Messenian town of Cardamyle (Paus. iii. 26. § 7); he also annexed to Laconia the Messenian town of Pharae (Paus. iv. 30. § 2), and gave to the Lacedaemonians the island of Cythera. (Dion Cass. liv. 7.)

At the end of the fourth century of the Christian era, Laconia was devastated by the Goths under Alaric, who took Sparta (Zosim. v. 6). Subsequently Slavonians settled in the country, and retained possession of it for a long time; but towards the end of the eighth century, in the reign of the empress Irene, the Byzantine court made an effort to recover their dominions in Peloponnesus, and finally succeeded in reducing to subjection the Slavonians in the plains, while those in Laconia who would not submit were obliged to take refuge in the fastnesses of Mt. Taygetus. When the Franks became masters of Laconia in the 13th century, they found upon

the site of ancient Sparta a town still called *Lacedaemonia*; but in A. D. 1248, William Villehardouin built a fortress on one of the rocky hills at the foot of Mt. Taygetus, about three miles from the city of Lacedaemonia. Here he took up his residence; and on this rock, called *Misithra*, usually pronounced *Mistra*, a new town arose, which became the capital of Laconia, and continued to be so till Sparta began to be rebuilt on its ancient site by order of the present Greek government. (Finlay, *Medieval Greece*, p. 230; Curtius, *Peloponnesos*, vol. ii. p. 214.)

V. TOWNS.

1. *In the Spartan Plain.*—The three chief towns were SPARTA, AMYCLAE, and PHARIS, all situated near one another, and upon some of the lower heights close to the Eurotas. Their proximity would seem to show that they did not arise at the same time. Amyclae lay only 2½ miles south of Sparta, and appears to have been the chief place in the country before the Dorian conquest. South of Amyclae, and on the road from this town to the sea, was Pharis, also an Achaean town in existence before the Dorian conquest. THERAPNE may be regarded as almost a part of Sparta. [SPARTA.] On the slopes of Mt. Taygetus, above the plain, there were several places. They were visited by Pausanias (iii. 20. §§ 3—7), but it is difficult to determine the road which he took. After crossing the river Phellia, beyond Amyclae, he turned to the right towards the mountain. In the plain was a sanctuary of Zeus Messapeus, belonging, as we learn from Stephanus, to a village called MESSAPEAE (*Μεσσαπείαι*), and beyond it, at the entrance into the mountains, the Homeric city of BRYSEAE. In the mountains was a sanctuary of Demeter Eleusinia, and 15 stadia from the latter LAMITHAEUM, near which was DERRHIUM, where was a fountain called ANONS. Twenty stadia from Derrhium was HARPLEIA, which borders upon the plain. Pausanias gives no information of the direction in which he proceeded from the Eleusinium to Harpleia. Leake supposes that he turned to the south, and accordingly places Harpleia at the entrance into the plain by the bridge of *Xerokampo*; while Curtius, on the contrary, imagines that he turned to the north, and came into the plain at *Mistra*, which he therefore identifies with Harpleia. It is impossible to determine which of these views is the more correct. The antiquities and inscriptions discovered at *Mistra* prove that it was the site of an ancient town, and Leake conjectures that it represents the Homeric *Mora*.

2. *In the Vale of the Upper Eurotas.*—The road from Sparta to Megalopolis followed the vale of the Eurotas. On this road Pausanias mentions first several monuments, the position of one of which, the tomb of Ladas, may still be identified. This tomb is described as distant 50 stadia from Sparta, and is situated above the road, which here passes very near to the river Eurotas. At about this distance from Sparta, Leake perceived a cavern in the rocks, with two openings, one of which appeared to have been fashioned by art, and a little beyond a semi-circular sepulchral niche: the place is called by the peasants *στούς Φοῖβου*. (Leake, *Morea*, vol. iii. p. 13.) Further on was the Characoia (*Χαράκωπα*), a fortification, probably, in the narrow part of the valley above it the town PELLANA, the frontier-towns of Sparta in the vale of the Eurotas; and 100 stadia from Pellana, BELEMINA. (Paus. iii. 20. § 8

—21. § 3.) In the neighbourhood of Belemina was AEGYS, originally an Arcadian town, which was conquered at an early period by the Spartans, and its territory annexed to Laconia. In the upper vale of the Eurotas was the Lacedaemonian TRIPOLIS. (Liv. xxxv. 27.) Pellana was one of the three cities (Polyb. iv. 81); Belemina was undoubtedly another; and the third was either Aegys or Carystus.

The road to Tegea and Argos ran along the vale of the Oenus. (Paus. iii. 10. §§ 6—8.) After crossing the bridge over the Eurotas, the traveller saw on his right hand Mount Thornax, upon which stood a colossal statue of Apollo Pythaeus, guarding the city of Sparta, which lay at his feet. (Comp. Herod. i. 69; Xen. *Hell.* vi. 5. § 27.) A little further on in the vale of the Oenus, was SELLASIA, which was the bulwark of Sparta in the vale of the Oenus, as Pellana was in that of the Eurotas. Above Sellasia was a small plain, the only one in the vale of the Oenus, bounded on the east by Mt. Olympus and on the west by Mt. Evras; a small stream, called Gorgylus, flowed through the western side of the plain into the Oenus. This was the site of the celebrated battle in which Cleomenes was defeated by Antigonus. [SELLASIA.] In this plain the road divided into two, one leading to Argos and the other to Tegea. The road to Argos followed the Oenus; and to the west of the road, about an hour distant from the modern *Arakhora*, lay CARYAE. From this place to the confines of the Thyreatis in Argolis, was a forest of oaks, called SCOTITAS (*Σκοτίτας*), which derived its name from a temple of Zeus Scotitas, about 10 stadia west of the road. (Paus. iii. 10. § 6; Polyb. xvi. 37.) On the ridge of Mt. Parion the boundaries of Argolis and Laconia were marked by Hermae, of which, three heaps of stones, called *οἱ φονεμένοι* (the slain), may perhaps be the remains. (Ross, *Reisen in Peloponnesos*, p. 173.) There was also a town OENUS, from which the river derived its name.

The road to Tegea, which is the same as the present road from Sparta to *Tripolitzi*, after leaving the plain of Sellasia, passes over a high and mountainous district, called SCRITIS in antiquity. The territory of Laconia extended beyond the highest ridge of the mountain; and the chief source of the Alpheius, called *Sarantopótamos*, formed the boundary between Laconia and the Tegeatis. Before reaching the Arcadian frontier, the road went through a narrow and rugged pass, now called *Kliáira*. The two towns in Scritis were SCRITUS and OENUS, called IUNI by Xenophon.

3. *In the southern part of Laconia.*—On the road from Sparta to Gythium, the chief port of the country, Pausanias (iii. 21. § 4) first mentions CROCEAE, distant about 135 stadia from Sparta, and celebrated for its quarries. GYTHIUM was 30 stadia beyond Croceae. Above Gythium, in the interior, was AEGIAE, to which a road also led from Croceae. Opposite Gythium was the island CRANAE. After giving an account of Gythium, Pausanias divides the rest of Laconia, for the purposes of his description, into what lies left and what lies right of Gythium (*ἐν ἀριστερῇ Γυθίου*, iii. 22. § 3—*τὰ ἐν δεξιῇ Γυθίου*, iii. 24. § 6).

Following the order of Pausanias, we will first mention the towns to the left or east of Gythium. Thirty stadia above Gythium was TRINASTUS, situated upon a promontory, which formed the NE extremity of the peninsula terminating in Cape

Taenarum. Eighty stadia beyond Trinasus was HELOS, also upon the coast. The road from Sparta to Helos followed the Eurotas the greater part of the way; and Leake noticed in several parts of the rock ruts of chariot wheels, evidently the vestiges of the ancient carriage-road. (Leake, *Morea*, vol. i. p. 194.) Thirty stadia south of Helos on the coast was ACRIAE; and sixty stadia south of Acriae, ASOPUS, the later name of CYPARISSIA. Between Acriae and Asopus, Ptolemy mentions a town BIANINA (Βιάνδινα, iii. 16. § 9), the name of which occurs in an inscription in the form of Biadinopolis (Βιαδ[ι]ν[ο]πολίταν, Böckh, *Insc.* No. 1336). Between Asopus and Acriae was an inland plain, called LEUCE, containing in the interior a town of this name, and in the same neighbourhood was PLEIAE. Returning to the coast, 50 stadia south of Asopus was a temple of Asclepius, in a spot called HYPERTELEKATUM. Two hundred stadia south of Asopus was the promontory and peninsula ONUGNATHUS, connected with the mainland by a narrow isthmus, which is, however, generally covered with water. Between Onugnathus and Malea is a considerable bay, called Boeaticus Sinus, from the town of BOEAE, situated at its head. In this neighbourhood were three ancient towns, called ETIS, APHRODISIAS, and SIDE, which were founded by the Dorians; the two former on the Boeaticus Sinus, and the other on the eastern sea north of Cape Malea. Between Boeae and Malea was NYMPHAEUM (Νύμφαιον or Νύμφαιον), with a cave near the sea, in which was a fountain of sweet water. Pausanias (iii. 23. § 2) calls Nymphaeum a λίμνη, but, as there is no lake in this neighbourhood, Boblaye conjectures (*Recherches*, *fc.* p. 99) that we should read λιμήν, and places Nymphaeum at the harbour of *Santa Marina*, where a fountain of water issues from a grotto. The promontory MALEA (Μαλέα, Steph. B. s. v. et alii; Μαλέα, Herod. i. 82; Strab. viii. p. 368), still called *Maliá*, the most southerly point in Greece with the exception of Taenarum, was much dreaded by the ancient sailors on account of the winds and waves of the two seas, which here meet together. Hence arose the proverb, "after doubling Malea, forget your country" (Strab. viii. p. 378), and the epithet of Statius, "formidatum Maleae caput" (*Theb.* ii. 33). On the promontory there was a statue of Apollo. (Steph. B. s. v. Διόσιος; Ἀπόλλων Μαλέατης, Paus. iii. 12. § 8.) South of Malea was the island CYTHERA. Following the eastern coast we first come to SIDE, already mentioned; then to EPIDELIUM, 100 stadia from Malea; next to EPIDAUROS LIMERA, and successively to ZARAX, CYPHANTA, and PRASIAE or BRASIAE, of which the last is near the confines of Argolis. The numbers in Pausanias, giving the distances of these places from one another, are corrupt: see CYPHANTA. In the interior, between the Eurotas and the south-western slopes of Parnon, Pausanias mentions GERONTHRAE, situated 120 stadia north of Acriae; MARIUS, 100 stadia east of Geronthrae; GLYPPIA, also called Glympia, north of Marius; and MELINUS, 20 stadia from Geronthrae.

Returning now to Gythium, we proceed to enumerate the towns to the right, that is, west and south, of this place, according to the plan of Pausanias (iii. 24. § 6, seq.); in other words, the towns in the peninsula through which Mount Taygetus runs. Forty stadia south of Gythium was LAS upon the coast, which some writers call ASIUC. Thirty stadia from a hill near LAS was HYPISI, in

the interior; and a little below LAS was the river SIMENUS (Σίμνος), rising in Mt. Taygetus, which Pausanias praises for the excellence of its water, now the river of *Passaná*. Immediately south of this river was the temple of Artemis Dictynna, on a promontory now called *Aghéranos*; and in the same neighbourhood was a village called by Pausanias ARAENUS or ARAENUM, where LAS, the founder of the city of LAS, was said to have been buried. South of the promontory of *Aghéranos* is a stream, now called the river of *Dhíkova*, the SCYRAS (Σκύρας) of Pausanias (iii. 25. § 1), beyond which were an altar and temple of Zeus: there are still some ancient remains on the right side of the river near its mouth. Further south is the peninsula of *Skutári*, inclosing a bay of the same name, which is conjectured to be the Sinus Aegilodes of Pliny (iv. 5. s. 8); if so, we must place here Aegila, which is mentioned incidentally by Pausanias (iv. 17. § 1) as a town of Laconia. Inland 40 stadia from the river Scyras lay PYRRHICHUS. SE. of Pyrrhichus on the coast was TECTHRONE. Between Tecthrone and the Taenarian peninsula no town is mentioned, but at a place on the coast called *Kíkonia* there are considerable remains of two temples. The Taenarian peninsula is connected with that of Taygetus by an isthmus half a mile across, and contains two harbours, named PSAMATHIUS and ACHILLEIUS PORTUS [see TAENARUM]: the extremity of the peninsula is *C. Matapón*. Bounding the latter point, and ascending southwards, we come to the town of TAENARUM, afterwards called CAENEPOLIS, 40 stadia above the Taenarian isthmus. Thirty stadia N. of Caenepolis was the commencement of the promontory THYRIDES, nearly as large as the Taenarian peninsula, but connected with the mainland by a much wider isthmus. On this promontory were the towns of HIPPOLA and MESSA. North of Messa was OETYLUS; but the distance of 150 stadia, assigned by Pausanias between the two places, is too much. [OETYLUS.] Eighty stadia north of Oetylus was THALAMAE, situated inland, and 20 stadia from Thalamae was PEPHNIUS, upon the coast. Both these towns were upon the lesser PAMISUS, now called the *Mílea*, which the Messenians said was originally the boundary of their territory. (Strab. viii. p. 361; Paus. iii. 26. § 3.) The districts north of this river were taken away from the Laedae-monians by Philip in B.C. 338, and granted to the Messenians; but it is probable that the latter did not long retain possession of them. In the time of the Roman empire they formed part of Eleuthero-Laconia. (Leake, *Peloponnesiaca*, p. 179.) Twenty stadia north of Pephnius, upon the coast, was LEUCTRA or LEUCTRUM; and 60 stadia north of the latter, CARDAMYLE, at the distance of 8 stadia from the sea. North of Cardamyle was GERENIA, the most northerly of the Eleuthero-Laconian towns. Thirty stadia from Gerenia, in the interior, was ALAGONIA.

(On the geography of Laconia, see Leake, *Morea* and *Peloponnesiaca*; Boblaye, *Récherches*, *fc.*; Ross, *Reisen im Peloponnes und Wanderungen im Griechenland*; Curtius, *Peloponnesos*.)

LACONICUS SINUS. [LACONIA.]

LACONIMURGI. [CELTICA; VETTONES.]

LACRINGI, mentioned by Capitolinus (*M. Antonin.* c. 22), by Dion Cassius (lxxxii. 12), and by Petrus Patricius (*Excerpt. Legat.* p. 124, ed. Bonn), along with the ASTINGI and BURI. They were either Dacian or on the Dacian frontier, and

are known only from having, in the Marcomannic war, opposed a body of invading *Astings*, and, having so done, contracted an alliance with Rome. [R. G. L.] LACTARIUS MONS (Γάλακτος ὄρος: *Monte S. Angelo*), was the name given by the Romans to a mountain in the neighbourhood of Stabiae in Campania. It was derived from the circumstance that the mountain abounded in excellent pastures, which were famous for the quality of the milk they produced: on which account the mountain was resorted to by invalids, especially in cases of consumption, for which a milk diet was considered particularly beneficial. (Cassiod. *Ep.* xi. 10; Galen, *de Meth. Med.* v. 12.) It was at the foot of this mountain that Narses obtained a great victory over the Goths under Teias in A. D. 553, in which the Gothic king was slain. (Procop. *B. G.* iv. 35, 36.) The description of the Mons Lactarius, and its position with regard to Stabiae, leave no doubt that it was a part of the mountain range which branches off from the Apennines near *Nocera* (Nuceria), and separates the *Bay of Naples* from that of Paestum. The highest point of this range, the *Monte S. Angelo*, attains a height of above 5000 feet; the whole range is calcareous, and presents beautiful forests, as well as abundant pastures. The name of *Lettere*, still borne by a town on the slope of the mountain side, a little above Stabiae, is evidently a relic of the ancient name. [E. H. B.]

LACTORA, in Gallia Aquitania, is placed by the Antonine Itin. on the road between Aginnum (*Agen*) and Climberrum (*Auch*), and 15 Gallic leagues from each. The distance and name correspond to the position and name of *Lectoure*. Several Roman inscriptions have been discovered with the name *Lactores*, and *Civitas Lactorensium*; but the place is not mentioned by any extant writer. [G. L.]

LACUS FELICIS, a place in Noricum, on the south of the Danube, 25 miles west of Arelope, and 20 miles east of Laureacum (*It. Ant.* pp. 246, 248). According to the Not. Imper., where it is called *Lacufelicia*, it was the head-quarters of Norican horse archers. It is now generally identified with the town of *Niederwallsee*, on the Danube. [L. S.]

LACYDON. [MASSILIA.]

LADE (Ἰάδη), the largest of a group of small islands in the Sinus Iatmicus, close by Miletus, and opposite the mouth of the Maeander. It was a protection to the harbours of Miletus, but in Strabo's time it was one of the haunts and strongholds of pirates. Lade is celebrated in history for the naval defeat sustained there by the Ionians against the Persians in B. C. 494. (Herod. vi. 8; Thucyd. viii. 17, 24; Strab. xiv. p. 635; Paus. i. 35. § 6; Steph. B. s. v.; Plin. v. 37.) That the island was not quite uninhabited, is clear from Strabo, and from the fact of Stephanus B. mentioning the ethnic form of the name, *Ἰαδαῖος*. [L. S.]

LADICUS, a mountain of Gallæcia, the name of which occurs in ancient inscriptions, and is still preserved in that of the *Codrus de Ludoco*, near *Montefurado* on the *Sil.* (Florez, *Esp. S.* vol. xv. p. 63; Ukert, vol. ii. pt. 1. p. 278.) [P. S.]

LADGELA (ἢ Λαδόκεια), a place in Arcadia, in the district *Maenalia*, and, after the building of *Megalopolis*, a suburb of that city, was situated upon the road from the latter to Pallantium and Tegea. Here a battle was fought between the Mantineans and Tegeatae, B. C. 423, and between the Achæans and Cleonænes, B. C. 226. Thucydides calls it *Ladicium* (Λαδοίκιον) in Oresthis. (Paus. viii. 44.

§ 1; Thuc. iv. 134; Pol. ii. 51, 55.) [ORESTHISIUM.]

LADON (Λαδών). 1. A river of Elis, flowing into the Peneius. [ELIS, p. 817, a.]

2. A river of Arcadia, flowing into the Alpheus. [ALPHEIUS.]

LAEAEI (Λαίαῖοι), a Paeonian tribe in Macedonia, included within the dominion of Sitalees, probably situated to the E. of the Strymon. (Thuc. ii. 96.) [E. B. J.]

LAEAE'TANI or LEËTANI (Λαίαιτάνοι, Ptol. ii. 6. §§ 18, 74; Λαίτανοί, Strab. iii. p. 159), a people on the N. part of the E. coast of Hispania Tarraconensis, above the Cosetani. Strabo merely speaks vaguely of the sea-coast between the Ebro and the Pyrenees as belonging to "the Læitani and the Lartolacætae, and other such tribes" (τῶν τε Λαίτανων καὶ Λαρτολαίτην καὶ ἄλλων τοιούτων), as far as Emporium, while Ptolemy places them about *Barcino* (*Barcelona*) and the river *Rubricatus* (*Llobregat*); whence it appears that they extended from below the Rubricatus on the SW. up to the borders of the Indigetæ, upon the bay of Emporiae, on the NE. They are undoubtedly the same people as the LAETANI of Pliny (iii. 3. s. 4; comp. *Inscr. ap. Gruter.* p. cdxix.), who speaks of their country (Laletania) as producing good wine in abundance. (Plin. xiv. 6. s. 8; comp. Martial, i. 27, 50, vii. 52; Sil. Ital. iii. 369, xv. 177.) Strabo describes it as a fertile country, well furnished with harbours. Besides their capital *BARCINO* (*Barcelona*), they had the following towns: (1.) On the sea coast, from SW. to NE.: BAETULO (*Baetouladon*, Ptol. ii. 6. § 19; *Budelona*; Muratori, p. 1033, no. 3; Florez, *Esp. S.* vol. xxiv. p. 56, vol. xxix. p. 31; Marca, *Hisp.* ii. 15, p. 159), with a small river of the same name (*Bevus*; Mela, ii. 6); ILURO or ELURO, a city of the conventus of Tarraco, with the *civitas Romana* (Mela, ii. 6; Plin. iii. 3. s. 4; *Διλουρών*, Ptol. ii. 6. § 19, where the vulgar reading is *Διλουρών*; prob. *Maturo*, Marca, *Hisp.* ii. 15, p. 159; Florez, *Esp. S.* vol. xxix. p. 34); BLANDA (Βλάνδα, Ptol. l. c.: *Blans*), on a height, NE. of the mouth of the little river LARNUM (*Tordera*; Plin. iii. 3. s. 4); between Baetulo and Iluro Ptolemy places the LUNAHUM PR. (Λουναήριον ἕκρον; probably the headland marked by the *Torre de Mongat*). (2.) On the high road from Tarraco to Narbo Martius in Gaul (*Itin. Ant.* p. 398): FINES, 20 M. P. W. of Barcino (near *Martorell*, on the right bank of the *Llobregat*), marking doubtless the borders of the Læitani and the Cosetani; then BARCINO; next PRAETORIUM, 17 M. P. (near *Hostalrich* or *La Roca*, where are great ruins; Marca, *Hisp.* ii. 20); SETERRAE or SECERRAE, 15 M. P. (prob. *S. Pere de Serçada* or *San Seloni*); AQUAE VOCONIAE, 15 M. P. (*Caldas de Malarella*). (3.) Other inland towns: RUBRICATA (Ptol.); EGARA, a municipium, whose site is unknown (*Inscr. ap. Muratori*, p. 1106, no. 7. p. 1107, no. 1); AQUAE CALIDAE, a *civitas stipendiaria*, in the conventus of Tarraco (Plin. iii. 3. s. 4, *Aquicildenses: Caldas de Mombuy*, N. of *Barcelona*, Marca, *Hisp.* ii. 16, p. 167; Florez, *Esp. S.* vol. xxix. p. 37; Ukert, vol. ii. pt. 1. pp. 423, 424.) [P. S.]

LAEDERATA (Λαεδέρτα or Λιερπατά, Procop. *de Aed.* iv. 6), a town in the north of Moesia, on the Danube, and a few miles east of Viminacium. In the Notitia its name is Laedenata; it must have been near the modern *Rama*. [L. S.]

LAELIA (Λαλία, Ptol. ii. 4. § 12: *Aracnea* or *El Berrocal*), an inland city of the Turdetani, in the W. of Hispania Baetica, not far from Italica, is one of the Spanish cities of which we have several coins, belonging to the period of its independence, as well as to the early Roman empire. Their types are, an armed horseman, at full speed, with ears of corn, boughs, and palm-trees. (Flores, *Esp. S.* vol. xii. pp. 256—258; *Med.* vol. ii. p. 489, vol. iii. p. 92; Mionnet, vol. i. p. 19, Suppl. vol. i. p. 35; Sestini, *Med.* pp. 20, 65; Num. Goth.; Eckhel, vol. i. p. 25; Ukert, vol. ii. pt. 1. p. 373.) [P. S.]

LAEP'A (*Lepe*, near *Ayamonte*), a city of the Turdetani, on the coast of Baetica, a little E. of the mouth of the Anas (*Guadalquivir*: Mela, iii. 1; comp. Plin. iii. 1. s. 3, where, however, the reading is doubtful; *Bell. Alex.* 57, where *Laepam* should probably be substituted for the MS. readings of *Leptim* or *Leptum*; Flores, *Esp. S.* vol. x. p. 45, vol. xii. pp. 56, 57; Ukert, vol. ii. pt. 1. p. 339. This place must not be confounded with Ptolemy's LAEP'A, which is only a various reading for ILI'PA.) [P. S.]

LAERON FL. [GALLAECIA.]

LAESTRY'GONES (Λαιστρυγόνες), a fabulous people of giants, who are mentioned by Homer in the *Odysses* (x. 80—132), and described as governed by a king named Lamus. They were a pastoral people, but had a city (ἄστυ) which Homer calls *Λαιστρυγονίη*, with a port, and a fountain named Artacia. It may well be doubted whether Homer meant to assign any definite locality to this people, any more than to the Cyclopes; but later Greek writers did not fail to fix the place of their abode, though opinions were much divided on the subject. The general tradition, as we learn from Thucydides (vi. 2), placed them in Sicily, though that historian wisely declares his total ignorance of everything concerning them. Other writers were less cautious; some fixed their abodes in the W. or NW. part of the island, in the country subsequently occupied by the Elymi (Lycophr. *Alex.* 956); but the more prevalent opinion, at least in later times, seems to have been that they dwelt in the neighbourhood of Leontini, whence the name of LAESTRYGONII CAMPI was given to the fertile plain in the neighbourhood of that city. (Strab. i. p. 20; Plin. iii. 8. s. 14; Tzetz. *ad Lycophr.* 662, 956; Sil. Ital. xiv. 126.) A wholly different tradition, with the origin of which we are unacquainted, but which is very generally adopted by Roman writers, represented Formiae on the coast of Italy as the abode of the Laestrygonae, and the city of their king Lamus. The noble family of the Lamiae, in the days of Augustus, even pretended to derive their descent from the mythical king of the Laestrygonae. (Cic. *ad Att.* ii. 13; Hor. *Carm.* iii. 17; Plin. iii. 5. s. 9; Sil. Ital. vii. 410.) [E. H. B.]

LAEVI or LAÏ (Λαῖ), a tribe of Cisalpine Gauls, who dwelt near the sources of the river Padus. This is the statement of Polybius (ii. 17), who associates them with the Libicii (Λεβίκιοι), and says that the two tribes occupied the part of the plains of Cisalpine Gaul nearest to the sources of the Padus, and next to them came the Insubres. He distinctly reckons them among the *Gaulish* tribes who had crossed the Alps and settled in the plains of Northern Italy: on the other hand, both Livy and Pliny call them Ligurians. (Liv. v. 35; Plin. iii. 17. s. 21.) The reading in the passage of Livy is, indeed, very uncertain; but he would appear to agree with Pliny in placing them in the neighbourhood of Ticinum.

Pliny even ascribes the foundation of that city to the Laevi, in conjunction with the Marici, a name otherwise wholly unknown, but apparently also a Ligurian tribe. There can be no doubt that in this part of Italy tribes of Gaulish and Ligurian origin were very much intermixed, and probably the latter were in many cases confounded with the Gauls. [LIGURIA.]

LAGANIA (Λαγανία), a village of the Tectosagae in Galatia, 24 miles to the east of Juliolopolis. It is not mentioned by any of the classical writers, but it must afterwards have increased in importance, for during the Christian period, it was the see of a bishop, and took the name of Anastasiopolis (*Council. Chalced.* p. 662, and p. 95, where the name is misspelt *Aasavia*; *Itin. Ant.* p. 142, where the name is *Laganeos*; *It. Hieros.* p. 574, where we read *Agannia*). There is little doubt that the *Latania* in Ptolemy (v. 1. § 14) and the *Rheganaglia* of Hierocles (p. 697) are the same as Lagania (comp. Theod. Syc. c. 2). Kiepert, in his map of Asia Minor, identifies it with *Beg Basar*. [L. S.]

LAGARIA (Λαγάρια: *Ἔθ. Λαγαριανός*, Lagarinus), a small town of Lucania, situated between Thurri and the river Sybaris; which, according to the commonly received legend, was founded by a colony of Phocians under the command of Epeius, the architect of the wooden horse. (Strab. vi. p. 263; Lycophr. *Alex.* 930; Tzetz. *ad loc.*) Strabo, the only geographical writer who mentions it, calls it only a fortress (φρούριον), and it was probably never a place of any importance; though deriving some celebrity in after times from the excellence of its wine, which was esteemed one of the best in Italy. (Strab. l. c.; Plin. xiv. 6. s. 8.) The statement of Strabo, above quoted, is the only clue to its position, which cannot therefore be determined with any certainty. Cluverius placed it at *Nocera*, about 10 miles from the sea, and this conjecture (for it is nothing more) has been adopted by Romanelli. The wines of this neighbourhood are said still to preserve their ancient reputation. (Cluver. *Ital.* p. 1272 - Romanelli, vol. i. p. 248.) [E. H. B.]

LAGECUM. [LEGGEOLIUM.]

LAGINA (ἡ Ἀδύνα), a place in the territory of Stratoniceia, in Caria, contained a most splendid temple of Hecate, at which every year great festivals were celebrated. (Strab. xiv. p. 660.) Tacitus (*Ann.* iii. 62), when speaking of the worship of Trivia among the Stratoniceians, evidently means Hecate. The name of Lagina is still preserved in the village of *Lakena*, not far from the sources of the *Tshina*. Lagina, mentioned by Steph. B. as a *πολιχνιον Καρίας*, seems to be the same as the Lagina of Strabo. [L. S.]

LAGNI (Λαγνί), a town of the *Aevaeae*, in Hispania Tarraconensis, mentioned only by Diodorus Siculus (*Excerpt.* vol. ii. p. 596.) [P. S.]

LAGOS, a town in Phrygia, on the north-east of Mandropolis. (Liv. xxxviii. 15.) The town is mentioned only by Livy in his account of the progress of the Roman consul Cn. Manlius in Asia Minor, when Lagos was found deserted by its inhabitants, but well provided with stores of every description, whence we may infer that it was a town of some consequence. [L. S.]

LAGUSA (Λάγυσα, Λαγούσσα), an island in the Aegean sea, the name of which occurs in Strabo between those of Sicinus and Pholegandrus. Hence it is probably the same as *Karidiótissa*, a rocky islet between the two latter islands. But Kiepert,

in his map, identifies it with Polyseus. (Strab. x. p. 484; Steph. B. s. v.; Eustath. *ad Il.* ii. 625, p. 306.)

LAGUSA (Λάγουσα), one of a group of small islands in the bay of Telmissus in Lycia, 5 stadia from Telmissus, and 80 from Cissidae. (Plin. v. 35; Steph. B. s. v.; *Stadiaem. Mar. Mag.* § 226, foll.) This island is generally considered to be the same as the modern *Panagia di Cordialissa*. [L. S.]

LAGUSSAE, a group of small islands off the coast of Troy, to the north of Tenedos (Plin. v. 38; comp. Eustath. *ad Hom. Il.* ii. p. 306). Their modern name is *Taochan Adassi*. [L. S.]

LAISH, the more ancient name of Dan. [DAN.]

LALASIS (Λαλασίς, Ptol. v. 8. § 6, where some MSS. have Δαλασίς), a district in Cilicia, extending along Mount Taurus, above the district called Selenia. Pliny (v. 23) also mentions a town Lalasis in Isauria, and this town accordingly seems to have been the capital of the district Lalasis, which may have extended to the north of Mount Taurus. It is probable, moreover, that the Isaurian town of *Lalissanda*, mentioned by Stephanus B., and which, he says, was in his day called *Dalissanda*, is the same as Lalasis; and if so, it is identical with the *Dalissanda* of Hierocles (p. 710). Basilus of Selenia informs us that the town stood on a lofty height, but was well provided with water, and not destitute of other advantages. (Wesseling, *ad Hierocl. l. c.*) From all these circumstances, we might be inclined to consider the reading Δαλασίς in Ptolemy the correct one, were it not that the coins of the place all bear the inscription Λαλασσίων. (Sestini, p. 96.) [L. S.]

LALENESIS (Λαληνεσίς or Λαδοινεσίς, Ptol. v. 7. § 6), a small town in the district of Melitene in Armenia Minor, on the east of Zoropassus. Its site is unknown, and no ancient writer besides Ptolemy mentions it. [L. S.]

LALETA'NI. [LARETANI.]

LAMA. [VETTONES.]

LAMASBA (*Itin. Ant.* pp. 35, ter, 40: *Lamasba, Tab. Peut.*), a city of the Massylii, in the interior of Numidia, near the confines of Mauretania, 62 M. P. from SITIFI, and 62 from TAMUGADI. Lape and D'Arvezac identify it with *Ain-Hazel*, at the N. foot of the mountains of the *Welled-Abd-en-Nour*; but its site seems to agree better with the considerable ruins at *Bainna*, on the S. of those mountains, and W. of the M. Aurasius (*Jebel-Aures*: Shaw, *Travels*, &c. p. 52; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 389). [P. S.]

LAMBER or LAMBRUS, a river of Northern Italy, in Gallia Transpadana, noticed by Pliny among the affluents of the Padus which join that river on its left or northern bank. (Plin. iii. 19. s. 23.) It is still called the *Lambro*, and rises in a small lake called the *Lago di Pusiano* (the Eupilis Lacus of Pliny), from whence it flows within 3 miles of *Milano*, and enters the *Po* about midway between the *Ticino* and the *Adda*. Sidonius Apollinaris contrasts its stagnant and weedy stream (*ulcosum Lambrum*) with the blue waters of the *Adda*. (*Ep.* i. 5.) The *Tabula* as well as the Geographer of Ravenna give a town of the name of *Lambrum*, of which no trace is found elsewhere. It is probably a corruption of a station, *Ad Lambrum*, at the passage of the river of that name, though the *Tabula* strangely transfers it to the S. side of the *Padus*. (*Tab. Peut.*; *Geogr. Rav.* iv. 30.) [E. H. B.]

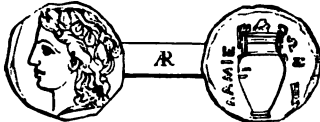
LAMBE'SE (*Itin. Ant.* pp. 32, 33, 34, 40: *Tab. Peut.*; *Αδμβείσα*, Ptol. iv. 3. § 29; LAMBAESA, Inscr.; Lambaese, Augustin. *adv. Donat.* vi. 13; Lambesitana Colonia, Cyprian. *Epist.* 55: *Lemba* or *Tezzout*, large Ru.), one of the most important cities in the interior of Numidia, belonging to the *Massylii*. It lay near the confines of Mauretania, at the W. foot of M. Aurasius (*Jebel Aures*), 102 M. P. from SITIFI, 118 from THEVESTI, and 84 from CIRTA. It was the station of an entire legion, the *Legio III. Augusta* (Λεγεών τρίτη σεβαστή, Ptol. l. c.; and Inscr.). Its importance is attested by its magnificent ruins, among which are seen the remains of an amphitheatre, a temple of Aesculapius, a triumphal arch, and other buildings, enclosed by a wall, in the circuit of which 40 gates have been traced, 15 of them still in a good state of preservation. The silence of Procopius respecting such a city seems to imply that it had been destroyed before the age of Justinian. (Shaw, *Travels*, p. 57; Bruce; Peyssonnel; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. pp. 388, 389.) [P. S.]

LAMBRI'ACA or LAMBRI'CA, a town of the *Callaici Lucenses* in Gallacia, near the confluence of the rivers *Laeron* and *Ulla*, not far from *EL-Padron*. (Mela, iii. 1. § 8; Ukert, vol. ii. pt. 1. p. 439.) [P. S.]

LAMETINI (Λαμητινοί), a city of Bruttium, mentioned only by Stephanus of Byzantium (s. v.), on the authority of Hecataeus, who added that there was a river also of the name of *LAMETUS* (Λαμητος). We find this again alluded to by Lycophron. (*Alex.* 1085.) There can be no doubt that this is the stream still called *Lamato*, which flows into the gulf of *Sta. Eufemia*: and this is confirmed by the authority of Aristotle, who gives to that gulf, otherwise known as the *SINUS TERINAEUS* or *HIP-PONIAES*, the name of the *LAMETINE GULF* (ὁ Λαμητινὸς κόλπος, Arist. *Pol.* vii. 10). Hence there can be little doubt that the city of *Lametini* also was situated on the shores of the same bay, though Stephanus vaguely calls it "near *Crutona*." (Steph. B. l. c.) No other writer mentions the name (which is evidently an ethnic form like *Leontini*), and it is probable that the town was destroyed or sunk into a dependent condition at an early period. An inscription, which records it as an existing municipal town in the time of Trajan, is almost certainly spurious. (Mommsen, *Inscr. Regn. Neap. App.* No. 936.) It is generally supposed to have been situated either at or near the modern village of *Sta. Eufemia*, but this is mere conjecture. [E. H. B.]

LA'MIA (Λαμία: *Eth. Λαμειός*: *Zitini*), a town of the *Malienses*, though afterwards separated from them, situated in the district *Phthiotis* in Thessaly. Strabo describes *Lamia* as situated above the plain which lies at the foot of the *Maliac gulf*, at the distance of 30 stadia from the *Spercheius*, and 50 stadia from the sea (ix. pp. 433, 435). Livy says that it was placed on a height distant seven miles from *Heracleia*, of which it commanded the prospect (xxxvi. 25), and on the route which led from *Thermopylae* through the passes of *Phthiotis* to *Thaumaci* (xxxii. 4). Strabo further relates that it was subject to earthquakes (i. p. 60). *Lamia* is celebrated in history on account of the war which the Athenians and the confederate Greeks carried on against *Antipater* in B. C. 323. *Antipater* was at first unsuccessful, and took refuge in *Lamia*, where he was besieged for some time by the allies. From this circumstance this contest is usually called

the Lamian war. Having afterwards received succours from Craterus, Antipater retreated northwards, and defeated the allies at the battle of Crannon in the following year. (Diod. xviii. 9, seq.; Polyb. ix. 29.) In B. C. 208 Philip, son of Demetrius, defeated the Aetolians near Lamia. (Liv. xvii. 30.) In 192 Lamia opened its gates to Antiochus (Liv. xxxv. 43), and was in consequence besieged in the following year by Philip, who was then acting in conjunction with the Romans. (Liv. xxxvi. 25.) On this occasion Livy mentions the difficulty which the Macedonians experienced in mining the rock, which was siliceous ("in asperis locis silex saepe impetrabilis ferro occurrebat"). In 190 the town was taken by the Romans. (Liv. xxxvii. 4, 5.) Lamia is mentioned by Pliny (iv. 7. s. 14), and was also in existence in the sixth century. (Hierocl. p. 642, ed. Wesseling.) The site of Lamia is fixed at *Zitini*, both by the description of the ancient writers of the position of Lamia, and by an inscription which Paul Lucas copied at this place. *Zitini* is situated on a hill, and is by nature a strongly fortified position. The only remains of the ancient city which Leake discovered were some pieces of the walls of the Acropolis, forming a part of those of the modern castle, and some small remains of the town walls at the foot of the hill, beyond the extreme modern houses to the eastward. On the opposite side of the town Leake noticed a small river, which, we learn from Strabo (ix. p. 434, 450), was called Achelous. The port of Malia was named *PIHALARA* (*τὰ Πάλαρα*, Strab. ix. p. 435; Polyb. xx. 11; Liv. xxvii. 30, xxxv. 43; Plin. iv. 7. s. 12), now *Stylichia*. *Zitini* has been compared to Athens, with its old castle, or acropolis, above, and its Peiraeus at *Stylichia*, on the shore below. There is a fine view from the castle, commanding the whole country adjacent to the head of the Maliac gulf. (Lucas, *Voyage dans la Grèce*, vol. i. p. 405; Leake, *Northern Greece*, vol. ii. p. 2; Stephani, *Reise*, &c. p. 39.)



COIN OF LAMIA.

LAMIACUS SINUS (*ὁ Λαμιακὸς κόλπος*), a name given by Pausanias to the Maliac gulf, from the important town of Lamia. (Paus. i. 4. § 3, vii. 15. § 2, x. 1. § 2.) In the same way the gulf is now called *Zitini*, which is the modern name of Lamia.

LAMINIUM (*Λαμίνιον*: *Eth.* Laminitani: near *Fuenllana*, between *Montiel* and *Acaraz*), a town of the Carpetani (according to Ptolemy, though some suppose it to have belonged rather to the Oretani), in Hispania Tarraconensis. It was a stipendiary town of the conventus of New Carthage, and stood on the high road from Emerita to Caesar-augusta. The river *ANAS* (*Guadiana*) rose in the lands of Laminium, 7 M. P. E. of the town. (Plin. iii. 1. s. 2, 3. s. 4; *Itin. Ant.* pp. 445, 446; Ptol. ii. 6. § 57; *Inscr. ap. Florez, Esp. S.* vol. iv. p. 38, vol. v. pp. 22, 122, vol. vii. p. 140; Ukert, vol. ii. pt. 1. p. 411; in Plin. xxxvi. 21. s. 47, where Pliny speaks of the whetstones found in Hither Spain as *Cytes Flaminitane*, Ukert supposes we ought to read *Cotes Laminitanæ*.) [P. S.]

LAMPASACUS.

LAMOTIS (*Λαμώτις*), a district on the eastern coast of Cilicia *Aspera*, between the rivers Calycadnus and Lamus. Its capital bore the name of Lamus, from which that of the district was derived. (Ptol. v. 8. § 6; comp. **LAMUS**.) [L. S.]

LAMPAS (*Λαμάρς*), a harbour on the E. coast of the Tauric Chersonese, 800 stadia from Theodosia, and 220 stadia from Criu-Metopon. (Arrian, *Peripl.* p. 20; Anon. *Peripl.* p. 6.) Arrian uses the two names Lampas and Halmitis as if they belonged to the same place, but the Anonymous Coast-describer speaks of Lampas alone. Halmitis probably took its name from being a place for salting fish. The name is preserved in the places now called *Biouk-Lambat* and *Koutchouk-Lambat*, Tartar villages at the end of a bay defended by the promontory of *Plaka*, near which ancient ruins have been found. (Dubois de Montpereux, *Voyage autour du Caucase*, vol. v. p. 713, vol. vi. p. 460; Rennell, *Compar. Geog.* vol. ii. p. 340.) [E. B. J.]

LAMPATAE or **LAMPAGAE** (*Λαμπαταί* or *Λαμπαγαί*, Ptol. vii. 1. § 42), a small tribe who lived among the offshoots of the Imaus, in the NW. part of India, about the sources of the Choës (now *Kameh*), which is itself a tributary of the *Kābul* river. [V.]

LAMPE (*Λαμπή*), a town in Crete, also called *Lappa*. [LAPPA.] Besides this town Stephanus B. (s. v.) mentions two other towns of this name, otherwise unknown, one in Arcadia and the other in Argolis.

LAMPEIA. [ERYMANTHUS.]

LAMPE'TIA. [CLAMPETIA.]

LAMPONEIA or **LAMPONIUM** (*Λαμπώνεια*, *Λαμπώνιον*), an Aeolian town in the south-west of Troas, of which no particulars are known, except that it was annexed to Persia by the satrap Otanes in the reign of Darius Hystaspis. It is mentioned only by the earliest writers. (Herod. v. 26; Strab. xiii. p. 610; Steph. B. s. v.) [L. S.]

LAMPRA. [ATTICA, p. 331, a.]

LAMPASACUS (*Λαμψακος*: *Eth.* *Λαμψακηνός*), sometimes also called *Lampasacum* (Cic. in *Verr.* i. 24; Pomp. Mela, i. 19), was one of the most celebrated Greek settlements in Mysia on the Hellespont. It was known to have existed under the name of Pityusa or Pityussa before it received colonists from the Ionian cities of Phocæa and Miletus. (Strab. xiii. p. 589; Steph. B. s. v.; Plin. v. 40; Hom. *Il.* ii. 829; Plut. *de Virt. Mul.* 18.) It was situated, opposite to Callipolis, in the Thracian Chersonesus, and possessed an excellent harbour. Herodotus (vi. 37) relates that the elder Miltiades, who was settled in the Thracian Chersonesus, made war upon the Lampasaceni, but that they took him by surprise, and made him their prisoner. Being threatened, however, by Croesus, who supported Miltiades, they set him free. During the Ionian revolt, the town fell into the hands of the Persians. (Herod. v. 117.) The territory about Lampasacus produced excellent wine, whence the king of Persia bestowed it upon Themistocles, that he might thence provide himself with wine. (Thucyd. i. 138; Athen. i. p. 29; Diod. xi. 57; Plut. *Them.* 29; Nepos, *Them.* 10; Amm. Marc. xxii. 8.) But even while Lampasacus acknowledged the supremacy of Persia, it continued to be governed by a native prince or tyrant, of the name of Hippocles. His son Aeanitides married Archedice, a daughter of Pisistratus, whose tomb, commemorating her virtues, was seen there in the time of Thucydides (vi. 59). The attempt of

Eragon to seize the citadel, and thereby to make himself tyrant, seems to belong to the same period. (Athen. xi. p. 508.) After the battle of Mycale, in B.C. 479, Lampsacus joined Athens, but revolted after the failure of the great Athenian expedition to Sicily; being, however, unfortified, it was easily re-occupied by a fleet under Strombichides. (Thuc. vii. 62.) After the time of Alexander the Great, the Lampsaceni had to defend their city against the attacks of Antiochus of Syria; they voted a crown of gold to the Romans, and were received by them as allies. (Liv. xxxiii. 38, xxxv. 42, xliii. 6; Polyb. xii. 10.) In the time of Strabo, Lampsacus was still a flourishing city. It was the birthplace of many distinguished authors and philosophers, such as Charon the historian, Anaximenes the orator, and Metrodorus the disciple of Epicurus, who himself resided there for many years, and reckoned some of its citizens among his intimate friends. (Strab. l. c.; Dög. Laërt. x. 11.) Lampsacus possessed a fine statue by Lysippus, representing a prostrate lion, but it was removed by Agrippa to Rome to adorn the Campus Martius. (Strab. l. c.) Lampsacus, as is well known, was the chief seat of the obscene worship of Priapus, who was believed to have been born there of Aphrodite. (Athen. i. p. 30; Paus. ix. 31. § 2; Apollon. Rhod. i. 983; Ov. *Fast.* vi. 345; Virg. *Georg.* iv. 110.) From this circumstance the whole district was believed to have derived the name of Abarnis or Aparnis (*ἀβάρνις*), because Aphrodite denied that she had given birth to him. (Theophr. *Hist. Plant.* i. 6, 13.) The ancient name of the district had been Bebrycia, probably from the Thracian Bebrycus, who had settled there. (Comp. *Hecat. Fragm.* 207; Charon, *Fragm.* 115, 119; Xenoph. *Anab.* vii. 8. § 1; Polyb. v. 77; Piz. iv. 18, v. 40; Ptol. v. 2. § 2; Steph. B. s. v.) The name of *Lamsaki* is still attached to a small town, near which Lampsacus probably stood, as *Lamsaki* itself contains no remains of antiquity. There are gold and silver staters of Lampsacus in different collections; the imperial coins have been traced from Augustus to Gallienus. (Sestini, *Mon. Vet.* p. 73.) [L. S.]



COIN OF LAMPUSCUS.

LAMPUSUS, a town of Histiaeotis in Thessaly, on the borders of Athamania. (Liv. xxxii. 14.)

LAMPTRA. [ATTICA, p. 331, a.]

LAMUS (*Ἄμυρος*), a village of Cilicia, at the mouth of the river Lamus, from which the whole district derived the name of Lamotis. The river is mentioned by Stephanus B. (from Alexander Polyhistor), and both the river and the village by Strabo (xiv. p. 671) and Ptolemy (v. 8. §§ 4, 6). The river, which is otherwise of no importance, formed the boundary between Cilicia Aspera and Cilicia Propria, and still bears the name of *Lamas* or *Lamazo*. About the village of Lamus no particulars are known. (Comp. Nonnus, *Dionys.* xxiv. 50; Hiercl. p. 709.) [L. S.]

LAMYRON (*Λαμυρών*), a great harbour near Cape Heraclium, on the coast of Pontus, not far from Themiscyra. (Anonym. *Peripl. Pont. Eux.* p. 10.) [L. S.]

LANCE (*Itin. Ant.* p. 395), or LA'NCIA (*Λαγκία*, Dion Cass. liii. 25, 29; Flor. iv. 12; Oros. vi. 21), or LANCIATUM (*Λαγκιατον*, Ptol. ii. 6. § 29), the chief city of the LANCEATI (*Λαγκιατοι*, Ptol. l. c.) or LANCIENSES (Plin. iii. 3. s. 4), a tribe of the Astures, in Hispania Tarraconensis. It was strongly fortified, and was the most important city of that region, even more so than LEGIO VII. GEMINA, at least before the settlement of the latter by the Romans, by whom Lancia was destroyed, though it was again restored. It lay on the high road from Caesaraugusta to Legio VII. (*Leon*), only 9 M. P. from the latter, where its name is still to be traced in that of *Sollanco* or *Sollancia*. (Florez, *Exp. S.* vol. xvi. p. 16; Ukert, vol. ii. pt. 1. p. 441.) [P. S.]

LA'NCIA, LANCIATI, LANCIATUM. [LANCE.]

LANCIA OPPIDANA. [VETTONES.]

LANCIENSES. [LANCE.]

LANCIENSES OCELEENSES or TRANSCUDANI. [OCCLEUM.]

LANGOBARDI, LONGOBARDI (*Λαγγοβαρδοι*, *Λογγοβαρδοι*, also *Λαγγοβαρδοι* and *Λογγοβαρδοι*), a tribe of Germans whom we first meet with in the plain, south of the lower *Elbe*, and who belonged to the Suevi (Strab. vii. p. 290, where Kramer reads *Λαγγοβαρδοι*; Ptol. ii. 11. § 9, 17). According to Paulus Diaconus, himself a Langobard, or Lombard (*Hist. Longob.* i. 3, 8; comp. Isidor. *Orig.* ix. 2; *Etyim. M. s. v. γένειον*), the tribe derived its name from the long beards, by which they distinguished themselves from the other Germans, who generally shaved their beards. But it seems to be more probable that they derived the name from the country they inhabited on the banks of the *Elbe*, where *Börde* (or *Bord*) still signifies "a fertile plain by the side of a river;" and a district near *Magdeburg* is still called the *lange Börde* (Wilhelm, *Germanien*, p. 286). According to this, Langobardi would signify "inhabitants of the long bord of the river." The district in which we first meet with them, is the left bank of the *Elbe*, from the point where the Sula empties itself into it, to the frontiers of the Chauci Minores, so that they were bounded in the north by the *Elbe*, in the east by the Semnones, in the south by the Cherusci, and in the west by the Fosi and Angrivarii. Traces of the name of the Langobardi still occur in that country in such names as *Bardengau*, *Bardewik*. The earliest writer who mentions the Langobardi as inhabiting those parts, is Velleius Paterculus (ii. 106). But notwithstanding the unanimous testimony of the ancients that they were a branch of the Suevi, their own historian (Paul. Diac. l. c.; comp. Euseb. *Chron.* ad an. 380) states that the Langobardi originally did not inhabit any part of Germany, but had migrated south from Scandinavia, where they had borne the name of Vinili, and that they assumed the name Langobardi after their arrival in Germany. It is impossible to say what value is to be attributed to this statement, which has found as many advocates as it has had opponents. From Strabo (l. c.) it is clear that they occupied the northern bank of the *Elbe*, and it is possible that they were among those Germans whom Tiberius, in the reign of Augustus drove across the *Elbe* (Suet. *Aug.* 21). In their new country they were soon reduced to submission by Maroboduus, but

afterwards they shook off the yoke, and, in conjunction with the Semnones, joined the confederacy of the Cheruscan against the Marcomanni. (Tac. *Ann.* ii. 45.) When, in consequence of the murder of Arminius, the power of the Cheruscan was decaying more and more, the Langobardi not only supported and restored Italus, the king of the Cheruscan who had been expelled, but seem to have extended their own territory in the south, so as to occupy the country between *Halle*, *Magdeburg*, and *Leipzig*. (Tac. *Ann.* xi. 17.) They were not a numerous tribe, but their want of numbers was made up for by their natural bravery (Tac. *Germ.* 40), and Velleius describes them as a "gens etiam Germana feritate ferocior." Shortly after these events the Langobardi disappear from history, until they are mentioned again by Ptolemy (*l. c.*), who places them in the extensive territory between the Rhine and *Weser*, and even beyond the latter river almost as far as the *Elbe*. They thus occupied the country which had formerly been inhabited by the tribes forming the Cheruscan confederacy. This great extension of their territory shows that their power must have been increasing ever since their liberation from the yoke of Maroboduus. After this time we again hear nothing of the Langobardi for a considerable period. They are indeed mentioned, in an excerpt from the history of Petrus Patricius (*Exc. de Legat.* p. 124), as allies of the Obii on the frontiers of Pannonia; but otherwise history is silent about them, until, in the second half of the 5th century, they appear on the north of the Danube in Upper Hungary as tributary to the Heruli (Procop. *de Bell. Goth.* ii. 15, who describes them as Christians). Whether these Langobardi, however, were the same people whom we last met with between the Rhine and the *Elbe*, or whether they were only a band of emigrants who had in the course of time become so numerous as to form a distinct tribe, is a question which cannot be answered with certainty, although the latter seems to be the more probable supposition. Their natural love of freedom could not bear to submit to the rule of the Heruli, and after having defeated the king of the latter in a great battle, they subdued the neighbouring Quadi, likewise a Suevian tribe, and henceforth they were for a long time the terror of their neighbours and the Roman province of Pannonia. (Paul. Diac. i. 22.) For, being the most powerful nation in those parts, they extended their dominion down the Danube, and occupied the extensive plains in the north of Dacia on the river Theiss, where they first came in conflict with the Gepidae, and entered Pannonia. (Paul. Diac. i. 20.) The emperor Justinian, wanting their support against the Gepidae, gave them lands and supplied them with money (Procop. *Bell. Goth.* iii. 33), and under their king Audoin they gained a great victory over the Gepidae. (Paul. Diac. i. 25; Procop. *Bell. Goth.* iii. 34, iv. 18, 25.) Alboin, Audoin's successor, after having, in conjunction with the Avari, completely overthrown the empire of the Gepidae, led the Langobardi, in A. D. 568, into Italy, where they permanently established themselves, and founded the kingdom from which down to this day the north-east of Italy bears the name of *Lombardy*. (*Exc. de Legat.* pp. 303, 304; Marius *Episc. Chron. Romc.* ii. 412.) The occasion of their invading Italy is related as follows. When Alboin had concluded his alliance with the Avari, and had ceded to them his own dominions, Narses, to take revenge upon Justin, invited them to quit their poor country and take possession of the fertile plains of Italy. Alboin

accordingly crossed the Alps, and as the north of Italy was badly defended, he succeeded in a short time in establishing his kingdom, which continued to flourish until it was overpowered and destroyed by Charlemagne. (Paul. Diac. ii. 5; Eginhard, *Vit. Carol. M.* 6.) The history of this singular people whose name still survives, has been written in Latin by Paulus Diaconus (Warnefried), in the reign of Charlemagne, and by another Lombard of the 9th century, whose name is unknown. (Comp. Wilhelm, *Germanien*, p. 281, foll.; Zeuss, *die Deutschen und die Nachbarstämme*, p. 109, foll.; F. Dufft, *Quaestiones de Antiquissima Longobardorum Historia*, Berlin, 1830, 8vo.; Koch-Sternfeld, *das Reich der Longobarden in Italien*, Munich, 1839; Latham, *Tac. Germ.* p. 139, and *Epilog.* p. lxxxiv.) [L.S.]

LANGOBRI'GA. [LUSTANIA.]

LANU'VIUM (Λανούϊον, Strab.; Λανούϊον, Ptol.: *Eth. Λανούϊον*, Lanuvium: *Civitas Lavinia*), an ancient and important city of Latium, situated on a lofty hill forming a projecting spur or promontory of the Alban Hills towards the S. It was distant about 20 miles from Rome, on the right of the Appian Way, rather more than a mile from the road. The name is often written in inscriptions, even of a good time, *Lanivium*; hence the confusion which has arisen in all our MSS. of ancient authors between it and *Lavinium*: the two names are so frequently interchanged as to leave constant doubt which of the two is really meant, and in the middle ages they appear to have been actually regarded as the same place; whence the name of "Civitas Lavinia" by which Lanuvium is still known, and which can be traced as far back as the fourteenth century. The foundation of Lanuvium was ascribed by a tradition recorded by Appian (*B. C.* ii. 20) to Diomed; a legend probably arising from some fancied connection with the worship of Juno at Argos. A tradition that has a more historical aspect, though perhaps little more historical worth, represented it as one of the colonies of Alba. (Diod. vii. *ap. Euseb. Arm.* p. 185.) The statement of Cato (*ap. Priscian.* iv. 4. § 21) that it was one of the cities which co-operated in the consecration of the celebrated temple of Diana at Aricia, is the first fact concerning it that can be looked upon as historical, and shows that Lanuvium was already a city of consideration and power. Its name appears also in the list given by Dionysius of the cities that formed the league against Rome in B. C. 496, and there is no doubt that it was in fact one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) But from this time we hear little of it, except that it was the faithful ally of Rome during her long wars with the Volscians and Aequians (Liv. vi. 21): the position of Lanuvium would indeed cause it to be one of the cities most immediately interested in opposing the progress of the Volscians, and render it as it were the natural rival of Antium. We have no explanation of the causes which, in B. C. 383, led the Lanuvians suddenly to change their policy, and take up arms, together with some other Latin cities, in favour of the Volscians (Liv. vi. 21). They must have shared in the defeat of their allies near Satricum; but apparently were admitted to submission on favourable terms, and we hear no more of them till the great Latin War in B. C. 340, in which they took an active and important part. At first, indeed, they seem to have hesitated and delayed to take the field; but in the two last campaigns their forces are

particularly mentioned, both among those that fought at Pedum in B. C. 339, and the next year at Astura (Liv. viii. 12, 13).^{*} In the general settlement of affairs at the close of the war Lanuvium obtained the Roman civitas, but apparently in the first instance without the right of suffrage; for Festus, in a well-known passage, enumerates the Lanuvini among the communities who at one time enjoyed all the other privileges of Roman citizens except the suffrage and the Jus Magistratum (Liv. viii. 14; Festus, v. *Municipium*), a statement which can only refer to this period. We know from Cicero that they subsequently obtained the full franchise and right of suffrage, but the time when they were admitted to these privileges is unknown. (Cic. *pro Balb.* 13.)

From this time Lanuvium lapsed into the condition of an ordinary municipal town, and is mentioned chiefly in relation to its celebrated temple of Juno Sospita. It did not, however, fall into decay, like so many of the early Latin cities, and is mentioned by Cicero among the more populous and flourishing municipia of Latium, in the same class with Aricia and Tusculum, which he contrasts with such poor and decayed places as Labicum and Colatiae (Cic. *de Leg. Agr.* ii. 35). Its chief magistrate retained the ancient Latin title of Dictator, which was borne by T. Annius Milo, the celebrated adversary of Clodius, in the days of Cicero. (Cic. *pro Mil.* 10; Orell. *Inscr.* 3786.) Previous to this period Lanuvium had suffered severely in the civil wars of Marius and Sulla, having been taken by the former at the same time with Antium and Aricia, just before the capture of Rome itself, B. C. 87. (Appian, *B. C.* i. 69; Liv. *Epit.* 80.) Nor did it escape in the later civil wars: the treasures of its temple were seized by Octavian, and a part at least of its territory was divided among a colony of veterans by the dictator Caesar. (Appian, *B. C.* v. 24; *Lib. Colon.* p. 235.) It subsequently received another colony, and a part of its territory was at one time allotted to the vestal virgins at Rome. (*Ibid.*) Lanuvium, however, never bore the title of a colony, but continued only to rank as a municipium, though it seems to have been a flourishing place throughout the period of the Roman Empire. It was the birthplace of the emperor Antoninus Pius, who in consequence frequently made it his residence, as did also his successors, M. Aurelius and Commodus: the last of these three is mentioned as having frequently displayed his skill as a gladiator in the amphitheatre at Lanuvium, the construction of which may probably be referred to this epoch. Inscriptions attest its continued prosperity under the reigns of Alexander Severus and Philippus. (Suet. *Aug.* 72; *Tac. Ann.* iii. 48; *Capit. Ant. Pius*, 1; Lamprid. *Commod.* 1, 8; *Vict. de Caes.* 15; Orell. *Inscr.* 664, 3740, &c.)

Lanuvium was the place from which several illustrious Roman families derived their origin. Among these were the Annii, to which Milo, the adversary

^{*} In the *Fasti Capitolini* (ad ann. cdxv.; Gruter, p. 297) the consul C. Maenius is represented as celebrating a triumph over the *Lavinians*, together with the Antiatenses and Veliterni, where it appears certain from Livy's narrative that the *Lanuvians* are the people really meant: a remarkable instance at how early a period the confusion between the two names had arisen.

of Clodius, belonged by adoption, as well as the Papia, from which he was originally descended; the Roscia, and the Thoria (Cic. *pro Mil.* 10; *Ascon. ad Milon.* pp. 32, 53; Cic. *de Divin.* i. 36, ii. 31, *de Fin.* ii. 20), to which may probably be added, on the authority of coins, the Proclia and Mettia. (Eckhel, vol. v. pp. 253, 267, 289, 293.) We learn from Cicero that not only did the Roscia gens derive its origin from Lanuvium, but the celebrated actor Roscius was himself born in the territory of that city. (Cic. *de Div.* i. 36.)

But the chief celebrity of Lanuvium was derived from its temple of Juno Sospita, which enjoyed a peculiar sanctity, so that after the Latin War in B. C. 338 it was stipulated that the Romans should enjoy free participation with the Lanuvians themselves in her worship and sacred rites (Liv. viii. 14): and although at a later period a temple was erected at Rome itself to the goddess under the same denomination, the consuls still continued to repair annually to Lanuvium for the purpose of offering solemn sacrifices. (Liv. xxxii. 30, xxxiv. 53; Cic. *pro Muren.* 41.) The peculiar garb and attributes of the Lanuvian Juno are described by Cicero (*de Nat. Deor.* i. 29), and attested by the evidence of numerous Roman coins: she was always represented with a goat's skin, drawn over her head like a helmet, with a spear in her hand, and a small shield on the left arm, and wore peculiar shoes with the points turned up (*calceoli repandi*). On coins we find her also constantly associated with a serpent; and we learn from Propertius and Aelian that there was a kind of oracle in the sacred grove attached to her temple, where a serpent was fed with fruits and cakes by virgins, whose chastity was considered to be thus put to the test. (Propert. iv. 8; Aelian, *H. A.* xi. 16, where the true reading is undoubtedly *Λανουίω*, and not *Λαουίω*; Eckhel, vol. v. p. 294.)

The frequent notices in Livy and elsewhere of prodigies occurring in the temple and sacred grove of Juno at Lanuvium, as well as the allusions to her worship at that place scattered through the Roman poets, sufficiently show how important a part the latter had assumed in the Roman religion. (Liv. xxiv. 10, xxix. 14, xxxi. 12, xl. 19; Cic. *de Divin.* i. 44, ii. 27; Ovid. *Fast.* vi. 60; Sil. Ital. xiii. 364.) We learn from Appian that a large treasure had gradually accumulated in her temple, as was the case with most celebrated sanctuaries; and Pliny mentions that it was adorned with very ancient, but excellent, paintings of Helen and Atalanta, which the emperor Caligula in vain attempted to remove. (Plin. xxxv. 3. s. 6.) It appears from a passage in Cicero (*de Fin.* ii. 20) that Juno was far from being the only deity especially worshipped at Lanuvium, but that the city was noted as abounding in ancient temples and religious rites, and was probably one of the chief seats of the old Latin religion. A temple of Jupiter adjoining the forum is the only one of which we find any special mention. (Liv. xxxii. 9.)

Though there is no doubt that *Civitas Lavinia* occupies the original site of Lanuvium, the position of which is well described by Strabo and Silius Italicus (Strab. v. p. 239; Sil. Ital. viii. 360), and we know from inscriptions that the ancient city continued in a flourishing condition down to a late period of the Roman empire, it is curious that scarcely any ruins now remain. A few shapeless masses of masonry, principally substructions and foundations, of which those that crown the summit

of the hill may possibly have belonged to the temple of Juno Sospita; and a small portion of a theatre, brought to light by excavations in 1832, are all that are now visible. The inscriptions discovered on the spot belong principally to the time of the Antonines, and excavations in the last century brought to light many statues of the same period. (Nibby, *Dintorni di Roma*, vol. ii. pp. 173—187; Abeken, *Mittel Italien*, p. 215.)

Lanuviium, as already observed, was situated at a short distance from the Appian Way, on the right of that road: the station "Sub Lanuvio," marked in the Tabula Peutingeriana between Aricia and Tres Tabernae, was evidently situated on the high road, probably at the eighteenth milestone from Rome, from which point a branch road led directly to the ancient city. (Westphal, *Röm. Kamp.* p. 28; Nibby, *L. c.*)

The remains of two other ancient roads may be traced, leading from the W. and S. of the city in the direction of Antium and Astura. The existence of this line of communication in ancient times is incidentally referred to by Cicero (*ad Att.* xii. 41, 43, 46). The tract of country extending S. of Lanuvium in the direction of Antium and the Pontine marshes, was even in the time of Strabo very unhealthy (Strab. v. p. 231), and is now almost wholly depopulated. [E. H. B.]

LAODICEIA COMBUSTA (Λαοδικεία κατακαυμένη or κκαυμένη), one of the five cities built by Seleucus I., and named after his mother Seleuca. Its surname (Lat. Combusta) is derived by Strabo (xii. pp. 576, 579, xiii. pp. 626, 628, 637) from the volcanic nature of the surrounding country, but Hamilton (*Researches*, ii. p. 194) asserts that there is "not a particle of volcanic or igneous rock in the neighbourhood;" and it may be added that if such were the case, the town would rather have been called Α της κατακαυμένης. The most probable solution undoubtedly is, that the town was at one time destroyed by fire, and that on being rebuilt it received the distinguishing surname. It was situated on the north-west of Iconium, on the high road leading from the west coast to Melitene on the Euphrates. Some describe it as situated in Lycaonia (Steph. B. s. v.; Strab. xiv. p. 663), and others as a town of Pisidia (Socrat. *Hist. Eccl.* vi. 18; Hierocl. p. 672), and Ptolemy (v. 4. § 10) places it in Galatia; but this discrepancy is easily explained by recollecting that the territories just mentioned were often extended or reduced in extent, so that at one time the town belonged to Lycaonia, while at another it formed part of Pisidia. Its foundation is not mentioned by any ancient writer.

Both Leake (*Asia Minor*, p. 44) and Hamilton identify Laodiceia with the modern *Ladik*; and the former of these geographers states that at *Ladik* he saw more numerous fragments of ancient architecture and sculpture than at any other place on his route through that country. Inscribed marbles, altars, columns, capitals, friezes, cornices, were dispersed throughout the streets, and among the houses and burying grounds. From this it would appear that Laodiceia must once have been a very considerable town. There are a few imperial coins of Laodiceia, belonging to the reigns of Titus and Domitian. (Sestini, *Mon. Ant.* p. 95; comp. Droysen, *Gesch. des Hellen.* i. p. 663, foll.) [L. S.]

LAODICEIA AD LYCUM (Λαοδικεία πρὸς τῷ Λύκῳ: *Eski Hisar*), a city in the south-west of

Phrygia*, about a mile from the rapid river Lycus, is situated on the long spur of a hill between the narrow valleys of the small rivers Asopus and Caprus, which discharge their waters into the Lycus. The town was originally called Dioepolis, and afterwards Rhoas (Plin. v. 29), and Laodiceia, the building of which is ascribed to Antiochus Theos, in honour of his wife Laodice, was probably founded on the site of the older town. It was not far west from Colossae, and only six miles to the west of Hierapolis. (*It. Ant.* p. 337; *Tab. Peut.*; Strab. xiii. p. 629.) At first Laodiceia was not a place of much importance, but it soon acquired a high degree of prosperity. It suffered greatly during the Mithridatic War (Appian, *Bell. Mithr.* 20; Strab. xii. p. 578), but quickly recovered under the dominion of Rome; and towards the end of the Republic and under the first emperors, Laodiceia became one of the most important and flourishing commercial cities of Asia Minor, in which large money transactions and an extensive trade in wood were carried on. (Cic. *ad Fam.* ii. 17, iii. 5; Strab. xii. p. 577; comp. Vitruv. viii. 3.) The place often suffered from earthquakes, especially from the great shock in the reign of Tiberius, in which it was completely destroyed. But the inhabitants restored it from their own means. (Tac. *Ann.* xiv. 27.) The wealth of its inhabitants created among them a taste for the arts of the Greeks, as is manifest from its ruins; and that it did not remain behind-hand in science and literature is attested by the names of the sceptics Antiochus and Theiodas, the successors of Aenesidemus (Diog. Laërt. ix. 11. § 106, 12. § 116), and by the existence of a great medical school. (Strab. xii. p. 580.) During the Roman period Laodiceia was the chief city of a Roman conventus. (Cic. *ad Fam.* iii. 7, ix. 25, xiii. 54, 67, xv. 4, *ad Att.* v. 15, 16, 20, 21, vi. 1, 2, 3, 7, in *Verr.* i. 30.) Many of its inhabitants were Jews, and it was probably owing to this circumstance, that at a very early period it became one of the chief seats of Christianity, and the see of a bishop. (St. Paul, *Ep. ad Coloss.* ii. 1, iv. 15, foll.; *Apocal.* iii. 14, foll.; Joseph. *Ant. Jud.* xiv. 10, 20; Hierocl. p. 665.) The Byzantine writers often mention it, especially in the time of the Comneni; and it was fortified by the emperor Manuel. (Niceph. Chon. *Ann.* pp. 9, 81.) During the invasion of the Turks and Mongols the city was much exposed to ravages, and fell into decay, but the existing remains still attest its former greatness. The ruins near *Denisli* are fully described in Pococke's, Chandler's, Cockerell's, Arundel's and Leake's works. "Nothing," says Hamilton (*Researches*, vol. i. p. 515), "can exceed the desolation and melancholy appearance of the site of Laodiceia; no picturesque features in the nature of the ground on which it stands relieve the dull uniformity of its undulating and barren hills; and with few exceptions, its grey and widely scattered ruins possess no architectural merit to attract the attention of the traveller. Yet it is impossible to view them without interest, when we consider what Laodiceia once was, and how it is connected with the early history of Christianity. . . . Its stadium, gymnasium, and theatres (one of which is in a state of great preservation, with its

* Ptolemy (v. 2. § 18) and Philostratus (*Vit. Soph.* i. 25) call it a town of Caria, while Stephanus B. (s. v.) describes it as belonging to Lydia; which arises from the uncertain frontiers of these countries.

seats still perfectly horizontal, though merely laid upon the gravel), are well deserving of notice. Other buildings, also, on the top of the hill, are full of interest; and on the east the line of the ancient wall may be distinctly traced, with the remains of a gateway; there is also a street within and without the town, flanked by the ruins of a colonnade and numerous pedestals, leading to a confused heap of fallen ruins on the brow of the hill, about 200 yards outside the walls. North of the town, towards the Lycus, are many sarcophagi, with their covers lying near them, partly imbedded in the ground, and all having been long since rifled.

Amongst other interesting objects are the remains of an aqueduct, commencing near the summit of a low hill to the south, whence it is carried on arches of small square stones to the edge of the hill. The water must have been much charged with calcareous matter, as several of the arches are covered with a thick incrustation. From this hill the aqueduct crossed a valley before it reached the town, but, instead of being carried over it on lofty arches, as was the usual practice of the Romans, the water was conveyed down the hill in stone barrel-pipes; some of these also are much incrustated, and some completely choked up. It traversed the plain in pipes of the same kind; and I was enabled to trace them the whole way, quite up to its former level in the town. The aqueduct appears to have been overthrown by an earthquake, as the remaining arches lean bodily on one side, without being much broken.

The stadium, which is in a good state of preservation, is near the southern extremity of the city. The seats, almost perfect, are arranged along two sides of a narrow valley, which appears to have been taken advantage of for this purpose, and to have been closed up at both ends. Towards the west are considerable remains of a subterranean passage, by which chariots and horses were admitted into the arena, with a long inscription over the entrance. . . . The whole area of the ancient city is covered with ruined buildings, and I could distinguish the sites of several temples, with the bases of the columns still *in situ*. . . . The ruins bear the stamp of Roman extravagance and luxury, rather than of the stern and massive solidity of the Greeks. Strabo attributes the celebrity of the place to the fertility of the soil and the wealth of some of its inhabitants: amongst whom Hiero, having adorned the city with many beautiful buildings, bequeathed to it more than 2000 talents at his death." (Comp. Fellows, *Journal written in Asia Minor*, p. 280, foll.; Leake, *Asia Minor*, p. 251, foll.) [L. S.]

LAODICEIA AD LIBANUM (Λαοδικεία ἢ τῆς Λιβάνου), mentioned by Strabo (xvi. p. 755) as the commencement of the Marsyas Campus, which extended along the west side of the Orontes, near its source. [MARSYAS CAMPUS.] It is called Cabiosa Laodiceia by Ptolemy (Καβίωσα Λαοδικεία, v. 15), and gives its name to a district (Λαοδικηνή), in which he places two other towns, Parudisus (Παρδύσιος) and Jabruda (Ἰάβρουδα). Pliny (v. 23), amongst other people of Syria, reckons "ad orientem Laodiceinos, qui ad Libanum cognominantur." [G.W.]

LAODICEIA AD MARE, a city of Syria, south of HERACLEIA [Vol. I. p. 1050], described by Strabo (vi. pp. 751, 752) as admirably built, with an excellent harbour, surrounded by a rich country especially fruitful in vines, the wine of which furnished in chief supply to Alexandria. The vineyards were

planted on the sides of gently-sloping hills, which were cultivated almost to their summits, and extended far to the east, nearly to Apameia. Strabo mentions that Dolabella, when he fled to this city before Cassius, distressed it greatly, and that, being besieged there until his death, he destroyed many parts of the city with him, A. D. 43. [*Diet. of Biog.* Vol. I. p. 1059.] It was built by Seleucus Nicator, and named after his mother. It was furnished with an aqueduct by Herod the Great (Joseph. *B. J.* i. 21. § 11), a large fragment of which is still to be seen. (Shaw, *Travels*, p. 262.)

The modern city is named *Ladikiyeh*, and still exhibits faint traces of its former importance, notwithstanding the frequent earthquakes with which it has been visited. Irby and Mangles noticed that "the Marina is built upon foundations of ancient columns," and "there are in the town, an old gateway and other antiquities," as also sarcophagi and sepulchral caves in the neighbourhood. (*Travels*, p. 223.) This gateway has been more fully described by Shaw (l. c.) and Pococke, as "a remarkable triumphal arch, at the SE. corner of the town, almost entire: it is built with four entrances, like the *Forum Jani* at Rome. It is conjectured that this arch was built in honour of Lucius Verus, or of Septimius Severus." (*Description of the East*, vol. ii. p. 197.) Shaw noticed several fragments of Greek and Latin inscriptions, dispersed all over the ruins, but entirely defaced. Pococke states that it was a very inconsiderable place till within fifty years of his visit, when it opened a tobacco trade with *Dumietta*, and it has now an enormous traffic in that article, for which it is far more celebrated than ever it was for its wine. The port is half an hour distant from the town, very small, but better sheltered than any on the coast. Shaw noticed, a furlong to the west of the town, "the ruins of a beautiful *colthou*, in figure like an amphitheatre, and capacious enough to receive the whole British navy. The mouth of it opens to the westward, and is about 40 feet wide." [G. W.]



COIN OF LAODICEIA AD MARE.

LAODICEIA (Λαοδικεία). 1. A town in Media, founded by Seleucus Nicator, along with the two other Hellenic cities of Apameia and Hieracleia. (Strab. xi. p. 524; Steph. B. s. c.) Pliny (vi. 29) describes it as being in the extreme limits of Media, and founded by Antiochus. The site has not yet been identified. (Ritter, *Erzkunde*, vol. viii. p. 599.)

2. A town which Pliny (vi. 30) places along with Seleuceia and Artemita in Mesopotamia. [E. B. J.] LAPATHUS, a fortress near Mount Olympus. [ASCETIS.]

LAPATHUS, LAPETHUS (Λάπαθος, Strab. xiv. p. 682; Λάπηθος, Ptol. v. 14. § 4; Plin. v. 31; Λαπηθίς, Scyl. p. 41; Λάπαθος, Hierocl.: *Eth. Λαπηθίος, Λαπηθίος*: *Lapitho, Lapita*), a town of Cyprus, the foundation of which was assigned to the Phoenicians (Steph. B. s. c.), and which, according to Nonnus

(*Dionys.* xiii. 447), owed its name to the legendary Lapathus, a follower of Dionysus. Strabo (*l. c.*) says that it received a Spartan colony, headed by Praxander. He adds, that it was situated opposite to the town of Nagidus, in Cilicia, and possessed a harbour and docks. It was situated in the N. of the island, on a river of the same name, with a district called LAPETHIA (Λαπηθία, Ptol. v. 14. § 5). In the war between Ptolemy and Antigonus, Lapathus, with its king Praxippus, sided with the latter. (*Diod.* xix. 59.) The name of this place was synonymous with stupidity. (*Suid. s. v. Λαπάθιος.*) Pococke (*Trav. in the East*, vol. ii. pt. 1. p. 223) saw at *Lapitho* several walls that were cut out of the rock, and one entire room, over the sea: there were also remains of some towers and walls. (*Mariti, Viaggi*, vol. i. p. 125; Engel, *Kypros*, vol. i. pp. 37, 78, 174, 224, 364, 507.) [E. B. J.]

LAPATHUS, a fortress in the north of Thessaly, near Tempe, which Leake identifies with the ancient castle near *Rápsani*. (*Liv.* xlv. 2, 6; Leake, *Northern Greece*, vol. iii. pp. 397, 418.)

LAPHYSTIUM. [ΒΟΡΕΙΑ, p. 412, b.]

LAPIDEI CAMPI or LAPIDEUS CAMPUS (πεδίων λιθώδες, λιθωνον πεδίων), in Gallia Narbonensis. Strabo (p. 182) says: "Between Massalia and the mouths of the Rhone there is a plain, about 100 stadia from the sea, and as much in diameter, being of a circular form; and it is called the Stony, from its character; for it is full of stones, of the size of a man's fist, which have grass growing among them, which furnishes abundant food for animals: and in the middle there is standing water, and salt springs, and salt. Now all the country that lies above is windy, but on this plain especially the Melamborian (*La Bise*) comes down in squalls,—a violent and chilling wind: accordingly, they say that some of the stones are moved and rolled about, and that men are thrown down from vehicles, and stripped both of arms and clothing by the blast." This is the plain called *La Crau*, near the east side of the east branch of the delta of the Rhone, and near the *E'tang de Berre*. It is described by Arthur Young (*Travels*, &c. vol. i. p. 379, 2nd ed.), who visited and saw part of the plain. He supposed that there might be about 136,780 English acres. "It is composed entirely of shingle—being so uniform a mass of round stones, some to the size of a man's head, but of all sizes less, that the newly thrown up shingle of a sea-shore is hardly less free from soil. Beneath these surface-stones is not so much a sand as a kind of cemented rubble, a small mixture of loam with fragments of stone. Vegetation is rare and miserable." The only use that the uncultivated part is turned to, he says, is to feed, in winter, an immense number of sheep, which in summer feed in the Alps towards *Barcelonette* and *Piedmont*. When he saw the place, in August, it was very bare. The number of sheep said to be fed there is evidently an exaggeration. Some large tracts of the *Crau* had been broken up when he was there, and planted with vines, olives, and mulberries, and converted into corn and meadow. Corn had not succeeded; but the meadows, covered richly with "clover, chicory, rib-grass, and *arena elatior*," presented an extraordinary contrast to the soil in its natural state. The name *Crau* is probably a Celtic word. In the *Statistique du Départ. des Bouches du Rhone* (tom. ii. p. 190, quoted in Ukert's *Gallien*, 425) it is supposed that *Craou*, as it is there written, is a Ligurian word; which may be true, or it may not. What is added is more valuable

information: "There is in Provence a number of places which have this name; and one may even say that there is not a village which has not in its territory a *Craou*."

Aristotle (Strabo, p. 182) supposed that earthquakes, of the kind named *Bratas* threw up these stones to the earth's surface, and that they rolled down together to the hollow places in these parts. Posidonius, who, having travelled in Gallia, had probably seen the *Crau*, supposed that the place was once a lake. Here the text in Strabo is obscure, and perhaps corrupt; but he seems to mean that the action of water rounded the stones, for he adds, after certain words not easy to explain, that (owing to this motion of the water?) "it was divided into many stones, like the pebbles in rivers and the shingle on the sea-shore." Strabo (whose text is here again somewhat corrupted) considers both explanations so far true, that stones of this kind could not have been so made of themselves, but must have come from great rocks being repeatedly broken. Another hypothesis, not worth mentioning, is recorded in the notes of Eustathius (*ad Dionys. Perieg.* v. 76).

It is a proof of the early communication between the Phocæan colony of Massalia and other parts of Greece, that Aeschylus, whose geography is neither extensive nor exact, was acquainted with the existence of this stony plain; for in the *Prometheus Unbound* (quoted by Strabo) he makes Prometheus tell Hercules that when he comes into the country of the Ligyes, Zeus will send him a shower of round stones, to defeat the Ligurian army with. This stony plain was a good ground for mythological figments. (The following passages of ancient authors refer to this plain: *Mela*, ii. 5; *Plin.* iii. 4, xxi. 10; *Gellius*, ii. 22, and *Seneca, Nat. Quaest.* v. 17, who speak of the violent wind in this part of Gallia; and *Dionys. Halicarn.* i. 41, who quotes part of the passage from the *Prometheus Unbound*.)

This plain of stones probably owes its origin to the floods of the Rhone and the *Durance*, at some remote epoch when the lower part of the delta of the Rhone was covered by the sea. [G. L.]

LAPITHIAE (Λαπιθία), a mythical race in Thessaly. See *Dict. of Biogr. and Myth.* Vol. II. p. 721.

LAPITHAEUM. [LACONIA, p. 113, a.]

LAPITHAS. [ELIS, p. 817, b.]

LAPPA, LAMPA (Λάππα, Ptol. iii. 17. § 10; Λάππα, Λάμπα, Hierocl.; Λάμπα, Steph. B.: Εὐκ. Λαππαῖος, Λαμπαῖος), an inland town of Crete, with a district extending from sea to sea (*Scylax*, p. 18), and possessing the port Phoenix. (*Strab.* x. p. 475.) Although the two forms of this city's name occur in ancient authors, yet on coins and in inscriptions the word *Lappa* is alone found. *Stephanus of Byzantium* shows plainly that the two names denote the same place, when he says that Xenion, in his *Cretica*, wrote the word *Lappa*, and not *Lampa*. The same author (*s. v. Λάμπα*) says that it was founded by Agamemnon, and was called after one *Lampus*, a Tarrhaean; the interpretation of which seems to be that it was a colony of Tarrha.

When *Lyctus* had been destroyed by the Cnossians, its citizens found refuge with the people of *Lappa* (*Polyb.* iv. 53). After the submission of *Cydonia*, *Cnossus*, *Lyctus*, and *Eleutherna*, to the arms of *M. Tellus*, the Romans advanced against *Lappa*, which was taken by storm, and appears to have been almost entirely destroyed. (*Dion Cass.* xxxvi. 1.) *Angustus*, in consideration of the aid rendered to him by the *Lappaean*s in his struggle with *M. Antonius*

bestowed on them their freedom, and also restored their city. (Dion Cass. li. 2.) When Christianity was established, Lappa became an episcopal see; the name of its bishop is recorded as present at the Synod of Ephesus, A. D. 431, and the Council of Chalcedon, A. D. 451, as well as on many other subsequent occasions. (Cornelius, *Creta Sacra*, vol. i. pp. 251, 252.)

Lappa was 32 M. P. from Eleutherna and 9 M. P. from Cissamus, the port of Apera (*Peut. Tab.*); distances which agree very well with *Polis*, the modern representative of this famous city, where Mr. Pashley (*Travels*, vol. i. p. 83) found considerable remains of a massive brick edifice, with buttresses 15 feet wide and of 9 feet projection; a circular building, 60 feet diameter, with niches round it 11 feet wide; a cistern, 76 ft. by 20 ft.; a Roman brick building, and several tombs cut in the rock. (Comp. *Mus. Class. Antiq.* vol. ii. p. 293.) One of the inscriptions relating to this city mentions a certain Marcus Aurelius Clesippus, in whose honour the Lappaean erected a statue. (Gruter, p. 1091; Chishull, *Antiq. Asiat.* p. 122; Mabilion, *Mus. Ital.* p. 33; Büchh, *Corp. Inscr. Gr.* vol. ii. p. 428.)

The head of its benefactor Augustus is exhibited on the coins of Lappa; one has the epigraph, ΘΕΩ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩ; others of Domitian and Commodus are found. (Hardouin, *Num. Antiq.* pp. 93, 94; Mionnet, vol. ii. p. 286; *Suppl'm.* vol. iv. p. 326; Rasche, vol. ii. pl. ii. p. 1493.) On the autonomous coins of Lappa, from which Spanheim supposed the city to have possessed the right of asylum, like the Grecian cities enumerated in Tacitus, see Eckhel, vol. ii. p. 315. The maritime symbols on the coins of Lappa are accounted for by the extension of its territory to both shores, and the possession of the port of Phoenix. [E. B. J.]

LAPURDUM, in Gallia. This place is only mentioned in the Notitia of the Empire, which fixes it in Novempopulana; but there is neither any historical notice nor any Itinerary measurement to determine its position. D'Anville, who assumes it to be represented by *Bayonne*, on the river *Adour*, says that the name of *Bayonne* succeeded to that of *Lapurdum*, and the country contained between the *Adour* and the *Bidasoa* has retained the name of *Labourd*. It is said that the bishopric of *Bayonne* is not mentioned before the tenth century. The name *Bayonne* is Basque, and means "port." It seems probable that *Lapurdum* may have been on the site of *Bayonne*; but it is not certain. [G. L.]

LAR FLUVIUS. [CANIS FLUMEN.]

LARANDA (*ἡ Λάρανδα*; *Eth. Λαράνδεις*, f. *Λαράνδης*; *Laranda* or *Karaman*), one of the most important towns of Lycania, 400 stadia to the south-east of Iconium. Strabo (xii. p. 569) states that the town belonged to Antipater of Derbe, which shows that for a time it was governed by native princes. Respecting its history in antiquity scarcely anything is known beyond the fact that it was taken by storm, and destroyed by Perdiccas (Diod. xviii. 2); that it was afterwards rebuilt, and on account of the fertility of its neighbourhood became one of the chief seats of the Isaurian pirates. (Amm. Mar. xiv. 2; comp. Steph. B. s. v.; Ptol. v. 6. § 17; Hierocl. p. 675; Euseb. *Hist. Eccl.* vi. 19.) *Suidas* (s. v.) says that Laranda was the birthplace of Nestor, an epic poet, and father of Pisander, a poet of still greater celebrity; but when he calls the former *Λαράνδεις ἢ Αὐκίας*, he probably mistook Lycia for Lycania. Leake (*As. Min.* p. 100)

states that he found no Greek remains at Laranda nor are there any coins belonging to the place. The ancient name, *Laranda*, is still in common use among the Christians, and is even retained in the firmans of the Porte; but its more general name, *Karaman*, is derived from a Turkish chief of the same name; for it was at one time the capital of a Turkish kingdom, which lasted from the time of the partition of the dominion of the Seljukian monarchs of Iconium until 1486, when it was conquered by the emperor Bayazid II. At present the town is but a poor place, with some manufactures of coarse cotton and woollen stuffs. Respecting a town in Cappadocia, called by some Laranda, see the article LEANDIS. [L. S.]

LARES (Sall. *Jug.* 90, where *Laris* is the acc. pl.: *Λάρης*, Ptol. iv. 3. § 28: the abl. form *Larintus* is given, not only, as is so usual, in the *Itin. Ant.* p. 26, and the *Tab. Peut.*, but also by Augustine, *adv. Donat.* vi. 20; and that this ablative was used for the nominative, as is common in the Romance languages, is shown by the Greek form *Λάρητος*, Procop. B. V. ii. 23, whence came at once the modern name, *Larbus* or *Lorbus*). An important city of Numidia, mentioned in the Jugurthine War as the place chosen by Marius for his stores and military chest. (Sall. *Jug. l. c.*) Under the Romans it became a colony, and belonged to the province of Africa and the district of Byzacena. Ptolemy places it much too far west. It lay to the E. of the Bagradas, on the road from Carthage to Theveste, 63 M. P. from the latter. In the later period of the Empire it had decayed. (Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 375.) [P. S.]

LARGA, in Gallia, is placed by the Anton. *Itin.* between the two known positions of Epamandodurum (*Mandeure*) and Mons Brisiacus (*Vieux Brisach*). The distance from Epamandodurum to Larga is 24 M. P. in the *Itin.*, and in the Table 16 Gallic leagues, which is the same thing. Larga is *Largitzen*, or on near the *Largues*, in the French department of *Haut Rhin* and in the neighbourhood of *Altkirch*. [E. B. J.]

[EPAMANDODURUM.] [G. L.]
LARICA (*Λαρίκη*, Ptol. vii. 1. §§ 4, 62), a rich commercial district on the extreme of India, described by Ptolemy as being between Syrastrae and Arica, and having for its chief town Barygaza (*Berouck*), the emporium of all the surrounding country. It must, therefore, have comprehended considerable part of *Güzerat*, and some of the main land of India, between the gulf of Barygaza and the Numadus or *Nerbudda*. Ptolemy considered Larice to have been part of Indo-Scythia (vii. 1. § 62), the Scythian tribes having in his day reached the sea coast in that part of India. [V.]

LARINUM (*Λάρινον*, Ptol.; *Λάρινα*, Steph. B.; *Eth. Λαρίναϊος*, Steph. B.; but *Λαρίναϊος*, Pol.; *Larinās*, -ātis; *Larino Vecchio*), a considerable city in the northern part of Apulia, situated about 14 miles from the sea, a little to the S. of the river *Tifernus*. There is much discrepancy among ancient authorities, as to whether Larinum with its territory, extending from the river *Frento* to the *Tifernus*, belonged properly to Apulia or to the land of the *Frentani*. Ptolemy distinctly assigns it to the latter people; and Pliny also, in one passage, speaks of the "Larinates cognomine *Frentani*;" but at the same time he distinctly places Larinum in Apulia, and not in the "regio *Frentana*," which, according to him, begins only from the *Tifernus*. Mela takes the same view, while Strabo, strangely enough, omits all

mention of Larinum. (Ptol. iii. 1. § 65; Plin. iii. 11. s. 16; Mel. ii. 4. § 6.) Caesar, on the other hand, distinguishes the territory of Larinum both from that of the Frentani and from Apulia ("per fines Marrucinorum, Frentanorum, Larinatium, in Apuliam pervenit," *B. C. i.* 23). Livy uses almost exactly the same expressions (xxvii. 43); and this appears to be the real solution, or rather the *origin* of the difficulty, that the Larinates long formed an independent community, possessing a territory of considerable extent, which was afterwards regarded by the geographers as connected with that of their northern or southern neighbours, according to their own judgment. It was included by Augustus in the Second Region of Italy, of which he made the Tifernus the boundary, and thus came to be naturally considered as an appurtenance of Apulia: but the boundary would seem to have been subsequently changed, for the Liber Coloniarum includes Larinum among the "Civitates Regionis Samnii," to which the Frentani also were attached. (*Lib. Colon.* p. 260.)

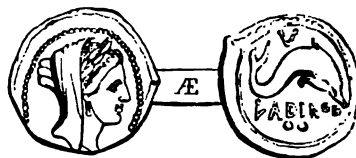
Of the early history of Larinum we have scarcely any information. Its name is not even once mentioned during the long continued wars of the Romans and Samnites, in which the neighbouring Lucernites figures so conspicuously. Hence we may probably infer that it was at this period on friendly terms with Rome, and was one of those Italian states that passed gradually and almost imperceptibly from the condition of allies into that of dependents, and ultimately subjects of Rome. During the Second Punic War, on the other hand, the territory of Larinum became repeatedly the scene of operations of the Roman and Carthaginian armies. Thus in B.C. 217 it was at Gerunium, in the immediate neighbourhood of Larinum, that Hannibal took up his winter-quarters, while Fabius established his camp at Calela to watch him; and it was here that the engagement took place in which the rashness of Minucius had so nearly involved the Roman army in defeat. (*Pol.* iii. 101; *Liv.* xxii. 18, 24, &c.) Again, in B.C. 207, it was on the borders of the same territory that Hannibal's army was attacked on its march by the praetor Hostilius, and suffered severe loss (*Liv.* xxvii. 40); and shortly after it is again mentioned as being traversed by the consul Claudius on his memorable march to the Metaurus. (*Ibid.* 43; *Sil. Ital.* xv. 565.) In the Social War it appears that the Larinates must have joined with the Frentani in taking up arms against Rome, as their territory was ravaged in B.C. 89 by the praetor C. Cosconius, after his victory over Trebatius near Canusium. (*Appian.* *B. C. i.* 52.) During the civil wars of Caesar and Pompey, the territory of Larinum was traversed by the former general on his advance to Brundisium (*Caes. B. C. i.* 23). Pompey seems to have at one time made it his head-quarters in Apulia, but abandoned it on learning the disaster of Domitius at Corfinium. (*Cic. ad Att.* vii. 12, 13. b.)

From the repeated mention during these military operations of the territory of Larinum, while none occurs of the city itself, it would appear that the latter could not have been situated on the high road, which probably passed through the plain below it. But it is evident from the oration of Cicero in defence of A. Cluentius, who was a native of Larinum, that it was in his day a flourishing and considerable municipal town, with its local magistrates, senate, public archives, forum, and all the other appurtenances of municipal government. (*Cic. pro Cluent.*

5, 8, 13, 15, &c.) We learn from the Liber Coloniarum that it received a colony under Caesar (*Lege Julia, Lib. Colon.* p. 260): but it appears from inscriptions that it continued to retain its municipal rank under the Roman Empire. (*Orell. Inscr.* 142; *Mommsen, Inscr. Regn. Neap.* pp. 272, 273.) The existing remains sufficiently prove that it must have been a large and populous town; but no mention of it is found in history after the close of the Roman Republic. Its name is found in the Itineraries in the fourth century (*Itin. Ant.* p. 314, where it is corruptly written *Arenio*; *Tab. Peut.*); and there is no reason to suppose that it ever ceased to exist, as we find it already noticed as an episcopal see in the seventh century. In A. D. 842 it was ravaged by the Saracens, and it was in consequence of this calamity that the inhabitants appear to have abandoned the ancient site, and founded the modern city of *Larino*, a little less than a mile to the W. of the ancient one. The ruins of the latter, now called *Larino Vecchio*, occupy a considerable space on the summit of a hill called *Monterone*, about three miles S. of the *Biferno* (Tifernus): there remain some portions of the ancient walls, as well as of one of the gates; the ruins of an amphitheatre of considerable extent, and those of a building, commonly called *Il Palazzo*, which appears to have stood in the centre of the town, adjoining the ancient forum, and may probably have been the Curia or senate-house. (*Tria, Memoria di Larino*, i. 10.)

The territory of Larinum seems to have originally extended from the river Tifernus to the Frento (*Fortore*), and to have included the whole tract between those rivers to the sea. The town of Cliternia, which was situated within these limits, is expressly called by Pliny a dependency of Larinum ("Larinatum Cliternia," *Plin.* iii. 11. s. 16); and Teanum, which is placed by him to the N. of the Frento, was certainly situated on its right bank. Hence it is probable that the municipal territory of Larinum under the Roman government still comprised the whole tract between the two rivers. The *Tabula* places Larinum eighteen miles from Teanum in Apulia, and this distance is confirmed by an express statement of Cicero. (*Tab. Peut.*; *Cic. pro Cluent.* 9.)

There exist numerous coins of Larinum, with the inscription LADINOD in Roman letters. From this last circumstance they cannot be referred to a very early period, and are certainly not older than the Roman conquest. (*Eckhel*, vol. i. p. 107; *Mommsen, Röm. Münzwesen*, p. 335.) [E. H. B.]



COIN OF LARINUM.

LARISSA (*Λαρίσσα*, but on coins and inser *Λάρισσα* or *Λαρίσσα*: *Eth. Λαρίσσαϊός, Λαρίσσαϊός*), a name common to many Pelasgic towns, and probably a Pelasgic word signifying city. (*Comp. Strab.* xiii. p. 620; *Dionys.* i. 21; *Niebuhr, Hist. of Rome*, vol. i. note 60.) Hence in mythology Larissa is represented as the daughter of Pelasgus (*Paus.* ii. 24.

§ 1.) or of Piasus, a Pelasgian prince. (Strab. xiv. p. 631.)

1. An important town of Thessaly, the capital of the district Pelasgiotis, was situated in a fertile plain upon a gently rising ground, on the right or south bank of the Peneius. It had a strongly fortified citadel. (Diod. xv. 61.) Larissa is not mentioned by Homer. Some commentators, however, suppose it to be the same as the Pelasgic Argos of Homer (*Il.* ii. 681), but the latter was the name of a district rather than of a town. Others, with more probability, identify it with the Argissa of the poet. (*Il.* ii. 732.) [See Vol. I. p. 209.] Its foundation was ascribed to Acrisius. (Steph. B. s. v.) The plain of Larissa was formerly inhabited by the Perhaebi, who were partly expelled by the Larissaeans, and partly reduced to subjection. They continued subject to Larissa, till Philip made himself master of Thessaly. (Strab. ix. p. 440.) The constitution of Larissa was democratical (Aristot. *Pol.* v. 6), and this was probably one reason why the Larissaeans were allies of the Athenians during the Peloponnesian War. (Thuc. ii. 22.) During the Roman wars in Greece, Larissa is frequently mentioned as a place of importance. It was here that Philip, the son of Demetrius, kept all his royal papers during his campaign against Flamininus in Greece; but after the battle of Cynoscephalae, in B. C. 197, he was obliged to abandon Larissa to the Romans, having previously destroyed these documents. (Polyb. xviii. 16.) It was still in the hands of the Romans when Antiochus crossed over into Greece, B. C. 191, and this king made an ineffectual attempt upon the town. (Liv. xxxvi. 10.) In the time of Strabo Larissa continued to be a flourishing town (ix. p. 430). It is mentioned by Hierocles in the sixth century as the first town in Thessaly (p. 642, ed. Wessel.). It is still a considerable place, the residence of an archbishop and a pasha, and containing 30,000 inhabitants. It continues to bear its ancient name, though the Turks call it *Yenishelér*, which is its official appellation. Its circumference is less than three miles. Like other towns in Greece, which have been occasionally inhabited, it presents few remains of Hellenic times. They are chiefly found in the Turkish vestiges, consisting of plain quadrangular stones, fragments of columns, mostly fluted, and a great number of ancient cippi and sepulchral stelae, which now serve for Turkish tombstones. (Leake, *Northern Greece*, vol. i. p. 439, seq.)



COIN OF LARISSA.

2. LARISSA CREMASTE (*ἡ Κρεμαστή Λάρισσα*), a town of Thessaly of less importance than the preceding one, was situated in the district of Phthiotis, at the distance of 20 stadia from the Maliae gulf, upon a height advancing in front of Mount Othrys. (Strab. ix. p. 435.) It occupied the side of the hill, and was hence surnamed Cremaste, as hanging on the side of Mt. Othrys, to distinguish it from the

more celebrated Larissa, situated in a plain. Strabo also describes it as well watered and producing vines (ix. p. 440). The same writer adds that it was surnamed Pelasgia as well as Cremaste (*l. c.*). From its being situated in the dominions of Achilles, some writers suppose that the Roman poets give this hero the surname of Larissaeus, but this epithet is perhaps used generally for Thessalian. Larissa Cremaste was occupied by Demetrius Poliorcetes in B. C. 302, when he was at war with Cassander. (Diod. xx. 110.) It was taken by Apustius in the first war between the Romans and Philip, B. C. 200 (Liv. xxxi. 46), and again fell into the hands of the Romans in the war with Perseus, B. C. 171. (Liv. xlii. 56, 57.) The ruins of the ancient city are situated upon a steep hill, in the valley of *Gurdhiki*, at a direct distance of five or six miles from *Khamáko*. The walls are very conspicuous on the western side of the hill, where several courses of masonry remain. Gell says that there are the fragments of a Doric temple upon the acropolis, but of these Leake makes no mention. (Gell, *Itinerary of Greece*, p. 252; Dodwell, *Travels*, vol. ii. p. 81; Leake, *Northern Greece*, vol. iv. p. 347.)

3. The citadel of Argos [Vol. I. p. 202.]

LARISSA (*Λάρισα*). 1. A town in the territory of Ephesus, on the north bank of the Caystrus, which there flows through a most fertile district, producing an excellent kind of wine. It was situated at a distance of 180 stadia from Ephesus, and 30 from Tralles. (Strab. ix. p. 440, xiii. p. 620.) In Strabo's time it had sunk to the rank of a village, but it was said once to have been a *πόλις*, with a temple of Apollo. Cramer (*As. Min.* i. p. 558) conjectures that its site may correspond to the modern *Tirich*.

2. A place on the coast of Troas, about 70 stadia south of Alexandria Troas, and north of Hamaxitus. It was supposed that this Larissa was the one mentioned by Homer (*Il.* ii. 841), but Strabo (xiii. p. 620) controverts this opinion, because it is not far enough from Troy. (Comp. Steph. B. s. v.) The town is mentioned as still existing by Thucydides (viii. 101) and Xenophon (*Hellen.* iii. 1. § 13; comp. Scylax, p. 36; Strab. ix. p. 440, xiii. p. 604). Athenaeus (ii. p. 43) mentions some hot springs near Larissa in Troas, which are still known to exist a little above the site of Alexandria Troas. (*Voyage Pittoresque*, vol. ii. p. 438.)

3. Larissa, surnamed ΠΗΛΙΟΝΙΣ, a Pelasgian town in Aeolis, but subsequently taken possession of by the Aeolians, who constituted it one of the towns of their confederacy. It was situated near the coast, about 70 stadia to the south-east of Cyue (*ἡ περὶ τὴν Κύμην*, Strab. xiii. p. 621; Herod. i. 149). Strabo, apparently for good reasons, considers this to be the Larissa mentioned in the *Iliad* (ii. 840). Xenophon (*Hellen.* iii. 1. § 7, comp. *Cyrop.* vii. 1. § 45) distinguishes this town from others of the same name by the epithet of "the Egyptian," because the elder Cyrus had established there a colony of Egyptian soldiers. From the same historian we must infer that Larissa was a place of considerable strength, as it was besieged in vain by Thimbron; but in Strabo's time the place was deserted. (Comp. Plin. v. 32; Vell. Pat. i. 4; Vit. Hom. c. 11; Steph. B. s. v.; Ptol. v. 2. § 5.) [L. S.]

LARISSA (*Λάρισα*, Xen. *Anab.* iii. 4. § 7), a town of Assyria, at no great distance from the left bank of the Tigris, observed by Xenophon on the

retreat of the Ten Thousand Greeks. It appears to have been situated a little to the north of the junction of the Lycus (*Záb*) and the Tigris. Xenophon describes it as a deserted city, formerly built by the Medes, with a wall 25 feet broad, and 100 high, and extending in circumference two parasangs. The wall itself was constructed of bricks, but had a foundation of stone, 20 feet in height (probably a casing in stone over the lower portion of the bricks). He adds, that when the Persians conquered the Medes, they were not at first able to take this city, but at last captured it, during a dense fog. Adjoining the town was a pyramid of stone, one plethron broad, and two plethra in height. It has been conjectured that this was the site of the city of Resen, mentioned in Genesis (x. 12); and there can be little doubt, that these ruins represent those of *Nimrud*, now so well known by the excavations which Mr. Layard has conducted. [V.]

LARISSA (*Λάρισα*), a city of Syria, placed by Ptolemy in the district of Cassiotis, in which Antioch was situated (v. 15. § 16), but probably identical with the place of the same name which, according to Strabo, was reckoned to Apamia (xvi. p. 572), and which is placed in the Itinerary of Antoninus 16 M. P. from Apamia, on the road to Emesa. D'Anville identifies it with the modern *Kalaat Shyzar*, on the left bank of the Orontes, between *Hamah* and *Kalaat el-Medyk* or Apamia. [G. W.]

LARISSUS or LARISUS, a river of Achaia. [Vol. I. p. 14. a.]

LARIUS LACUS (*ἡ Λάριος Ἰαυή*: *Lago di Como*), one of the largest of the great lakes of Northern Italy, situated at the foot of the Alps, and formed by the river Addua. (Strab. iv. p. 192; Plin. iii. 19. a. 23.) It is of a peculiar form, long and narrow, but divided in its southern portion into two great arms or branches, forming a kind of fork. The SW. of these, at the extremity of which is situated the city of *Como*, has no natural outlet; the Addua, which carries off the superfluous waters of the lake, flowing from its SE. extremity, where stands the modern town of *Lecco*. Virgil, where he is speaking of the great lakes of Northern Italy, gives to the Larius the epithet of "maximus" (*Georg.* ii. 159); and Servius, in his note on the passage, tells us that, according to Cato, it was 60 miles long. This estimate, though greatly overrated, seems to have acquired a sort of traditional authority: it is repeated by Cassiodorus (*Var. Ep.* xi. 14), and even in the Itinerary of Antoninus (p. 278), and is at the present day still a prevalent notion among the boatmen on the lake. The real distance from *Como* to the head of the lake does not exceed 27 Italian, or 34 Roman miles, to which five or six more may be added for the distance by water to *Riva*, the *Lago di Riva* being often regarded as only a portion of the larger lake. Strabo, therefore, is not far from the truth in estimating the Larius as 300 stadia (37½ Roman miles) in length, and 30 in breadth. (Strab. iv. p. 209.) But it is only in a few places that it attains this width; and, owing to its inferior breadth, it is really much smaller than the Benacus (*Lago di Garda*) or Verbanus (*Lago Maggiore*). Its waters are of great depth, and surrounded on all sides by high mountains, rising in many places very abruptly from the shore: notwithstanding which their lower slopes were clothed in ancient times, as they still are at the present day, with rich groves

of olives, and afforded space for numerous villas. Among these the most celebrated are those of the younger Pliny, who was himself a native of Comum, and whose paternal estate was situated on the banks of the lake, of which last he always speaks with affection as "Larius noster." (*Ep.* ii. 8, vi. 24, vii. 11.) But, besides this, he had two villas of a more ornamental character, of which he gives some account in his letters (*Ep.* ix. 7): the one situated on a lofty promontory projecting out into the waters of the lake, over which it commanded a very extensive prospect, the other close to the water's edge. The description of the former would suit well with the site of the modern *Villa Serbelloni* near *Bellaggio*; but there are not sufficient grounds upon which to identify it. The name of *Villa Pliniana* is given at the present day to a villa about a mile beyond the village of *Torno* (on the right side of the lake going from *Como*), where there is a remarkable intermitting spring, which is also described by Pliny (*Ep.* iv. 30); but there is no reason to suppose that this was the site of either of his villas. Claudian briefly characterises the scenery of the Larius Lacus in a few lines (*B. Get.* 319—322); and Cassiodorus gives an elaborate, but very accurate, description of its beauties. The immediate banks of the lake were adorned with villas or palaces (*praetoria*), above which spread, as it were, a girdle of olive woods; over these again were vineyards, climbing up the sides of the mountains, the bare and rocky summits of which rose above the thick chestnut-woods that encircled them. Streams of water fell into the lake on all sides, in cascades of snowy whiteness. (*Cassiod. Var.* xi. 14.) It would be difficult to describe more correctly the present aspect of the *Lake of Como*, the beautiful scenery of which is the theme of admiration of all modern travellers.

Cassiodorus repeats the tale told by the elder Pliny, that the course of the Addua could be traced throughout the length of the lake, with which it did not mix its waters. (Plin. ii. 103. a. 106; Cassiod. l. c.) The same fable is told of the Lacus Lemanus, or *Lake of Geneva*, and of many other lakes formed in a similar manner by the stagnation of a large river, which enters them at one end and flows out at the other. It is remarkable that we have no trace of an ancient town as existing on the site of the modern *Lecco*, where the Addua issues from the lake. We learn, from the Itinerary of Antoninus (p. 278), that the usual course in proceeding from *Curia* over the Rhaetian Alps to *Mediolanum*, was to take boat at the head of the lake and proceed by water to Comum. This was the route by which Stilicho is represented by Claudian as proceeding across the Alps (*B. Get.* l. c.); and Cassiodorus speaks of Comum as a place of great traffic of travellers (l. c.) In the latter ages of the Roman empire, a fleet was maintained upon the lake, the head-quarters of which were at Comum. (*Not. Dign.* ii. p. 118.)

The name of Lacus Larius seems to have been early superseded in common usage by that of LACUS COMACINUS, which is already found in the Itinerary, as well as in Paulus Diaconus, although the latter author uses also the more classical appellation. (*Itin. Ant.* l. c.; P. *Diac. Hist.* v. 38, 39.) [E.H.B.]
LARIUS or LARICE, a place on the southern frontier of Noricum, at the foot of the Julian Alps, and on the road from *Aquileia* to *Lauriacum*. The town seems to have owed its name to the forests of larch trees which abound in that district, and in the

must be looked for between *Idria* and *Krainburg*, in Illyricum. (*It. Ant.* p. 276; comp. Muchar, *Noriscus*, p. 247.) [L. S.]

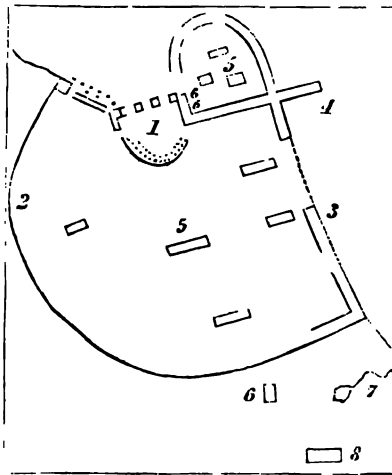
LARNUM (*Tordera*), a small coast river in the territory of the LAEÉTANI, in Hispania Tarraconensis, falling into the sea between Iluro and Blanda. (*Plin.* iii. 3. s. 4.) It has been inferred that there was a town of the same name on the river, from Pliny's mention of the LARNENSES in the conventus of Caesaraugusta; but it is plain that the Laeétani belonged to the conventus of Tarracon. (*Ukert*, vol. ii. pt. 1. p. 456, assigns these Larnenses to the Arevacae.) [P. S.]

LARTOLAEAEATAE. [LAEÉTANI.]

LARYMNA (*Λάρυμνα*), the name of two towns in Boeotia, on the river Cephissus, distinguished as Upper and Lower Larymna. (*Strab.* ix. pp. 405, 406.) Strabo relates that the Cephissus emerged from its subterranean channel at the Upper Larymna, and joined the sea at the Lower Larymna; and that Upper Larymna had belonged to Phocis until it was annexed to the Lower or Boeotian Larymna by the Romans. Upper Larymna belonged originally to the Opuntian Locris, and Lycophron mentions it as one of the towns of Ajax Olenus. (*Lycophr.* 1146.) Pausanias also states, that it was originally Locrian; and he adds, that it voluntarily joined the Boeotians on the increase of the power of the Thebans. (*Paus.* ix. 23. § 7.) This, however, probably did not take place in the time of Epaminondas, as Scylax, who lived subsequently, still calls it a Locrian town (p. 23). Ulrichs conjectures that it joined the Boeotian league after Thebes had been rebuilt by Cassander. In B. C. 230, Larymna is described as a Boeotian town (*Polyb.* xx. 5, where *Λάρυμναν* should be read instead of *Λαρίφναν*); and in the time of Sulla it is again spoken of as a Boeotian town.

We may conclude from the preceding statements that the more ancient town was the Locrian Larymna, situated at a spot, called An-hoe by Strabo, where the Cephissus emerged from its subterranean channel. At the distance of a mile and a half Larymna had a port upon the coast, which gradually rose into importance, especially from the time when Larymna joined the Boeotian League, as its port then became the most convenient communication with the eastern sea for Lebadeia, Chaeroneia, Orchomenos, Copae, and other Boeotian towns. The port-town was called, from its position, Lower Larymna, to distinguish it from the Upper city. The former may also have been called more especially the Boeotian Larymna, as it became the seat of so many Boeotian towns. Upper Larymna, though it had joined the Boeotian League, continued to be frequently called the Locrian, on account of its ancient connection with Locris. When the Romans united Upper Larymna to Lower Larymna, the inhabitants of the former place were probably transferred to the latter; and Upper Larymna was henceforth abandoned. This accounts for Pausanias mentioning only one Larymna, which must have been the Lower city; for if he had visited Upper Larymna, he could hardly have failed to mention the emissary of the Cephissus at this spot. Moreover, the ruins at Lower Larymna show that it became a place of much more importance than Upper Larymna. These ruins, which are called *Kastri*. By those of Delphi, are situated on the shore of the bay of Larnes, on a level covered with bushes, ten miles to the left of the mouth of the Cephissus.

The circuit of the walls is less than a mile. The annexed plan of the remains is taken from Leake.



PLAN OF LARYMNA.

1. A small port, anciently closed in the manner here described.
2. The town wall, traceable all around.
3. Another wall along the sea, likewise traceable.
4. A mole in the sea.
5. Various ancient foundations in the tower and acropolis.
6. A Sorus.
7. *Glyfionerò*, or Salt Source.
8. An oblong foundation of an ancient building.

Leake adds, that the walls, which in one place are extant to nearly half their height, are of a red soft stone, very much corroded by the sea air, and in some places are constructed of rough masses. The sorus is high, with comparison to its length and breadth, and stands in its original place upon the rocks: there was an inscription upon it, and some ornaments of sculpture, which are now quite defaced. The *Glyfionerò* is a small deep pool of water, impregnated with salt, and is considered by the peasants as sacred water, because it is cathartic. The sea in the bay south of the ruins is very deep; and hence we ought probably to read in Pausanias (ix. 23. § 7), *λαμὴν δὲ σφλαῦ ἐστὶν ἀρχαῖατος*, instead of *λαμὴν*, since there is no land-lake at this place. The ruins of Upper Larymna lie at *Bazariki*, on the right bank of the Cephissus, at the place where it issues from its subterranean channel. (*Leake, Northern Greece*, vol. ii. p. 287, seq.; *Ulrichs, Reisen in Griechenland*, p. 229, seq.)

LARYSIUM. [GYTHIUM.]

LAS (*Λάσ*, Hom.; *Λᾶς*, Scyl.; *Paus.*, *Strab.*; *Λᾶ*, Steph. B. s. v.; *Eth. Λᾶος*), one of the most ancient towns of Laconia, situated upon the western coast of the Laconian gulf. It is the only town on the coast mentioned by Scylax (p. 17) between Taenarus and Gythium. Scylax speaks of its port; but, according to Pausanias, the town itself was distant 10 stadia from the sea, and 40 stadia from Gythium. (*Paus.* iii. 24. § 6.) In the time of Pausanias the town lay in a hollow between the three mountains, Asia, Ilium, and Cnacadium; but the old town stood on the summit of Mt. Asia. The name of Las signified the rock on which it originally stood. It is mentioned by Homer (*Il.* ii.

585), and is said to have been destroyed by the Dioscuri, who hence derived the surname of Lapersae. (Strab. viii. p. 364; Steph. B. s. v. Λᾶ.) There was also a mountain in Laconia called Lapersa. (Steph. B. s. v. Λαπέρα.) In the later period it was a place of no importance. Livy speaks of it as "vicus maritimus" (xxxviii. 30), and Pausanias mentions the ruins of the city on Mt. Asia. Before the walls he saw a statue of Hercules, and a trophy erected over the Macedonians who were a part of Philip's army when he invaded Laconia; and among the ruins he noticed a statue of Athena Asia. The modern town was near a fountain called Galaco (Γαλακώ), from the milky colour of its water, and near it was a gymnasium, in which stood an ancient statue of Hermes. Besides the ruins of the old town on Mt. Asia, there were also buildings on the two other mountains mentioned above: on Mt. Ilium stood a temple of Dionysus, and on the summit a temple of Asclepius; and on Mt. Cnacadium a temple of Apollo Carneius.

Las is spoken of by Polybius (v. 19) and Strabo (viii. p. 363) under the name of Asine; and hence it has been supposed that some of the fugitives from Asine in Argolis may have settled at Las, and given their name to the town. But, notwithstanding the statement of Polybius, from whom Strabo probably copied, we have given reasons elsewhere for believing that there was no Laconian town called Asine; and that the mistake probably arose from confounding "Asine" with "Asia," on which Las originally stood. [ASINE, No. 3.]

Las stood upon the hill of *Passavá*, which is now crowned by the ruins of a fortress of the middle ages, among which, however, Leake noticed, at the southern end of the eastern wall, a piece of Hellenic wall, about 50 paces in length, and two-thirds of the height of the modern wall. It is formed of polygonal blocks of stone, some four feet long and three broad. The fountain Galaco is the stream *Turkótrysa*, which rises between the hill of *Passavá* and the village of *Kárvela*, the latter being one mile and a half west of *Passavá*. (Leake, *Morea*, vol. i. p. 254, seq., p. 276, seq.; *Peloponnesiaca*, p. 150; Boblaye, *Recherches*, &c. p. 87; Curtius, *Peloponnesos*, vol. ii. p. 273, seq.)

LASAEA (Λασαία), a city in Crete, near the roadstead of the "Fair Havens." (*Acts*, xxvii. 8.) This place is not mentioned by any other writer, but is probably the same as the *Lisia* of the Peutinger Tables, 16 M. P. to the E. of Gortyna. (Comp. Hüek, *Kreta*, vol. i. pp. 412, 439.) Some MSS. have *Lasea*; others, *Alassa*. The Vulgate reads *Thalassa*, which Beza contended was the true name. (Comp. Conybeare and Howson, *Life and Epist. of St. Paul*, vol. ii. p. 330.) [E. B. J.]

LA'SION (Λασιών or Λασιών), the chief town of the mountainous district of Arcoreia in Elis proper, was situated upon the frontiers of Arcadia near Psophis. Curtius places it with great probability in the upper valley of the Ladon, at the *Paleokastro* of *Kúmani*, on the road from the Eleian Pylos and Ephyra to Psophis. Lasion was a frequent object of dispute between the Arcadians and Eleians, both of whom laid claim to it. In the war which the Spartans carried on against Elis at the close of the Peloponnesian War, Pausanias, king of Sparta, took Lasion (Diod. xiv. 17). The invasion of Pausanias is not mentioned by Xenophon in his account of this war; but the latter author relates that, by the treaty of peace concluded between Elis and Sparta in B. C.

400, the Eleians were obliged to give up Lasion, in consequence of its being claimed by the Arcadians. (*Xen. Hell.* iii. 2. § 30.) In B. C. 366 the Eleians attempted to recover Lasion from the Arcadians: they took the town by surprise, but were shortly afterwards driven out of it again by the Arcadians. (*Xen. Hell.* vii. 4. § 13, seq.; Diod. xv. 77.) In B. C. 219 Lasion was again a fortress of Elis, but upon the capture of Psophis by Philip, the Eleian garrison at Lasion straightway deserted the place. (Polyb. iv. 72, 73.) Polybius mentions (v. 102) along with Lasion a fortress called *Pyrgos*, which he places in a district named *Perippia*. (Leake, *Morea*, vol. ii. p. 200, seq.; Boblaye, *Recherches*, &c. p. 125; Curtius, *Peloponnesos*, vol. i. p. 41.)

LA'SSORA, a town of Galatia, mentioned in the *Peut. Tab.* as 25 miles distant from *Eccobriga*, whence we may infer that it is the same place as the *Λασκοπία* of Ptolemy (v. 4. § 9). The *Antonine Itinerary* (p. 203) mentions a town *Adapera* in about the same site. [L. S.]

LAST'IGI, a town of Hispania Baetica, belonging to the *conventus* of *Hispalis* (Plin. iii. 1. s. 3), and one of the cities of which we have coins, all of them belonging to the period of its independence: their type is a head of Mars, with two ears of corn lying parallel to each other. The site is supposed to be at *Zahara*, lying on a height of the *Sierra de Ronda*, above the river *Guadalete*. (Carter's *Travels*, p. 171; Florez, *Esp.* 8. vol. ix. pp. 18, 60, *Med.* vol. ii. p. 475, vol. iii. p. 85; Mionnet, vol. i. p. 50, *Suppl.* vol. i. p. 113; Sestini, *Med. Esp.* p. 61; Num. Goth.; Eckhel, vol. i. p. 25; Ukert, vol. ii. pt. 1. pp. 358, 382.) [P. S.]

LASUS, a town of Crete, enumerated by Pliny (iv. 12) among his list of inland cities. A coin with the epigraph ΛΑΤΙΩΝ, the Doric form for Λασιών, is claimed by Eckhel (vol. ii. p. 316, *comp.* Sestini, p. 53) for this place. [E. B. J.]

LATARA. [LEBUS.]

LATHON (Λάθων, Strab. xvii. p. 836, where the vulgar reading is *Λάθων*; *comp.* xiv. p. 647, where he calls it *Ληθαίος*; Ptol. iv. 4. § 4; *Λήθων*, Ptol. *Euerg. ap. Ath.* ii. p. 71; FLUVIUS LETHON, Plin. v. 5; Solin. 27; LETHES ANNIS, Lucan, ix. 355), a river of the *Hesperidae* or *Hesperitae*, in Cyrenaica. It rose in the *Herculis Arenae*, and fell into the sea a little N. of the city of *HESPERIDES* or *BERENICE*: Strabo connects it with the harbour of the city (*λίμνη Ἐσπεριδῶν*: that there is not the slightest reason for altering the reading, as Groskurd and others do, into *λίμνη*, will presently appear); and Scylax (p. 110, Gronov.) mentions the river, which he calls *Ecceius* (*Ἐκκειός*), as in close proximity with the city and harbour of *Hesperides*. Pliny expressly states that the river was not far from the city, and places on or near it a sacred grove, which was supposed to represent the "Gardens of the *Hesperides*" (Plin. v. 5: *nee procul ante oppidum juvenis Lethon, lucus sacer, ubi Hesperidum horti memorantur*). Athenaeus quotes from a work of Ptolemy *Energetes* praises of its fine pike and *orbis*, somewhat inconsistent, especially in the mouth of a luxurious king of Egypt, with the *mythical* sound of the name. That name is, in fact, plain Doric Greek, descriptive of the character of the river, like our English *Mole*. So well does it deserve the name, that it "escaped the notice" of commentators and geographers, till it was discovered by Beechey, as it still flows "concealed" from such scholars as depend on vague guesses in place of an accurate knowledge

of the localities. Thus the laborious, but often most inaccurate, compiler Forbiger, while taking on himself to correct Strabo's exact account, tells us that "the river and lake (Strabo's harbour) have now entirely vanished;" and yet, a few lines down, he refers to a passage of Beechey's work within a very few pages of the place where the river itself is actually described! (Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 828, note.)

The researches made in Beechey's expedition give the following results:—East of the headland on which stands the ruins of Hesperides or Berenice (now *Bengazi*) is a small lake, which communicates with the harbour of the city, and has its water of course salt. The water of the lake varies greatly in quantity, according to the season of the year; and is nearly dried up in summer. There are strong grounds to believe that its waters were more abundant, and its communication with the harbour more perfect, in ancient times than at present. On the margin of the lake is a spot of rising ground, nearly insulated in winter, on which are the remains of ancient buildings. East of this lake again, and only a few yards from its margin, there gushes forth an abundant spring of fresh water, which empties itself into the lake, "running along a channel of inconsiderable breadth, bordered with reeds and rushes," and "might be mistaken by a common observer for an inroad of the lake into the sandy soil which bounds it." Moreover, this is the only stream which empties itself into the lake; and indeed the only one found on that part of the coast of Cyrenaica. Now, even without searching farther, it is evident how well all this answers to the description of Strabo (xvii. p. 836):—"There is a promontory called Pseudopenias, on which Berenice is situated, beside a certain Lake of Tritonis (παρὰ λιμνὴν τινὰ Τριτωνιάδα), in which there is generally (σάλουρα) a little island, and a temple of Aphrodite near it: but there is (or it is) also the Harbour of Hesperides, and the river Lathon falls into it." It is now evident how much the sense of the description would be impaired by reading *λίμνη* for *λίμνη* in the last clause; and it matters but little whether Strabo speaks of the river as falling into the harbour because it fell into the lake which communicated with the harbour, or whether he means that the lake, which he calls that of Tritonis, was actually the harbour (that is, an inner harbour) of the city. But the little stream which falls into the lake is not the only representative of the river Lathon. Further to the east, in one of the subterranean caves which abound in the neighbourhood of *Bengazi*, Beechey found a large body of fresh water, issuing itself in the bowels of the earth; and the Bey of *Bengazi* affirmed that he had tracked its subterraneous course till he doubted the safety of proceeding further, and that he had found it as much as 30 feet deep. That the stream thus met in the earth is the same which reappears in the spring on the margin of the lake, is extremely probable; but whether it be so in fact, or not, we can hardly doubt that the ancient Greeks would imagine the connection to exist. (Beechey, *Proceedings*, &c. pp. 326, foll.; Barth, *Wanderungen*, &c. p. 267. [P. S.]

LATHRIPPA (Λαθρίππα), an inland town of Arabia Felix, mentioned by Ptolemy (vi. 7. § 31), which there is no difficulty in identifying with the ancient name of the renowned *El-Medineh*, "the city," as it is called by emphasis among the disciples of the false prophet. Its ancient name, *Yathrib*, still exists in the native geographies and local tra-

ditions, which, with the definite article *el* prefixed, is as accurately represented by *Lithrippa* as the Greek alphabet would admit. "*Medineh* is situated on the edge of the great Arabian desert, close to the chain of mountains which traverses that country from north to south, and is a continuation of Libanon. The great plain of Arabia in which it lies is considerably elevated above the level of the sea. It is ten or eleven days distant from *Mekka*, and has been always considered the principal fortress of the *Hedjaz*, being surrounded with a stone wall. It is one of the best-built towns in the East, ranking in this respect next to *Athppo*, though ruined houses and walls in all parts of the town indicate how far it has fallen from its ancient splendour. It is surrounded on three sides with gardens and plantations, which, on the east and south, extend to the distance of six or eight miles. Its population amounts to 16,000 or 20,000—10,000 or 12,000 in the town, the remainder in the suburbs." (Burekhardt, *Arabia*, 321—400; Ritter, *Erdbunde*, vol. i. p. 15; ii. pp. 149. &c.) [G. W.]

LATIUM (ἡ Λατίνη; *Eth.* and *Adj.* Latinus), was the name given by the Romans to a district or region of Central Italy, situated on the Tyrrhenian sea, between Etruria and Campania.

I. NAME.

There can be little doubt that Latium meant originally the land of the LATINI, and that in this, as in almost all other cases in ancient history, the name of the people preceded, instead of being derived from, that of the country. But the ancient Roman writers, with their usual infelicity in all matters of etymology, derived the name of the Latini from a king of the name of Latinus, while they sought for another origin for the name of Latium. The common etymology (to which they were obviously led by the quantity of the first syllable) was that which derived it from "lateo;" and the usual explanation was, that it was so called because Saturn had there *lain hid* from the pursuit of Jupiter. (*Virg. Aen.* viii. 322; Ovid, *Fast.* i. 238.) The more learned derivations proposed by Sausseus and Varro, from the inhabitants having lived *hidden* in caves (Sausseus, *ap. Serv. ad Aen.* i. 6), or because Latium itself was as it were *hidden* by the Apennines (Varr. *ap. Serv. ad Aen.* viii. 322), are certainly not more satisfactory. The form of the name of Latium would at first lead to the supposition that the ethnic Latini was derived from it; but the same remark applies to the case of Samnium and the Samnites, where we know that the people, being a race of foreign settlers, must have given their name to the country, and not the converse. Probably Latini is only a lengthened form of the name, which was originally Latii or Latii; for the connection which has been generally recognised between Latini and Lavinium, Latinus and Lavinus, seems to point to the existence of an old form, Lativius. (Donaldson, *Torronianus*, p. 6; Niebuhr, *V. u. L. Kunde*, p. 352.) Varro himself seems to regard the name of Latium as derived from that of Latinus (*l. l.* v. § 32); and that it was generally regarded as equivalent to "the land of the Latins" is sufficiently proved by the fact that the Greeks always rendered it by ἡ Λατίνη, or ἡ Λατίνων γῆ. The name of Λατίνων is found only in Greek writers of a late period, who borrowed it directly from the Romans. (Appian, *B. C.* ii. 26; Herodian, i. 16.) From the same cause it must have proceeded that when the Latini ceased to

have any national existence, the name of Latium is still not unfrequently used, as equivalent to "nomen Latinum," to designate the whole body of those who possessed the rights of Latins, and were therefore still called Latini, though no longer in a national sense.

The suggestion of a modern writer (Abeken, *Mittel Italien*, p. 42) that Latium is derived from "latus," broad, and means the broad plain or expanse of the *Campagna* (like Campania from "Campus"), appears to be untenable, on account of the difference in the quantity of the first syllable, notwithstanding the analogy of *ἡλάρῖς*, which has the first syllable short.

II. EXTENT AND BOUNDARIES.

The name of Latium was applied at different periods in a very different extent and signification. Originally, as already pointed out, it meant the land of the Latini; and as long as that people retained their independent national existence, the name of Latium could only be applied to the territory possessed by them, exclusive of that of the Hernici, Aequians, Volscians, &c., who were at that period independent and often hostile nations. It was not till these separate nationalities had been merged into the common condition of subjects and citizens of Rome that the name of Latium came to be extended to all the territory which they had previously occupied; and was thus applied, first in common parlance, and afterwards in official usage, to the whole region from the borders of Etruria to those of Campania, or from the Tiber to the Liris. Hence we must carefully distinguish between Latium in the original sense of the name, in which *alone* it occurs throughout the early Roman history, and Latium in this later or *geographical* sense; and it will be necessary here to treat of the two quite separately. The period at which the latter usage of the name came into vogue we have no means of determining: we know only that it was fully established before the time of Augustus, and is recognised by all the geographers. (Strab. v. pp. 228, 231; Plin. iii. 5. s. 9; Ptol. iii. 1. §§ 5, 6.) Pliny designates the original Latium, or Latium properly so called, as Latium Antiquum, to which he opposes the newly added portions, as Latium Adjectum. It may, however, be doubted whether these appellations were ever adopted in common use, though convenient as geographical distinctions.

1. **LATIUM ANTIQUM**, or Latium in the original and *historical* sense, was a country of small extent, bounded by the Tiber on the N., by the Apennines on the E., and by the Tyrrhenian sea on the W.; while on the S. its limits were not defined by any natural boundaries, and appear to have fluctuated considerably at different periods. Pliny defines it as extending from the mouth of the Tiber to the Circeian promontory, a statement confirmed by Strabo (Plin. iii. 5. s. 9; Strab. v. p. 231); and we have other authority also for the fact that at an early period all the tract of marshy plain, known as the Pontine Marshes or "Pomptinus Ager," extending from Volitrac and Antium to Circeii, was inhabited by Latins, and regarded as a part of Latium. (Cato, *ap. Priscian*. v. p. 668.) Even of the adjoining mountain tract, subsequently occupied by the Volscians, a part at least must have been originally Latin, for Cora, Norba, and Setia were all of them Latin cities (Dionys. v. 61),—though, at a somewhat later period, not only had these towns, as well as the plain beneath, fallen into the hands of the Volscians, but

that people had made themselves masters of Antium and Velitrac, which are in consequence repeatedly called Volscian cities. The manner in which the early Roman history has been distorted by poetical legends and the exaggerations of national vanity renders it very difficult to trace the course of these changes, and the alterations in the frontiers consequent upon the alternate progress of the Volscian and the Roman arms. But there seems no reason to doubt the fact that such changes repeatedly took place, and that we may thus explain the apparent inconsistency of ancient historians in calling the same places at one time Volscian, at another Latin, cities. We may also clearly discern two different periods, during the first of which the Volscian arms were gradually gaining upon those of the Latins, and extending their dominion over cities of Latin origin; while, in the second, the Volscians were in their turn giving way before the preponderating power of Rome. The Gaulish invasion (n. c. 390) may be taken, approximately at least, as the turning point between the two periods.

The case appears to have been somewhat similar, though to a less degree, on the northern frontier, where the Latins adjoined the Sabines. Here, also, we find the same places at different times, and by different authors, termed sometimes Latin and sometimes Sabine, cities; and though in some of these cases the discrepancy may have arisen from mere inadvertence or error, it is probable that in some instances both statements are equally correct, but refer to different periods. The circumstance that the Anio was fixed by Augustus as the boundary of the First Region seems to have soon led to the notion that it was the northern limit of Latium also; and hence all the towns beyond it were regarded as Sabine, though several of them were, according to the general tradition of earlier times, originally Latin cities. Such was the confusion resulting from this cause that Piny in one passage enumerates Nomentum, Fidene, and even Tibur among the Sabine towns, while he elsewhere mentions the two former as Latin cities,—and the Latin origin of Tibur is too well established to admit of a doubt. (Plin. iii. 5. s. 9. 12. s. 17.)

In the absence of natural boundaries it is only by means of the names of the towns that we can trace the extent of Latium; and here fortunately the lists that have been transmitted to us by Dionysius and Pliny, as well as those of the colonies of Alba, afford us material assistance. The latter, indeed, cannot be regarded as of historical value, but they were unquestionably meant to represent the fact, with which their authors were probably well acquainted, that the places there enumerated were properly Latin cities, and not of Sabine or Volscian origin. Taking these authorities for our guides, we may trace the limits of ancient Latium as follows:—1. From the mouth of the Tiber to the confluence of the Anio, the former river constituted the boundary between Latium and Etruria. The Romans, indeed, from an early period, extended their territory beyond the Tiber, and held the Janiculum and Campus Vaticanus on its right bank, as well as the so-called Septem Pagii, which they wrested from the Veientes; and it is probable that the Etruscans, on the other hand, had at one period extended their power over a part of the district on the left bank of the Tiber, but that river nevertheless constituted the generally recognised geographical limit between Etruria and Latium. 2. North of the Anio the Latin territory

necessa was already regarded as included in Latium; and the former author nowhere alludes to the Liris as the boundary.

III. PHYSICAL GEOGRAPHY.

The land of the Latins, or Latium in its original sense, formed the southern part of the great basin through which the Tiber flows to the sea, and which is bounded by the Cimbric Hills, and other ranges of volcanic hills connected with them, towards the N., by the Apennines on the E., and by the Alban Hills on the S. The latter, however, do not form a continuous barrier, being in fact an isolated group of volcanic origin, separated by a considerable gap from the Apennines on the one side, while on the other they leave a broad strip of low plain between their lowest slopes and the sea, which is continued on in the broad expanse of level and marshy ground, commonly known as the Pontine Marshes, extending in a broad band between the Volscian mountains and the sea, until it is suddenly and abruptly terminated by the isolated mass of the Circeian promontory.

The great basin-like tract thus bounded is divided into two portions by the Tiber, of which the one on the N. of that river belongs to Southern Etruria, and is not comprised in our present subject. [ETRURIA.] The southern part, now known as the *Campagna di Roma*, may be regarded as a broad expanse of undulatory plain, extending from the sea-coast to the foot of the Apennines, which rise from it abruptly like a gigantic wall to a height of from 3000 to 4000 feet, their highest summits even exceeding the latter elevation. The *Monte Genzano*, (4285 English feet in height) is one of the loftiest summits of this range, and, from the boldness with which it rises from the subjacent plain, and its advanced position, appears, when viewed from the *Campagna*, the most elevated of all; but, according to Sir W. Gell, it is exceeded in actual height both by the *Monte Pennacchio*, a little to the N.E. of it, and by the *Monte di Guadagnolo*, the central peak of the group of mountains which rise immediately above Praeneste or *Palestrina*. The citadel of Praeneste itself occupies a very elevated position, forming a kind of outwork or advanced post of the chain of Apennines, which here trends away suddenly to the eastward, sweeping round by *Genzano*, *Olevano*, and *Rojate*, till it resumes its general S.E. direction, and is continued on by the lofty ranges of the Hernean mountains, which bound the valley of the *Sacco* on the E. and continue unbroken to the valley of the Liris.

Opposite to Praeneste, and separated from it by a breadth of nearly 5 miles of intervening plain, rises the isolated group of the Alban mountains, the form of which at once proves its volcanic origin. [ALBANUS MOUNTS.] It is a nearly circular mass, of about 40 miles in circumference; and may be conceived as forming a great crater, the outer ridge of which has been broken up into numerous more or less detached summits, several of which were crowned in ancient times by towns or fortresses, such as Tusculum, Corbio, &c.; while at a lower level it throws out detached offshoots, or outlying ridges, affording advantageous sites for towns, and which were accordingly occupied by those of Velitrae, Lanuvium, Alba Longa, &c. The group of the Alban mountains is wholly detached on all sides: on the S. a strip of plain, of much the same breadth as that which separated it from the Apennines of Praeneste, divides it from the subordinate, but very lofty mass of moun-

tains, commonly known as the *Monti Lepini*, or Volscian mountains. This group, which forms an outlying mass of the Apennines, separated from the main chain of those mountains by the broad valley of the *Trerus* or *Sacco*, rises in a bold and imposing mass from the level of the Pontine Marshes, which it borders throughout their whole extent, until it reaches the sea at Tarracina, and from that place to the mouth of the Liris sends down a succession of mountain headlands to the sea, constituting a great natural barrier between the plains of Latium and those of Campania. The highest summits of this group, which consists, like the more central Apennines, wholly of limestone, attain an elevation of nearly 5000 feet above the sea: the whole mass fills up almost the entire space between the valley of the *Trerus* and the Pontine Marshes, a breadth of from 12 to 16 miles; with a length of near 40 miles from *Monte Fortino* at its N. extremity to the sea at *Tarracina*: but the whole distance, from *Monte Fortino* to the end of the mountain chain near the mouth of the Liris, exceeds 60 miles. The greater part of this rugged mountain tract belonged from a very early period to the Volscians, but the Latins, as already mentioned, possessed several towns, as *Siginnia*, *Cora*, *Norba*, &c., which were built on projecting points or underfalls of the main chain.

But though the plains of Latium are thus strongly characterised, when compared with the groups of mountains just described, it must not be supposed that they constitute an unbroken plain, still less a level alluvial tract like those of Northern Italy. The *Campagna* of Rome, as it is called at the present day, is a country of wholly different character from the ancient Campania. It is a broad undulating tract, never rising into considerable elevations, but presenting much more variety of ground than would be suspected from the general uniformity of its appearance, and irregularly intersected in all directions by numerous streams, which have cut for themselves deep channels or ravines through the soft volcanic tufo of which the soil is composed, leaving on each side steep and often precipitous banks. The height of these, and the depth of the valleys or ravines which are bounded by them, vary greatly in different parts of the *Campagna*; but besides these local and irregular fluctuations, there is a general rise (though so gradual as to be imperceptible to the eye) in the level of the plain towards the E. and S.E.; so that, as it approaches Praeneste, it really attains to a considerable elevation, and the river courses which intersect the plain in nearly parallel lines between that city and the Anio become deep and narrow ravines of the most formidable description. Even in the lower and more level parts of the *Campagna* the sites of ancient cities will be generally found to occupy spaces bounded to a considerable extent—frequently on three sides out of four—by steep banks of tufo rock, affording natural means of defence, which could be easily strengthened by the simple expedient of cutting away the face of the rocky bank, so as to render it altogether inaccessible. The peculiar configuration of the *Campagna* resulting from these causes is well represented on Sir W. Gell's map, the only one which gives at all a faithful idea of the physical geography of Latium.

The volcanic origin of the greater part of Latium has a material influence upon its physical character and condition. The Alban mountains, as already mentioned, are unquestionably a great volcanic mass

which must at a distant period have been the centre of volcanic outbursts on a great scale. Besides the central or principal crater of this group, there are several minor craters, or crater-shaped hollows, at a much lower level around its ridges, which were in all probability at different periods centres of eruption. Some of these have been filled with water, and thus constitute the beautiful basin-shaped lakes of *Albano* and *Nemi*, while others have been drained at periods more or less remote. Such is the case with the *Vallis Aricina*, which appears to have at one time constituted a lake [ARICIA], as well as with the now dry basin of *Cornufelle*, below Tuscanum, supposed, with good reason, to be the ancient Lake *Regillus*, and with the somewhat more considerable *Lago di Castiglione*, adjoining the ancient *Gabii*, which has been of late years either wholly or partially drained. Besides these distinct fact of volcanic action, there remain in several parts of the *Campagna* spots where sulphureous and other vapours are still evolved in considerable quantities, so as to constitute deposits of sulphur available for economic purposes. Such are the *Lago di Solfatara* near *Tivoli* (the *Aquæ Albulae* of the Romans), and the *Solfatara* on the road to *Ardea*, supposed to be the site of the ancient Oracle of *Facusa*. Numerous allusions to these sulphureous and noxious exhalations are found in the ancient writers, and there is reason to suppose that they were in ancient times more numerous than at present. But the evidences of volcanic action are not confined to these local phenomena; the whole plain of the *Campagna* itself, as well as the portion of southern Etruria which adjoins it, is a deposit of volcanic origin, consisting of the peculiar substance called by Italian geologists *tufo*,—an aggregate of volcanic materials, sand, small stones, and scoriae or cinders, together with pumice, varying in consistency from an almost incoherent sand to a stone sufficiently hard to be well adapted for building purposes. The hardest varieties are those now called *peperino*, to which belong the *Lapis Galinus* and *Lapis Albanus* of the ancients. But even the common *tufo* was in many cases quarried for building purposes, as at the *Lapidicinae Rubrae*, a few miles from the city near the bank of the *Tiber*, and many other spots in the immediate neighbourhood of *Rome*. (*Vitrav.* ii. 7.) Beds of true lava are rare, but by no means wanting: the most considerable are two streams which have flowed from the foot of the *Alban Mount*; the one in the direction of *Ardea*, the other on the line of the *Appian Way* (which runs along the ridge of it for many miles) extending as far as a spot called *Capo di Boce*, little more than two miles from the gates of *Rome*. It was extensively quarried by the Romans, who derived from these their principal supplies of the hard basaltic lava (called by them *silex*) with which they paved their high roads. Smaller beds of the same material occur near the *Lago di Castiglione*, and at other spots in the *Campagna*. (Concerning the geological phenomena of Latium see *Dauheny On Volcanoes*, pp. 162—173; and an Essay by *Hoffmann* in the *Beschreibung der Stadt Rom*, vol. i. pp. 45—81.)

The strip of country immediately adjoining the sea-coast of Latium differs materially from the rest of the district. Between the borders of the volcanic deposit just described and the sea there intervenes a broad strip of sandy plain, evidently formed merely by successive accumulations of sand from the sea,

and constituting a barren tract, still covered, as it was in ancient times, almost wholly with wood. This broad belt of forest region extends without interruption from the mouth of the *Tiber* near *Ostia* to the promontory of *Antium*. The parts of it nearest the sea are rendered marshy by the stagnation of the streams that flow through it, the outlets of which to the sea are blocked up by the accumulations of sand. The headland of *Antium* is formed by a mass of limestone rock, forming a remarkable break in the otherwise uniform line of the coast, though itself of small elevation. A bay of about 8 miles across separates this headland from the low point or promontory of *Astura*; beyond which commences the far more extensive bay that stretches from the latter point to the mountain headland of *Circeii*. The whole of this line of coast from *Astura* to *Circeii* is bordered by a narrow strip of sand-hills, within which the waters accumulate into stagnant pools or lagoons. Beyond this again is a broad sandy tract, covered with dense forest and brushwood, but almost perfectly level, and in many places marshy; while from thence to the foot of the *Volscian mountains* extends a tract of a still more marshy character, forming the celebrated district known as the *Pontine Marshes*, and noted in ancient as well as modern times for its insalubrity. The whole of this region, which, from its N. extremity at *Cisterna* to the sea near *Terracina*, is about 30 Roman miles in length, with an average breadth of 12 miles, is perfectly flat, and, from the stagnation of the waters which descend to it from the mountains on the E., has been in all ages so marshy as to be almost uninhabitable. *Pliny*, indeed, records a tradition that there once existed no less than 24 cities on the site of what was in his days an unpeopled marsh, but a careful inspection of the locality is sufficient to prove that this must be a mere fable. (*Plin.* iii. 5. s. 9.) The dry land adjoining the marshes was doubtless occupied in ancient times by the cities or towns of *Satricium*, *Ulubrae*, and *Suessa Pometia*; while on the mountain ridges overlooking them rose those of *Cora*, *Norba*, *Setia* and *Privernum*; but not even the name of any town has been preserved to us as situated in the marshy region itself. Equally unfounded is the statement hastily adopted by *Pliny*, though obviously inconsistent with the fact, that the whole of this alluvial tract had been formed within the historical period, a notion that appears to have arisen in consequence of the identification of the *Mons Circeius* with the island of *Circe*, described by *Homer* as situated in the midst of an open sea. This remarkable headland is indeed a perfectly insulated mountain, being separated from the *Apennines* near *Terracina* by a strip of level sandy coast above 8 miles in breadth, forming the southern extremity of the plain of the *Pontine Marshes*; but this alluvial deposit, which alone connects the two, must have been formed at a period long anterior to the historical age.

The *Circean promontory* formed the southern limit of Latium in the original sense. On the opposite side of the *Pontine Marshes* rises the lofty group of the *Volscian mountains* already described; and these are separated by the valley of the *Trerus* or *Sacco* from the ridges more immediately connected with the central *Apennines*, which were inhabited by the *Aequians* and *Hiernicans*. All these mountain districts, as well as those inhabited by the *Volscians* on the S. of the *Liris*, around *Arpinum* and *Atina*, partake of the same general character; they are occupied almost entirely by masses and groups of

limestone mountains, frequently rising to a great height, and very abruptly, while in other cases their sides are clothed with magnificent forests of oak and chestnut trees, and their lower slopes are well adapted for the growth of vines, olives, and corn. The broad valley of the Trerus, which extends from the foot of the hill of Praeneste to the valley of the Liris, is bordered on both sides by hills, covered with the richest vegetation, at the back of which rise the lofty ranges of the Volscian and Hernican mountains. This valley, which is followed throughout by the course of the Via Latina, forms a natural line of communication from the interior of Latium to the valley of the Liris, and so to Campania; the importance of which in a military point of view is apparent on many occasions in Roman history. The broad valley of the Liris itself opens an easy and unbroken communication from the heart of the Apennines near the Lake Fucinus with the plains of Campania. On the other side, the Anio, which has its sources in the rugged mountains near *Trevis*, not far from those of the Liris, flows in a SW. direction, and after changing its course abruptly two or three times, emerges through the gorge at *Tivoli* into the plain of the Roman *Campagna*.

The greater part of Latium is not (as compared with some other parts of Italy) a country of great natural fertility. On the other hand, the barren and desolate aspect which the *Campagna* now presents is apt to convey a very erroneous impression as to its character and resources. The greater part of the volcanic plain not only affords good pasturage for sheep and cattle, but is capable of producing considerable quantities of corn, while the slopes of the hills on all sides are well adapted to the growth of vines, olives, and other fruit-trees. The wine of the Alban Hills was celebrated in the days of Horace (*Hor. Carm.* iv. 11. 2, *Sat.* ii. 8. 16), while the figs of Tusculum, the hazel-nuts of Praeneste, and the pears of Crustumium and Tibur were equally noted for their excellence. (*Macrob. Sat.* ii. 14, 15; *Cato, R. R.* 8.)

In the early ages of the Roman history the cultivation of corn must, from the number of small towns scattered over the plain of Latium, have been carried to a far greater extent than we find it at the present day; but under the Roman Empire, and even before the close of the Republic, there appears to have been a continually increasing tendency to diminish the amount of arable cultivation, and increase that of pasture. Nevertheless the attempts that have been made even in modern times to promote agriculture in the neighbourhood of Rome have sufficiently proved that its decline is more to be attributed to other causes than to the sterility of the soil itself. The tract near the sea-coast alone is sandy and barren, and fully justifies the language of Fabius, who called it "*agrum macerrimum, littorosissimumque*" (*Serv. ad Aen.* i. 3). On the other hand, the slopes of the Alban Hills are of great fertility, and are still studded, as they were in ancient times, with the villas of Roman nobles, and with gardens of the greatest richness.

The climate of Latium was very far from being a healthy one, even in the most flourishing times of Rome, though the greater amount of population and cultivation tended to diminish the effects of the malaria which at the present day is the scourge of the district. Strabo tells us that the territory of Ardea, as well as the tract between Antium and Lanuvium, and extending from thence to the Pontine

Marshes, was maraby and unwholesome (v. p. 231). The Pontine plains themselves are described as "pestiferous" (*Sil. Ital.* viii. 379), and all the attempts made to drain them seem to have produced but little effect. The unhealthiness of Ardea is noticed both by Martial and Seneca as something proverbial (*Mart.* iv. 60; *Seneca, Ep.* 105): but, besides this, expressions occur which point to a much more general diffusion of malaria. Livy in one passage represents the Roman soldiers as complaining that they had to maintain a constant struggle "in arido atque pestilenti, circa urbem, solo" (*Liv.* vii. 38); and Cicero, in a passage where there was much less room for rhetorical exaggeration, praises the choice of Romulus in fixing his city "in a healthy spot in the midst of a pestilential region." ("*Locum delegit in regione pestilenti salubrem,*" *Cic. de Rep.* ii. 6.) But we learn also, from abundant allusions in ancient writers, that it was only by comparison that Rome itself could be considered healthy; even in the city malaria fevers were of frequent occurrence in summer and autumn, and Horace speaks of the heats of summer as bringing in "fresh figs and funerals." (*Hor. Ep.* i. 7. 1—9.) Frontinus also extols the increased supply of water as tending to remove the causes which had previously rendered Rome notorious for its unhealthy climate ("*causae graviores coeli, quibus apud veteres urbis infamis aer fuit,*" *Frontin. de Aquaed.* § 88). But the great accumulation of the population at Rome itself must have operated as a powerful check; for even at the present day malaria is unknown in the most densely populated parts of the city, though these are the lowest in point of position, while the hills, which were then thickly peopled, but are now almost uninhabited, are all subject to its ravages. In like manner in the *Campagna*, wherever a considerable nucleus of population was once formed, with a certain extent of cultivation around it, this would in itself tend to keep down the mischief; and it is probable that, even in the most flourishing times of the Roman Empire, this evil was considerably greater than it had been in the earlier ages, when the numerous free cities formed so many centres of population and agricultural industry. It is in accordance with this view that we find the malaria extending its ravages with frightful rapidity after the fall of the Roman Empire and the devastation of the *Campagna*; and a writer of the 11th century speaks of the deadly climate of Rome in terms which at the present day would appear greatly exaggerated. (*Petrus Damianus*, cited by Bunsen.) The unhealthiness arising from this cause is, however, entirely confined to the plains. It is found at the present day that an elevation of 350 or 400 feet above their level gives complete immunity; and hence Tibur, Tusculum, Aricia, Lanuvium, and all the other cities that were built at a considerable height above the plain were perfectly healthy, and were resorted to during the summer (in ancient as well as modern times) by all who could afford to retreat from the city and its immediate neighbourhood. (See on this subject Tournon, *E'tudes Statistiques sur Rome*, liv. i. chap. 9; Bunsen, *Beschreibung der Stadt Rom*, vol. i. pp. 98—108.)

IV. HISTORY.

1. *Origin and Affinities of the Latins.*—All ancient writers are agreed in representing the Latins, properly so called, or the inhabitants of Latium in the restricted sense of the term, as a distinct people

from those which surrounded them, from the Volscians and Aequians on the one hand, as well as from the Sabines and Etruscans on the other. But the views and traditions recorded by the same writers concur also in representing them as a mixed people, produced by the blending of different races, and not as the pure descendants of one common stock. The legend most commonly adopted, and which gradually became firmly established in the popular belief, was that which represented Latium as inhabited by a people termed Aborigines, who received, shortly after the Trojan War, a colony or band of emigrant Trojans under their king Aeneas. At the time of the arrival of these strangers the Aborigines were governed by a king named Latinus, and it was not till after the death of Latinus and the union of the two races under the rule of Aeneas, that the combined people assumed the name of Latini. (Liv. i. 1, 2; Dionys. i. 45, 60; Strab. v. p. 229; Appian, *Rom.* i. 1.) But a tradition, which has much more the character of a national one, preserved to us on the authority both of Varro and Cato, represents the population of Latium, as it existed previous to the Trojan colony, as already of a mixed character, and resulting from the union of a conquering race, who descended from the Central Apennines about Reate, with a people whom they found already established in the plains of Latium, and who bore the name of Siculi. It is strange that Varro (according to Dionysius) gave the name of Aborigines, which must originally have been applied or adopted in the sense of Autochthones, as the *indigenous* inhabitants of the country [ABORIGINES], to these foreign invaders from the north. Cato apparently used it in the more natural signification as applied to the previously existing population, the same which were called by Dionysius and Varro, Siculi. (Varr. *ap. Dionys.* i. 9, 10; Cato, *ap. Priscian.* v. 12. § 65.) But though it is impossible to receive the statement of Varro with regard to the *name* of the invading population, the *fact* of such a migration having taken place may be fairly admitted as worthy of credit, and is in accordance with all else that we know of the progress of the population of Central Italy, and the course of the several successive waves of emigration that descended along the central line of the Apennines. [ITALIA, pp. 84, 85.]

The authority of Varro is here also confirmed by the result of modern philological researches. Niebuhr was the first to point out that the Latin language bears in itself the traces of a composite character, and was made up of two distinct elements; the one nearly resembling the Greek, and therefore probably derived from a Pelasgic source; the other closely connected with the Oscan and Umbrian dialects of Central Italy. To this he adds the important observation, that the terms connected with war and arms belong almost exclusively to the latter class, while those of agriculture and domestic life have for the most part a strong resemblance to the corresponding Greek terms. (Niebuhr, vol. i. pp. 82, 83; Donaldson, *Varronianae*, p. 3.) We may hence fairly infer that the conquering people from the north was a race akin to the Oscans, Sabines and Umbrians, whom we find in historical times settled in the same or adjoining regions of the Apennines; and that the inhabitants of the plains whom they reduced to subjection, and with whom they became gradually mingled (like the Normans with the Saxons in England) were a race of Pelasgic extraction. This last circumstance is in

accordance with the inferences to be drawn from several of the historical traditions or statements transmitted to us. Thus Cato represented the Aborigines (whom he appears to have identified with the Siculi) as of Hellenic or Greek extraction (Cato, *ap. Dionys.* i. 11, 13), by which Roman writers often mean nothing more than Pelasgic; and the Siculi, where they reappear in the S. of Italy, are found indissolubly connected with the Oenotrians, a race whose Pelasgic origin is well established. [SICULI.]

The Latin people may thus be regarded as composed of two distinct races, both of them members of the great Indo-Teutonic family, but belonging to different branches of that family, the one more closely related to the Greek or Pelasgic stock, the other to that race which, under the various forms of Umbrian, Oscan and Sabellian, constituted the basis of the greater part of the population of Central Italy. [ITALIA.]

But whatever value may be attached to the historical traditions above cited, it is certain that the two elements of the Latin people had become indissolubly blended before the period when it first appears in history: the Latin nation, as well as the Latin language, is always regarded by Roman writers as one organic whole.

We may safely refuse to admit the existence of a third element, as representing the Trojan settlers, who, according to the tradition commonly adopted by the Romans themselves, formed an integral portion of the Latin nation. The legend of the arrival of Aeneas and the Trojan colony is, in all probability, a mere fiction adopted from the Greeks (Schwegler, *Röm. Gesch.* vol. i. pp. 310—326); though it may have found some adventitious support from the existence of usages and religious rites which, being of Pelasgic origin, recalled those found among the Pelasgic races on the shores of the Aegean Sea. And it is in accordance with this view that we find traces of similar legends connected with the worship of Aeneas and the Penates at different points along the coasts of the Aegean and Mediterranean seas, all the way from the Troad to Latium. (Dionys. i. 46—55; Klausen, *Aeneas u. die Penaten*, book 3.) The worship of the Penates at Lavinium in particular would seem to have been closely connected with the Cabaeric worship so prevalent among the Pelasgians, and hence probably that city was selected as the supposed capital of the Trojans on their first settlement in Italy.

But though these traditions, as well as the sacred rites which continued to be practised down to a late period of the Roman power, point to Lavinium as the ancient metropolis of Latium, which retained its sacred character as such long after its political power had disappeared, all the earliest traditions represent Alba, and not Lavinium, as the chief city of the Latins when that people first appears in connection with Rome. It is possible that Alba was the capital of the conquering Oscan race, as Lavinium had been that of the conquered Pelasgians, and that there was thus some historical foundation for the legend of the transference of the supreme power from the one to the other: but no such supposition can claim to rank as more than a conjecture. On the other hand, we may fairly admit as historical the fact, that, at the period of the foundation or first origin of Rome, the Latin people constituted a national league, composed of numerous independent cities, at the head of which stood Alba, which exercised a certain supremacy over the rest. This vague superiority, arising probably from its greater actual power, appears to have given rise

to the notion that Alba was in another sense the metropolis of Latium, and that all, or at any rate the greater part, of the cities of Latium were merely colonies of Alba. So far was this idea carried, that we find expressly enumerated in the list of such colonies places like Ardea, Tusculum, and Præneste, which, according to other traditions generally received, were more ancient than Alba itself. (Liv. i. 52; Dionys. iii. 34; Diod. vii. *ap. Euseb. Arm.* p. 185; Vict. *Orig. Gent. Rom.* 17.) [ALBA LONGA.]

Pliny has, however, preserved to us a statement of a very different stamp, according to which there were thirty towns or communities, which he terms the "populi Albenses," that were accustomed to share in the sacrifices on the Alban Mount. Many of these names are now obscure or unknown, several others appear to have been always inconsiderable places, while a few only subsequently figure among the well-known cities of Latium. It is therefore highly probable that we have here an authentic record, preserved from ancient times, of a league which actually subsisted at a very early period, before Alba became the head of the more important and better known confederacy of the Latins in general. Of the towns thus enumerated, those whose situation can be determined with any certainty were all (with the remarkable exception of Fidenæ) situated in the immediate neighbourhood of the Alban Hills; and thus appear to have been grouped around Alba as their natural centre. Among them we find Bola, Pedum, Toleria, and Vitellia on the N. of the Alban Hills, and Corioli, Longula, and Pollusca on the S. of the same group. On the other hand, the more powerful cities of Aricia, Lanuvium, and Tusculum, though so much nearer to Alba, are not included in this list. But there is a remarkable statement of Cato (*ap. Priscian.* iv. p. 629), in which he speaks of the celebrated temple of Diana at Aricia, as founded in common by the people of Tusculum, Aricia, Lanuvium, Laurentum, Cora, Tibur, Pometia, Ardea, and the Rutuli, that seems to point to the existence of a separate, and, as it were, counter league, subsisting at the same time with that of which Alba was the head. All these minor unions would seem, however, to have ultimately been merged in the general confederacy of the Latins, of which, according to the tradition universally adopted by Roman writers, Alba was the acknowledged head.

Another people whose name appears in all the earliest historical traditions of Latium, but who had become completely merged in the general body of the Latin nation, before we arrive at the historical period, was that of the Rutuli. Their capital was Ardea, a city to which a Greek or Argive origin was ascribed [ARDEA]; if any value can be attached to such traditions, they may be regarded as pointing to a Pelasgic origin of the Rutuli; and Niebuhr explains the traditional greatness of Ardea by supposing it to have been the chief city of maritime Latium, while it was still in the hands of the Pelasgians. (Niebuhr, vol. i. p. 44, vol. ii. p. 21.)

One of the most difficult questions connected with the early history of Latium is the meaning and origin of the term "Prisci Latini," which we find applied by many Roman writers to the cities of the Latin League, and which occurs in a formula given by Livy that has every appearance of being very ancient. (Liv. i. 32.) It may safely be assumed that the term means "Old Latins," and Niebuhr's idea that Prisci was itself a national appellation

has been generally rejected as untenable. But it is difficult to believe that a people could ever have called themselves "the old Latins;" and yet it seems certain that the name was so used, both from its occurrence in the formula just referred to (which was in all probability borrowed from the old law books of the Fetiales), and from the circumstance that we find the name almost solely in connection with the wars of Ancus Marcius and Tarquinius Priscus (Liv. i. 32, 33, 38); and it never occurs at a later period. Hence it seems impossible to suppose that it was used as a term of distinction for the Latins properly so called, or inhabitants of Latium Antiquum, as contradistinguished from the Aequians, Volscians, and other nations subsequently included in Latium: a supposition adopted by several modern writers. On the other hand the name does not occur in the Roman history, prior to the destruction of Alba, and perhaps the most plausible conjecture is that the name was one assumed by a league or confederacy of the Latin cities, established after the fall of Alba, but who thus asserted their claim to represent the original and ancient Latin people. It must be admitted that this explanation seems wholly at variance with the statement that the Prisci Latini were the colonies of Alba, which is found both in Livy and Dionysius (Liv. i. 3; Dionys. i. 45), but this probably meant to convey nothing more than the notion already noticed, that all the cities of Latium were founded by such colonies. Livy, at least, seems certainly to regard the "Prisci Latini" as equivalent to the whole Latin nation, and not as a part contradistinguished from the rest. (Liv. i. 38.)

2. *Relations of the Latins with Rome.*—As the first historical appearance of the Latins is that of a confederation of different cities, of which Alba was the head, so the fall and destruction of Alba may be regarded as the first event in their annals which can be termed historical. The circumstances transmitted to us in connection with this are undoubtedly poetical fictions; but the main fact of the destruction of the city and downfall of its power is well established. This event must have been followed by a complete derangement in the previously existing relations. Rome appears to have speedily put forth a claim to the supremacy which Alba had previously exercised (Dionys. iii. 34); but it is evident that this was not acknowledged by the other cities of Latium; and the Prisci Latini, whose name appears in history only during this period, probably formed a separate league of their own. It was not long, however, before the Romans succeeded in establishing their superiority: and the statement of the Roman annals, that the Latin league was renewed under Tarquinius Superbus, and the supremacy of that monarch acknowledged by all the other cities that composed it, derives a strong confirmation from the more authentic testimony of the treaty between Rome and Carthage, preserved to us by Polybius (iii. 22). In this important document, which dates from the year immediately following the expulsion of the kings (B. C. 509), Rome appears as stipulating on behalf of the people of Ardea, Antium, Laurentum, Circeii, Tarracina, and the other *subject* (or dependent) cities of Latium, and even making conditions in regard to the whole Latin territory, as if it was subject to its rule. But the state of things which appears to have been at this time fully established, was broken up soon after; whether in consequence of the revolution at

Rome which led to the abolition of the kingly power, or from some other cause, we know not. The Latin cities became wholly independent of Rome; and though the war which was marked by the great battle at the lake Regillus has been dressed up in the legendary history with so much of fiction as to render it difficult to attach any historical value to the traditions connected with it, there is no reason to doubt the fact that the Latins had at this time shaken off the supremacy of Rome, and that a war between the two powers was the result. Not long after this, in B. C. 493, a treaty was concluded with them by Sp. Cassius, which determined their relations with Rome for a long period of time. (Liv. ii. 33; Dionys. vi. 96; Cic. *pro Balb.* 23.)

By the treaty thus concluded the Romans and Latins entered into an alliance as equal and independent states, both for offence and defence: all booty or conquered territory was to be shared between them; and there is much reason to believe that the supreme command of the allied armies was to be held in alternate years by the Roman and Latin generals. (Dionys. *L. c.*; Nieb. vol. ii. p. 40.) The Latin cities, which at this time composed the league or confederacy, were thirty in number: a list of them is given by Dionysius in another passage (v. 61), but which, in all probability, was derived from the treaty in question (Niebuhr, vol. ii. p. 23). They were:—Ardea, Aricia, Bovillae, Bubentum, Caudiculum, Carventum, Circeii, Corioli, Corbio, Cora, Fortinei (?), Gabii, Laurentum, Lavinium, Lanuvium, Labicium, Nomentum, Norba, Praeneste, Pedum, Querquetulum, Satrium, Scaptia, Setia, Terracinae, Tibur, Tusculum, Toleria, Tricrinum (?), Vestrae. The number thirty appears to have been recognised and established one, not dependent upon accidental changes and fluctuations: the cities which composed the old league under the supremacy of Alba are also represented as thirty in number (Dionys. vi. 34), and the "populi Albenses," which formed the smaller and closer union under the same head, were, according to Pliny's list, just thirty. It is therefore quite in accordance with the usages of ancient nations that the league when formed anew should consist as before of thirty cities, though these could not have been the same as previously composed it.

The object of this alliance between Rome and Latium was no doubt to oppose a barrier to the rapidly advancing power of the Aequians and Volscians. With the same view the Hernicans were soon after admitted to participate in it (B. C. 486); and from this time for more than a century the Latins continued to be the faithful allies of Rome, and shared alike in her victories and reverses during her long and arduous struggle with their warlike neighbours. (Liv. vi. 2.) A shock was given to these friendly relations by the Gaulish War and the capture of Rome in B. C. 390: the calamity which then befel the city appears to have incited some of her nearest neighbours and most faithful allies to take up arms against her. (Varr. *J. L.* vi. 18; Liv. vi. 2.) The Latins and Hernicans are represented as not only refusing their contingent to the Roman armies, but supporting and assisting the Volscians against them; and though they still avoided as long as possible an open breach with Rome, it seems evident that the former close alliance between them was virtually at an end. (Liv. vi. 6, 7, 10, 11, 17.) But it would appear that the bond of union of the Latin League itself was, by this time,

very much weakened. The more powerful cities are found acting with a degree of independence to which there is no parallel in earlier times: thus, in B. C. 383, the Lanuvians formed an alliance with the Volscians, and Praeneste declared itself hostile to Rome, while Tusculum, Gabii, and Labicium continued on friendly terms with the republic. (*Id.* vi. 21.) In B. C. 380 the Romans were at open war with the Praenestines, and in B. C. 360 with the Tiburtines, but in neither instance do the other cities of Latium appear to have joined in the war. (*Id.* vi. 27—29, vii. 10—12, 18, 19.) The repeated invasions of the Gauls, whose armies traversed the Latin territory year after year, tended to increase the confusion and disorder: nevertheless the Latin League, though much disorganised, was never broken up; and the cities composing it still continued to hold their meetings at the Lucus Feren-tinae, to deliberate on their common interests and policy. (*Id.* vii. 25.) In B. C. 358 the league with Rome appears to have been renewed upon the same terms as before; and in that year the Latins, for the first time after a long interval, sent their contingent to the Roman armies. (Liv. vii. 12.)

At length, in B. C. 340, the Latins, who had adhered faithfully to their alliance during the First Samnite War, appear to have been roused to a sense of the increasing power of Rome, and became conscious that, under the shadow of an equal alliance, they were gradually passing into a state of dependence and servitude. (*Id.* viii. 4.) Hence, after a vain appeal to Rome for the establishment of a more equitable arrangement, the Latins, as well as the Volscians, took part with the Campanians in the war of that year, and shared in their memorable defeat at the foot of Mount Vesuvius. Even on this occasion, however, the councils of the Latins were divided: the Laurentes at least, and probably the Lavinians also, remained faithful to the Roman cause, while Signina, Setia, Circeii, and Velitrae, though regarded as Roman colonies, were among the most prominent in the war. (*Id.* viii. 3—11.) The contest was renewed the next year with various success; but in B. C. 338 Furius Camillus defeated the forces of the Latins in a great battle at Pedum, while the other consul, C. Maenius, obtained a not less decisive victory on the river Astura. The struggle was now at an end; the Latin cities submitted one after the other, and the Roman senate pronounced separately on the fate of each. The first great object of the arrangements now made was to deprive the Latins of all bonds of national or social unity: for this purpose not only were they prohibited from holding general councils or assemblies, but the several cities were deprived of the mutual rights of "connubium" and "commercium," so as to isolate each little community from its neighbours. Tibur and Praeneste, the two most powerful cities of the confederacy, and which had taken a prominent part in the war, were deprived of a large portion of their territory, but continued to exist as nominally independent communities, retaining their own laws, and the old treaties with them were renewed, so that as late as the time of Polybius a Roman citizen might choose Tibur or Praeneste as a place of exile. (Liv. xliii. 2; Pol. vi. 14.) Tusculum, on the contrary, received the Roman franchise; as did Lanuvium, Aricia, Pedum, and Nomentum, though these last appear to have, in the first instance, received only the imperfect citizenship without the right of suffrage. Velitrae was

more severely punished; but the people of this city also were soon after admitted to the Roman franchise, and the creation shortly after of the *Mæcian* and *Scaptian* tribes was designed to include the new citizens added to the republic as the result of these arrangements. (Liv. viii. 14, 17; Niebuhr, vol. iii. pp. 140—145.)

From this time the Latins as a nation may be said to disappear from history: they became gradually more and more blended into one mass with the Roman people; and though the formula of "the allies and Latin nation" (*socii et nomen Latinum*) is one of perpetual occurrence from this time forth in the Roman history, it must be remembered that this phrase includes also the citizens of the so-called Latin colonies, who formed a body far superior in importance and numbers to the remains of the old Latin people. [ITALIA, p. 90.]

In the above historical review, the history of the old Latins, or the Latins properly so called, has been studiously kept separate from that of the other nations which were subsequently included under the general appellation of Latium,—the *Aequians*, *Hernicans*, *Volscians*, and *Ausonians*. The history of these several tribes, as long as they sustained a separate national existence, will be found under their respective names. It may suffice here to mention that the *Hernicans* were reduced to complete subjection to Rome in B. C. 306, and the *Aequians* in B. C. 304; the period of the final subjugation of the *Volscians* is more uncertain, but we meet with no mention of them in arms after the capture of *Priernum* in B. C. 329; and it seems certain that they, as well as the *Ausonian* cities which adjoined them, had fallen into the power of Rome before the commencement of the Second Samnite War, B. C. 326. [VOLSCI.] Hence, the whole of the country subsequently known as Latium had become finally subject to Rome before the year 300 B. C.

3. *Latium under the Romans*.—The history of Latium, properly speaking, ends with the breaking up of the Latin League. Although some of the cities continued, as already mentioned, to retain a nominal independence down to a late period, and it was not till after the outbreak of the Social War, in B. C. 90, that the *Lex Julia* at length conferred upon all the Latins, without exception, the rights of Roman citizens, they had long before lost all traces of national distinction. The only events in the intervening period which belong to the history of Latium are inseparably bound up with that of Rome. Such was the invasion by *Pyrrhus* in B. C. 280, who advanced however only as far as *Praeneste*, from whence he looked down upon the plain around Rome, but without venturing to descend into it. (Eutrop. ii. 12; Flor. i. 18. § 24.) In the Second Punic War, however, *Hannibal*, advancing like *Pyrrhus* by the line of the *Via Latina*, established his camp within four miles of the city, and carried his ravages up to the very gates of Rome. (Liv. xxvi. 9—11; Pol. ix. 6.) This was the last time for many centuries that Latium witnessed the presence of a foreign hostile army; but it suffered severely in the civil wars of *Marius* and *Sulla*, and the whole tract near the sea-coast especially was ravaged by the *Samnite* auxiliaries of the former in a manner that it seems never to have recovered. (Strab. v. p. 232.)

Before the close of the Republic Latium appears to have lapsed almost completely into the condition of the mere suburban district of Rome. *Tibur*, *Tusculum*, and *Praeneste* became the favourite resorts of

the Roman nobles, and the fertile slopes of the *Alban Hills* and the *Apennines* were studded with villas and gardens, to which the wealthier citizens of the metropolis used to retire in order to avoid the heat or bustle of Rome. But the plain immediately around the city, or the *Campagna*, as it is now called, seems to have lost rather than gained by its proximity to the capital. *Livy*, in more than one passage, speaks with astonishment of the inexhaustible resources which the infant republic appears to have possessed, as compared with the condition of the same territory in his own time. (Liv. vi. 12, vii. 25.) We learn from *Cicero* that *Gabii*, *Laticum*, *Collatia*, *Fidenæ*, and *Bovillæ* were in his time sunk into almost complete decay, while even those towns, such as *Aricia* and *Lanuvium*, which were in a comparatively flourishing condition, were still very inferior to the opulent municipal towns of *Campania*. (Cic. pro *Planc.* 9, de *Leg. Agrar.* ii. 35.) Nor did this state of things become materially improved even under the Roman Empire. The whole *Laurentine* tract, or the woody district adjoining the sea-coast, as well as the adjacent territory of *Ardea*, had already come to be regarded as unhealthy, and was therefore thinly inhabited. In other parts of the *Campagna* single farms or villages already occupied the sites of ancient cities, such as *Antemnae*, *Collatia*, *Fidenæ*, &c. (Strab. v. p. 230); and *Pliny* gives a long list of cities of ancient Latium which in his time had altogether ceased to exist. (Plin. iii. 6. a. 9.) The great lines of highway, the *Appian*, *Latin*, *Salarnian*, and *Valerian* Ways, became the means of collecting a considerable population along their immediate lines, but appear to have had rather a contrary effect in regard to all intermediate tracts. The notices that we find of the attempts made by successive emperors to recruit the decaying population of many of the towns of Latium with fresh colonies, sufficiently show how far they were from sharing in the prosperity of the capital; while, on the other hand, these colonies seem to have for the most part succeeded only in giving a delusive air of splendour to the towns in question, without laying the foundation of any real and permanent improvement.

For many ages its immediate proximity to the capital at least secured Latium from the ravages of foreign invaders; but when, towards the decline of the Empire, this ceased to be the case, and each successive swarm of barbarians carried their arms up to the very gates and walls of Rome, the district immediately round the city probably suffered more severely than any other. Before the fall of the Western Empire the *Campagna* seems to have been reduced almost to a desert, and the evil must have been continually augmented after that period by the long continued wars with the *Gothic* kings, as well as subsequently with the *Lombards*, who, though they never made themselves masters of Rome itself, repeatedly laid waste the surrounding territory. All the records of the middle ages represent to us the Roman *Campagna* as reduced to a state of complete desolation, from which it has never more than partially recovered.

In the division of Italy under *Augustus*, Latium, in the wider sense of the term, together with *Campania*, constituted the *First Region*. (Plin. iii. 5. a. 9.) But gradually, for what reason we know not, the name of *Campania* came to be generally employed to designate the whole region; while that of Latium fell completely into disuse. Hence the origin of the name of *La Campagna di Roma*, by

which the ancient Latium is known in modern times. [CAMPANIA, p. 494.]

V. POLITICAL AND RELIGIOUS INSTITUTIONS.

It is for the most part impossible to separate the Latin element of the Roman character and institutions from that which they derived from the Sabines: at the same time we know that the connection between the Romans and the Latins was so intimate, that we may generally regard the Roman sacred rites, as well as their political institutions, in the absence of all evidence to the contrary, as of Latin origin. But it would be obviously here out of place to enter into any detail as to those parts of the Latin institutions which were common to the two nations. A few words may, however, be added, concerning the constitution of the Latin League, as it existed in its independent form. This was composed, as has been already stated, of thirty cities, all apparently, in name at least, equal and independent, though they certainly at one time admitted a kind of presiding authority or supremacy on the part of Alba, and at a later period on that of Rome.

The general councils or assemblies of deputies from the several cities were held at the Lucus Ferentinæ, in the immediate neighbourhood of Alba; a custom which was evidently connected in the first instance with the supremacy of that city, but which was retained after the presidency had devolved on Rome, and down to the great Latin War of B. C. 340. (Cincius, *ap. Fest. v. Prætor*, p. 241.) Each city had undoubtedly the sole direction of its own affairs: the chief magistrate was termed a Dictator, a title borrowed from the Latins by the Romans, and which continued to be employed as the name of a municipal magistracy by the Latin cities long after they had lost their independence. It is remarkable that, with the exception of the mythical or fictitious kings of Alba, we meet with no trace of monarchical government in Latium; and if the account given by Cato of the consecration of the temple of Diana at Aricia can be trusted, even at that early period each city had its chief magistrate, with the title of dictator. (Cato, *ap. Priscian. iv. p. 629.*) They must necessarily have had a chief magistrate, on whom the command of the forces of the whole League would devolve in time of war, as is represented as being the case with Mamilius Octavius at the battle of Regillus. But such a commander may probably have been specially chosen for each particular occasion. On the other hand, Livy speaks in B. C. 340 of C. Annius of Setia and L. Numisius of Circeii, as the two "prætors of the Latins," as if this were a customary and regular magistracy. (Livy. viii. 3.) Of the internal government or constitution of the individual Latin cities we have no knowledge at all, except what we may gather from the analogy of those of Rome or of their later municipal institutions.

As the Lucus Ferentinæ, in the neighbourhood of Alba, was the established place of meeting for political purposes of all the Latin cities, so the temple of Jupiter, on the summit of the Alban Mount (*Monte Cavo*), was the central sanctuary of the whole Latin people, where sacrifices were offered on their behalf at the *Ferise Latinæ*, in which every city was bound to participate, a custom retained down to a very late period by the Romans themselves. (Livy. xxxiii. 1; Cic. *pro Planc.* 9; Plin. iii. 6. s. 9.) In like manner there can be no doubt that the custom sometimes adopted by Roman generals of cele-

brating a triumph on the Alban Mount was derived from the times of Latin independence, when the temple of Jupiter Latiaris was the natural end of such a procession, just as that of Jupiter Capitolinus was at Rome.

Among the deities especially worshipped by the Romans, it may suffice to mention, as apparently of peculiarly Latin origin, Janus, Saturnus, Faunus, and Picus. The latter seems to have been so closely connected with Mars, that he was probably only another form of the same deity. Janus was originally a god of the sun, answering to Jana or Diana, the goddess of the moon. Saturnus was a terrestrial deity, regarded as the inventor of agriculture and of all the most essential improvements of life. Hence he came to be regarded by the pragmatical mythologers of later times as a very ancient king of Latium; and by degrees Janus, Saturnus, Picus, and Faunus became established as successive kings of the earliest Latins or Aborigines. To complete the series Latinus was made the son of Faunus. This last appears as a gloomy and mysterious being, probably originally connected with the infernal deities; but who figures in the mythology received in later times partly as a patron of agriculture, partly as a giver of oracles. (Hartung, *Religion der Römer.* vol. ii.; Schwegler, *R. G.* vol. i. pp. 212—234.)

The worship of the Penates also, though not peculiar to Latium, seems to have formed an integral and important part of the Latin religion. The Penates at Lavinium were regarded as the tutelary gods of the whole Latin people, and as such continued to be the object of the most scrupulous reverence to the Romans themselves down quite to the extinction of Paganism. Every Roman consul or prætor, upon first entering on his magistracy, was bound to repair to Lavinium, and there offer sacrifices to the Penates, as well as to Vesta, whose worship was closely connected with them. (Macrob. *Sat.* iii. 4; Varr. *L.L.* v. 144.) This custom points to Lavinium as having been at one time, probably before the rise of Alba, the sacred metropolis of Latium: and it may very probably have been, at the same early period, the political capital or head of the Latin confederacy.

VI. TOPOGRAPHY.

The principal physical features of Latium have already been described; but it remains here to notice the minor rivers and streams, as well as the names of some particular hills or mountain heights which have been transmitted to us.

Of the several small rivers which have their rise at the foot of the Alban hills, and flow from thence to the sea between the mouth of the Tiber and Antium, the only one of which the ancient name is preserved is the NUMICIUS, which may be identified with the stream now called *Rio Torto*, between Lavinium and Ardea. The ASTURA, rising also at the foot of the Alban hills near *Velletri*, and flowing from thence in a SW. direction, enters the sea a little to the S. of the promontory of Astura: it is now known in the lower part of its course as the *Fiume di Conca*, but the several small streams by the confluence of which it is formed have each their separate appellation. The NYMPHÆUS, mentioned by Pliny (iii. 5. s. 9), and still called *La Ninfæ*, rises immediately at the foot of the Volscian mountains, just below the city of Norba: in Pliny's time it appears to have had an independent course to the sea, but now loses itself in the Pontine Marshes,

where its waters add to the stagnation. But the principal agents in the formation of those extensive marshes are the UFKENS and the AMASENUS, both of them flowing from the Volscian mountains and uniting their waters before they reach the sea. They still retain their ancient names. Of the lesser streams of Latium, which flow into the Tiber, we need only mention the celebrated ALLIA, which falls into that river about 11 miles above Rome; the ALMO, a still smaller stream, which joins it just below the city, having previously received the waters of the AQUA FERENTINA (now called the *Marrana degli Orti*), which have their source at the foot of the Alban Hills, near *Marino*; and the RIVUS ALBANUS (still called the *Rivo Albano*), which carries off the superfluous waters of the Alban lake to the Tiber, about four miles below Rome.

The mountains of Latium, as already mentioned, may be classed into three principal groups:—(1) the Apennines, properly so called, including the ranges at the back of Tibur and Praeneste, as well as the mountains of the Aequians and Hernicans; (2) the group of the Alban Hills, of which the central and loftiest summit (the *Monte Caro*) was the proper Mons Albanus of the ancients, while the part which faced Praeneste and the Volscian Mountains was known as the MONS ALGIDUS; (3) the lofty group or mass of the Volscian Mountains, frequently called by modern geographers the *Monti Lepini*, though we have no ancient authority for this use of the word. The name of MONS LEPINUS occurs only in Columella (x. 131), as that of a mountain in the neighbourhood of Signia. The MONTES CORNICULANI (τὰ Κόρνικλα ὄρεα, Dionys. i. 16) must evidently have been the detached group of outlying peaks, wholly separate from the main range of the Apennines, now known as the *Monticelli*, situated between the Tiber and the *Monte Gennaro*. The MONS SACER, so celebrated in Roman history, was a mere hill of trifling elevation above the adjoining plain, situated on the right bank of the Anio, close to the Via Nomentana.

It only remains to enumerate the towns or cities which existed within the limits of Latium; but as many of these had disappeared at a very early period, and all trace of their geographical position is lost, it will be necessary in the first instance to confine this list to places of which the site is known, approximately at least, reserving the more obscure names for subsequent consideration.

Beginning from the mouth of the Tiber, the first place is OSTIA, situated on the left bank of the river, and, as its name imports, originally close to its mouth, though it is now three miles distant from it. A short distance from the coast, and about 8 miles from Ostia, was LAURENTUM, the reputed capital of the Aborigines, situated probably at *Torre di Paternò*, or at least in that immediate neighbourhood. A few miles further S., but considerably more inland, being near 4 miles from the sea, was LAVINIUM, the site of which may be clearly recognised at *Pratica*. S. of this again, and about the same distance from the sea, was ARDEA, which retains its ancient name: and 15 miles further, on a projecting point of the coast, was ANTIUM, still called *Porto d'Anzo*. Between 9 and 10 miles further on along the coast, was the town or village of ASTURA, with the islet of the same name; and from thence a long tract of barren sandy coast, without a village and almost without inhabitants, extended to the Circeian promontory and the town of CIRCEII,

which was generally reckoned the last place in Latium Proper. Returning to Rome as a centre, we find N. of the city, and between it and the Sabine frontier, the cities of ANTEMNÆ, FIDENÆ, CRUSTUMERIUM, and NOMENTUM. On or around the group of the Montes Corniculani, were situated CORNICULUM, MEDULLIA, and AMERIOLA: CAMERIA, also, may probably be placed in the same neighbourhood; and a little nearer Rome, on the road leading to Nomentum, was FICULEA. At the foot, or rather on the lower slopes and underfalls of the main range of the Apennines, were TIBUR, AESULA, and PRAENESTE, the latter occupying a lofty spur or projecting point of the Apennines, standing out towards the Alban Hills. This latter group was surrounded as it were with a crown or circle of ancient towns, beginning with CORBIO (*Rocca Priore*), nearly opposite to Praeneste, and continued on by TUSCULUM, ALBA, and ARICIA, to LANUVIUM and VELITRÆ, the last two situated on projecting offshoots from the central group, standing out towards the Pontine Plains. On the skirts of the Volscian mountains or *Monti Lepini*, were situated SIGNIA, CORA, NORBA, and SETIA, the last three all standing on commanding heights, looking down upon the plain of the Pontine Marshes. In that plain, and immediately adjoining the marshes themselves, was ULUBRÆ, and in all probability SCESSA POMETIA also, the city which gave name both to the marshes and plain, but the precise site of which is unknown. The other places within the marshy tract, such as FORUM APPII, TREB TABERNÆ, and TRIPONTIUM, owed their existence to the construction of the Via Appia, and did not represent or replace ancient Latin towns. In the level tract bordering on the Pontine Plains on the N., and extending from the foot of the Alban Hills towards Antium and Ardea, were situated SATRICUM, LONGULA, POLLUSCA and CORIOLI; all of them places of which the exact site is still a matter of doubt, but which must certainly be sought in this neighbourhood. Between the Laurentine region (Laurens tractus), as the forest district near the sea was often called, and the Via Appia, was an open level tract, to which (or to a part of which) the name of CAMPUS SOLONICUS was given; and within the limits of this district were situated TELLENÆ and POLITORIUM, as well as probably APIOLÆ. BOVILLÆ, at the foot of the Alban hills, and just on the S. of the Appian Way, was at one extremity of the same tract, while FICANA stood at the other, immediately adjoining the Tiber. In the portion of the plain of the *Campagna* extending from the line of the Via Appia to the foot of the Apennines, between the Anio and the Alban Hills, the only city of which the site is known was GABII, 12 miles distant from Rome, and the same distance from Praeneste. Nearer the Apennines were SCAPTIA and PEDUM, as well as probably QUERQUETULA; while LANICUM occupied the hill of *La Colonna*, nearly at the foot of the Alban group. In the tract which extends southwards between the Apennines at Praeneste and the Alban Hills, so as to connect the plain of the *Campagna* with the land of the Hernicans in the valley of the Trens or Sacco, were situated VITELLA, TOLERIUM, and probably also BOLA and ORTONA; though the exact site of all four is a matter of doubt. ECETRA, which appears in history as a Volscian city, and is never mentioned as a Latin one, must nevertheless have been situated within the limits of the Latin territory, ap-

parently at the foot of the Mons Lepinus, or northern extremity of the Volscian mountains. [ΕΣΕΤΡΑ.]

Besides these cities, which in the early ages of Latium formed members of the Latin League, or are otherwise conspicuous in Roman history, we find mention in Pliny of some smaller towns still existing in his time; of which the "Fabienses in Monte Albano" may certainly be placed at *Rocca di Papa*, the highest village on the Alban Mount, and the Castrimonicenses at *Marino*, near the site of Alba Longa. The list of the thirty cities of the League given by Dionysius (v. 61) has been already cited (p. 139). Of the names included in it, BUBENTUM is wholly unknown, and must have disappeared at an early period. CARVENTUM is known only from the mention of the *Arx Carventana* in Livy during the wars with the Aequians (iv. 53, 55), and was probably situated somewhere on the frontier of that people; while two of the names, the Fortineii (Φορτινείοι) and Tricrini (Τρικρίνιοι), are utterly unknown, and in all probability corrupt. The former may probably be the same with the Foretii of Pliny, or perhaps with the Furentani of the same author, but both these are equally unknown to us.

Besides these Pliny has given a long list of towns or cities (*clara oppida*, iii. 5. s. 9. § 68) which once existed in Latium, but had wholly disappeared in his time. Among these we find many that are well known in history and have been already noticed, viz. *Saturnia*, *Pometia*, *Scaptia*, *Pulitorium*, *Tellenae*, *Casina*, *Ficana*, *Crustumium*, *Ameriola*, *Medullia*, *Corniculum*, *Antemnae*, *Cameria*, *Collatia*. With these he joins two cities which are certainly of mythical character: *Saturnia*, which was alleged to have previously existed on the site of Rome, and *Antipolis*, on the hill of the Janiculum; and adds three other names. *Sulmo*, a place not mentioned by any other writer, but the name of which may probably be recognised in the modern *Serroneta*; *Norbe*, which seems to be an erroneous repetition of the well-known *Nrha*, already mentioned by him among the existing cities of Latium (*Ib.* § 64); and *Amitinum* or *Amiternum*, of which no trace is found elsewhere, except the well-known city of the name in the Vestini, which cannot possibly be meant. But, after mentioning these cities as extinct, Pliny adds another list of "populi" or communities, which had been accustomed to share with them in the sacrifices on the Alban Mount, and which were all equally decayed. According to the punctuation proposed by Niebuhr and adopted by the latest editors of Pliny, he classes these collectively as "populi Albenses," and enumerates them as follows: *Albani*, *Aesulani*, *Aecineses*, *Abolani*, *Bubetani*, *Bolani*, *Cusnetani*, *Corsinani*, *Fidenates*, *Foretii*, *Hortenses*, *Latinienses*, *Logulani*, *Manates*, *Maerules*, *Mutunenses*, *Munenses*, *Numinienses*, *Olliculani*, *Octulani*, *Pedani*, *Polluscini*, *Querquetulani*, *Sicani*, *Sisolenses*, *Tolerenses*, *Tutienses*, *Vimitellarii*, *Velenses*, *Venetulani*, *Vitellenses*. Of the names here given, eleven relate to well-known towns (*Alba*, *Aesula*, *Bola*, *Corioli*, *Fideneae*, *Longula*, *Pedum*, *Pollusca*, *Querquetula*, *Tolerium* and *Vitellia*): the *Bubetani* are evidently the same with the *Bubentani* of Dionysius already noticed; the *Foretii* may perhaps be the same with the *Fortineii* of that author; the *Hortenses* may probably be the inhabitants of the town called by Livy *Ortona*; the *Munenses* are very possibly the people of the town afterwards called *Castrimonicum*: but there still remain sixteen wholly unknown. At the same time there are several indications (such as the

agreement with Dionysius in regard to the otherwise unknown *Bubentani*, and the notice of *Aesula* and *Querquetula*, towns which do not figure in history) that the list is derived from an authentic source; and was probably copied as a whole by Pliny from some more ancient authority. The conjecture of Niebuhr, therefore, that we have here a list of the subject or dependent cities of Alba, derived from a period when they formed a separate and closer league with Alba itself, is at least highly plausible. The notice in the list of the *Velenses* is a strong confirmation of this view, if we can suppose them to be the inhabitants of the hill at Rome called the *Velia*, which is known to us as bearing an important part in the ancient sacrifices of the *Septimontium*. [ROMA.]

The works on the topography of Latium, as might be expected from the peculiar interest of the subject, are sufficiently numerous: but the older ones are of little value. Cluverius, as usual, laid a safe and solid foundation, which, with the criticisms and corrections of Holstenius, must be considered as the basis of all subsequent researches. The special works of Kircher (*Vetus Latium*, fol. Amst. 1671) and Volpi (*Vetus Latium Profanum et Sacrum*, Romae, 1704—1748. 10 vols. 4to.) contain very little of real value. After the ancient authorities had been carefully brought together and revised by Cluverius, the great requisite was a careful and systematic examination of the localities and existing remains, and the geographical survey of the country. These objects were to a great extent carried out by Sir W. Gell (whose excellent map of the country around Rome is an invaluable guide to the historical inquirer) and by Professor Nibby. (Sir W. Gell, *Topography of Rome and its Vicinity*; with a large map to accompany it, 2 vols. 8vo. Lond. 1834; 2d edit. 1 vol. Lond. 1846. Nibby, *Analisi Storico-Topografico-Antiquaria della Carta dei Dintorni di Roma*, 3 vols. 8vo. Rome, 1837; 2d edit. *Ib.* 1849. The former work by the same author, *Viaggio Antiquario nei Contorni di Roma*, 2 vols. 8vo. Rome, 1819, is a very inferior performance.) It is unfortunate that both their works are deficient in accurate scholarship, and still more in the spirit of historical criticism, so absolutely necessary in all inquiries into the early history of Rome. Westphal, in his work (*Die Römische Kampagne in Topographischer u. Antiquarischer Hinsicht dargestellt*, 4to. Berlin, 1829) published before the survey of Sir W. Gell, and consequently with imperfect geographical resources, attached himself especially to tracing out the ancient roads, and his work is in this respect of the greatest importance. The recent work of Bornmann (*Alt-Latinische Chorographie und Städte-Geschichte*, 8vo. Halle, 1852) contains a careful review of the historical statements of ancient authors, as well as of the researches of modern inquirers, but is not based upon any new topographical researches. Notwithstanding the labours of Gell and Nibby, much still remains to be done in this respect, and a work that should combine the results of such inquiries with sound scholarship and a judicious spirit of criticism would be a valuable contribution to ancient geography. [E. H. B.]

LATMICUS SINUS (ὁ Λατμικὸς κόλπος), a bay on the western coast of Caria, deriving its name from Mount Latmus, which rises at the head of the gulf. It was formed by the mouth of the river Maeander which flowed into it from the north-east. Its breadth, between Miletus, on the southern headland, and Pyrrha in the north, amounted to 30

stadia, and its whole length, from Miletus to Heracleia, 100 stadia. (Strab. xiv. p. 635.) The bay now exists only as an inland lake, its mouth having been closed up by the deposits brought down by the Maeander, a circumstance which has misled some modern travellers in those parts to confound the lake of *Baffi*, the ancient Latmic gulf, with the lake of Myus. (Leake, *Asia Minor*, p. 239; Chandler, c. 53.) [L. S.]

LATMUS (*Αδρμος*), a mountain of Caria, rising at the head of the Latmic bay, and stretching along in a north-western direction. (Strab. xiv. p. 635; Apollon. Rhod. iv. 57; Plin. v. 31; Pomp. Mel. i. 17.) It is properly the western offshoot of Mount Albanus or Albacus. This mountain is probably alluded to by Homer (*Il.* ii. 868), when he speaks of the mountain of the Phthirians, in the neighbourhood of Miletus. In Greek mythology, Mount Latmus is a place of some celebrity, being described as the place where Artemis (Luna) kissed the sleeping Endymion. In later times there existed on the mountain a sanctuary of Endymion, and his tomb was shown in a cave. (Apollod. i. 7. § 5; Hygin. *Fab.* 271; Ov. *Trist.* ii. 299; Val. Flacc. iii. 28; Paus. v. 1. § 4; Stat. *Silv.* iii. 4. § 40.) [L. S.]

LATO. [CAMARA.]

LATOBIRIGI When the Helvetii determined to leave their country (B. c. 58), they persuaded "the Rauraci, and Tulingi and Latobrigi, who were their neighbours, to adopt the same resolution, and after burning their towns and villages to join their expedition." (Caes. *B. G.* i. 5.) The number of the Tulingi was 36,000; and of the Latobrigi 14,000. (*B. G.* i. 29.) As there is no place for the Tulingi and Latobrigi within the limits of Gallia, we must look east of the Rhine for their country. Walckenaer (*Géog. &c.*, vol. i. p. 559) supposes, or rather considers it certain, that the Tulingi were in the district of *Thiengen* and *Stühlingen* in *Baden*, and the Latobrigi about *Donaueschingen*, where the *Briggach* and the *Bregge* join the Danube. This opinion is founded on resemblance of names, and on the fact that these two tribes must have been east of the Rhine. If the Latobrigi were *Celtae*, the name of the people may denote a position on a river, for the Celtic word "brig" is a ford or the passage of a river. If the Latobrigi were a Germanic people, then the word "brig" ought to have some modern name corresponding to it, and Walckenaer finds this correspondence in the name *Brugge*, a small place on the *Bregge*. [G. L.]

LATOPOLIS or LATO (*Λατόπολις*, Strab. xvii. pp. 812, 817; *πόλις Αδρων*, Ptol. iv. 5. § 71; *Αδρων*, Hierocl. p. 732; *Itin. Antonin.* p. 160), the modern *Eneh*, was a city of Upper Egypt, seated upon the western bank of the Nile, in lat. 25° 30' N. It derived its name from the fish *Lato*, the largest of the fifty-two species which inhabit the Nile (Russeger, *Reisen*, vol. i. p. 300), and which appears in sculptures, among the symbols of the goddess Neith, Pallas-Athene, surrounded by the oval shield or ring indicative of royalty or divinity (Wilkinson, *M. and C.* vol. v. p. 253). The tutelary deities of Latopolis seem to have been the triad, —Kneph or Chnuphis, Neith or Satè, and Hak, their offspring. The temple was remarkable for the beauty of its site and the magnificence of its architecture. It was built of red sandstone; and its portico consisted of six rows of four columns each, with lotus-leaf capitals, all of which however differ from each other. (Denon, *Voyage*, vol. i. p. 148.) But with

the exception of the jamb of a gateway—now converted into a door-sill—of the reign of Thothmes III. (xviii dynasty), the remains of Latopolis belong to the Macedonian or Roman eras. Ptolemy Evergetes, the restorer of so many temples in Upper Egypt, was a benefactor to Latopolis, and he is painted upon the walls of its temple followed by a tame lion, and in the act of striking down the chiefs of his enemies. The name of Ptolemy Epiphanes is found also inscribed upon a doorway. Yet, although from their scale these ruins are imposing, their sculptures and hieroglyphics attest the decline of Aegyptian art. The pronaos, which alone exists, resembles in style that of Apollinopolis Magna (*Edfoo*), and was begun not earlier than the reign of Claudius (A. D. 41—54), and completed in that of Vespasian, whose name and titles are carved on the dedicatory inscription over the entrance. On the ceiling of the pronaos is the larger Latopolitan Zodiac. The name of the emperor Geta, the last that is read in hieroglyphics, although partially erased by his brother and murderer Caracalla (A. D. 212), is still legible on the walls of Latopolis. Before raising their own edifice, the Romans seem to have destroyed even the basements of the earlier Aegyptian temple. There was a smaller temple, dedicated to the same deities, about two miles and a half N. of Latopolis, at a village now called *E'Dayr*. Here, too, is a small Zodiac of the age of Ptolemy Evergetes (B. c. 246—221). This latter building has been destroyed within a few years, as it stood in the way of a new canal. The temple of *Eneh* has been cleared of the soil and rubbish which filled its arva when Denon visited it, and now serves for a cotton warehouse. (Lepsius, *Einleitung*, p. 63.)

The modern town of *Eneh* is the emporium of the Abyssinian trade. Its camel-market is much resorted to, and it contains manufactories of cottons, shawls, and pottery. Its population is about 4000. [W. B. D.]

LATOVICI (*Λαρόβικοι*, Ptol. ii. 15. § 2), a tribe in the south-western part of Pannonia, on the river Savus. (Plin. iii. 28.) They appear to have been a Celtic tribe, and a place Praetorium Latovicorum is mentioned in their country by the Antonine Itinerary, on the road from Aemona to Sirmium, perhaps on the site of the modern *Neustädtl*, in Illyria. (Comp. Zeuss, *die Deutschen*, p. 256.) [L. S.]

LATURUS SINUS. [MAURETANIA.]

LA'VARA. [LUSITANIA.]

LAVATRAE, a station in Britain, on the road from Londinium to Luguvallum, near the wall of Hadrian, distant, according to one passage in the Antonine Itin., 54 miles, according to another, 59 miles, from Eboracum, and 55 miles from Longuvallum. (*Anton. Itin.* pp. 468, 476.) Perhaps the same as *Bowes*, on the river *Greta*, in the North Riding of Yorkshire. The church of *Bowes* contained in the time of Camden a hewn slab, bearing an inscription dedicatory to the Roman emperor Hadrian, and there used for the communion table. In the neighbourhood of *Bowes*, there are the remains of a Roman camp and of an aqueduct.

LAU'GONA, the modern *Lahn*, a river of Germany, on the east of the Rhine, into which it empties itself at *Lahnstein*, a few miles above *Coblenz*. The ancients praise it for its clear water (Venant. Fort. viii. 7; Geogr. Rav. iv. 24, where it is called *Logna*. [L. S.]

LAVIANESINE or LAVINIANESINE (*La-*

ουανονη, Strab. xii. p. 534: Λαουινια, Ptol. v. 7. § 9), the name of one of the four districts into which Cappadocia was divided under the Romans. It was the part extending from the northern slope of Mount Amanus to the Euphrates, on the north of Aravene, and on the east of Muriane. [L. S.]

LAVINIUM (Λαυίνιον; Λαβίνιον, Steph. B.: *Εἰς Λαβινιάδης*, Lavinienis: *Pratica*), an ancient city of Latium, situated about 3 miles from the sea-coast, between Laurentum and Ardea, and distant 17 miles from Rome. It was founded, according to the tradition universally adopted by Roman writers, by Aeneas, shortly after his landing in Italy, and called by him after the name of his wife Lavinia, the daughter of the king Latinus. (Liv. i. 1; Dionys. i. 45, 59; Strab. v. p. 229; Varr. *L. L.* v. § 144; Solin. 2. § 14.) The same legendary history represented Ascanius, the son of Aeneas, as transferring the seat of government and rank of the capital city of the Latins from Lavinium to Alba, 30 years after the foundation of the former city. But the attempt to remove at the same time the Penates, or household gods of Lavinium, proved unsuccessful: the tutelary deities returned to their old abode; hence Lavinium continued not only to exist by the side of the new capital, but was always regarded with reverence as a kind of sacred metropolis, a character which it retained even down to a late period of the Roman history. (Liv. i. 8; Dionys. i. 66, 67; Strab. v. p. 229; Vict. *Orig. Gent. Rom.* 17.) It is impossible here to enter into a discussion of the legend of the Trojan settlement in Latium, a question which is briefly examined under the article LATIUM; but it may be observed that there are many reasons for admitting the correctness of the tradition that Lavinium was at one time the metropolis or centre of the Latin state; a conclusion, indeed, to which we are led by the name alone, for there can be little doubt that Latinus and Lavinus are only two forms of the same name, so that Lavinium would be merely the capital or city of the Latins. (Niebuhr, vol. i. p. 201; Donaldson, *Varronianus*, p. 6.) The circumstance that the Penates or tutelary gods of Lavinium continued down to a late period to be regarded as those of Rome, but of all Latium, affords a strong corroboration of this view. (Varr. *L. L.* v. § 144.) Whether Lavinium was from the first only the sacred metropolis of the Latin cities, — a kind of common sanctuary or centre of religious worship (as supposed by Schwegler, *Kömische Geschichte*, vol. i. p. 319), — or, as represented in the common tradition, was the political capital also, until supplanted by Alba, is a point on which it is difficult to pronounce with certainty; but the circumstance that Lavinium appears in history as a separate political community, and one of the cities composing the Latin League, would seem opposed to the former view. It is certain, however, that it had lost all political supremacy, and that this had passed into the hands of Alba, at a very early period; nor did Lavinium recover any political importance after the fall of Alba: throughout the historical period it plays a very subordinate part. The first notice we find of it in the Roman history is in the legends concerning Tatius, who is represented as being murdered at Lavinium on occasion of a solemn sacrifice, in revenge for some depredations committed by his followers on the Lavinian territory. (Liv. i. 14; Dionys. ii. 51, 52; *Fast. Rom.* 23; Strab. v. p. 230.) It is remarkable that Livy in this passage represents the people

injured as the *Laurentes*, though the injury was avenged at Lavinium, — a strong proof of the intimate relations which were conceived as existing between the two cities. The treaty between Rome and Lavinium was said to have been renewed at the same time (Liv. *l. c.*), and there is no doubt that both the Roman annals and traditions represented Lavinium, as well as Laurentum, as almost uniformly on friendly terms with Rome. It was, however, an independent city, as is proved by the statement that Collatinus and his family, when banished from Rome, retired into exile at Lavinium. (Liv. ii. 2.) The only interruption of these friendly relations took place, according to Dionysius, a few years after this, when he reckons the Lavinians among the Latin cities which entered into a league against Rome before the battle of Regillus. (Dionys. v. 61.) There is, however, good reason to believe that the names there enumerated are in reality only those of the cities that formed the permanent Latin League, and who concluded the celebrated treaty with Sp. Cassius in B. C. 493. (Niebuhr, vol. ii. pp. 23, 24.)

Lavinium is next mentioned during the wars of Coriolanus, who is said to have besieged and, according to Livy, reduced the city (Liv. ii. 39; Dionys. viii. 21); but, from this time, we hear no more of it till the great Latin War in B. C. 340. On that occasion, according to our present text of Livy (viii. 11), the citizens of Lavinium are represented as sending auxiliaries to the forces of the League, who, however, arrived too late to be of service. But no mention occurs of Lavinium in the following campaigns, or in the general settlement of the Latin state at the end of the war; hence it appears highly probable that in the former passage *Lanurium*, and not Lavinium, is the city really meant; the confusion between these names in the MSS. being of perpetual occurrence. [LANUVIUM.] It is much more probable that the Lavinians were on this occasion also comprised with the Laurentes, who, as we are expressly told, took no part in the war, and in consequence continued to maintain their former friendly relations with Rome without interruption. (L. vi. *l. c.*) From this time no historical mention occurs of Lavinium till after the fall of the Roman Republic; but it appears to have fallen into decay in common with most of the places near the coast of Latium; and Strabo speaks of it as presenting the mere vestiges of a city, but still retaining its sacred rites, which were believed to have been transmitted from the days of Aeneas. (Strab. v. p. 232.) Dionysius also tells us that the memory of the three animals — the eagle, the wolf, and the fox — which were connected by a well-known legend with the foundation of Lavinium, was preserved by the figures of them still extant in his time in the forum of that town; while, according to Varro, not only was there a similar bronze figure of the celebrated sow with her thirty young ones, but part of the flesh of the sow herself was still preserved in pickle, and shown by the priests. (Dionys. i. 57, 59; Varr. *R. R.* ii. 4.) The name of Lavinium is omitted by Pliny, where we should have expected to find it, between Laurentum and Ardea, but he enumerates among the existing communities of Latium the "Ilionenses Lavini," — an appellation evidently assumed by the citizens in commemoration of their supposed Trojan descent. (Plin. iii. 5. s. 9.)

Shortly after the time of Pliny, and probably in the reign of Trajan, Lavinium seems to have re-

ceived a fresh colony, which for a short time raised it again to a degree of prosperity. On this occasion it would appear that the Laurentines and Lavinians were united into one community, which assumed the name of LAURO-LAVINIUM, and the citizens that of LAURENTES LAVINATES, names which from henceforth occur frequently in inscriptions. As a tribute to its ancient sacred character, though a fresh apportionment of lands necessarily attended the establishment of this colony, the territory still retained its old limits and regulations (*lege et consecratione veteri manet*, *Lib. Colon.* p. 234.) This union of the two communities into one has given rise to much confusion and misconception. Nor can we trace exactly the mode in which it was effected; but it would appear that Lavinium became the chief town, while the "populus" continued to be often called that of the Laurentes, though more correctly designated as that of the Laurentes Lavinates. The effect of this confusion is apparent in the commentary of Servius on the *Aeneid*, who evidently confounded the Laurentum of Virgil with the Lauro-Lavinium of his own day, and thence, strangely enough, identifies it with the Lavinium founded as the same city. (*Serv. ad Aen.* i. 2.) But, even at a much earlier period, it would seem as if the "ager Laurens," or Laurentine territory, was regarded as comprising Lavinium; and it is certainly described as extending to the river Numicius, which was situated between Lavinium and Ardea. [NUMICIUS.] Inscriptions discovered at *Pratica* enable us to trace the existence of this new colony, or revived Lavinium, down to the end of the 4th century; and its name is found also in the Itineraries and the *Tabula*. (*Itin. Ant.* p. 301; *Tab. Peut.*; *Orell. Inscr.* 1063, 2179, 3218, 3921.)

We learn also from a letter of Synmachus that it was still subsisting as a municipal town as late as A. D. 391, and still retained its ancient religious character. Macrobius also informs us that in his time it was still customary for the Roman consuls and praetors, when entering on their office, to repair to Lavinium to offer certain sacrifices there to Vesta and the Penates,—a custom which appears to have been transmitted without interruption from a very early period. (*Macrob. Sat.* ii. 4. § 11; *Val. Max.* i. 6. § 7; *Symmach. Ep.* i. 65.) The final decay of Lavinium was probably produced by the fall of paganism, and the consequent extinction of that religious reverence which had apparently been the principal means of its preservation for a long while before.

The position of Lavinium at *Pratica* may be considered as clearly established, by the discovery there of the numerous inscriptions already referred to relating to Lauro-Lavinium: in other respects also the site of *Pratica* agrees well with the data for that of Lavinium, which is placed by Dionysius 24 stadia, or 3 miles, from the coast. (*Dionys.* i. 56.) The Itineraries call it 16 miles from Rome; but this statement is below the truth, the real distance being little, if at all, less than 18 miles. The most direct approach to it from Rome is by the *Via Ardatina*, from whence a side branch diverges soon after passing the *Solfatara*,—a spot supposed to be the site of the celebrated grove and oracle of Faunus, referred to by Virgil [ARDEA], which is about 4 miles from *Pratica*. The site of this latter village, which still possesses a baronial castle of the middle ages, resembles those of most of the early Latin towns: it is a nearly isolated hill, with a level summit of no

great extent, bounded by wooded ravines, with steep banks of tufo rock. These banks have probably been on all sides more or less scarped or cut away artificially, and some slight remains of the ancient walls may be still traced in one or two places. Besides the inscriptions already noticed, some fragments of marble columns remain from the Imperial period, while broken pottery and terra cottas of a rude workmanship found scattered in the soil are the only relics of an earlier age. (*Nibby, Dintorni*, vol. ii. pp. 206—237.) [E. H. B.]

LAVISCO or LABISCO, in Gallia Narbonensis, appears on a route from Mediolanum (*Milan*) through Darantasia (*Montiers en Tarentaise*) to Vienna (*Vienna*) on the Rhone. Lavisco is between Lemincum (*Lemens*, or *Chambéry au Mont Lemisc*) and Augustum (*Aoste* or *Aouste*), and 14 M. P. from each. D'Anville supposes that Lavisco was at the ford of the little river *Laise*, near its source; but the distance between Lemincum and Augustum, 28 M. P. is too much, and accordingly he would alter the figures in the two parts of this distance on each side of Lavisco, from xliii. to viiii. [G. L.]

LAUMELLUM (Λαυμελλον, *Ptol.* iii. 1. § 36: *Lomello*), a town of Gallia Transpadana, not mentioned by Pliny, but placed by Ptolemy, together with Vercellae, in the territory of the Libici. The *Itin. Ant.* (pp. 282, 347) places it on the road from Ticinum to Vercellae, at 22 M. P. from the former and 26 from the latter city: these distances agree well with the position of *Lomello*, a small town on the right bank of the *Agogna*, about 10 miles from its confluence with the *Po*. According to the same Itinerary (p. 340) another road led from thence by Rigomagus and Quadratae to Augustae Taurinorum, and in accordance with this Ammianus Marcellinus (xv. 8. § 18) mentions Laumellum as on the direct road from Ticinum to Taurini. It seems not to have enjoyed municipal rank in the time of Pliny, but apparently became a place of more consideration in later days, and under the Lombard rule was a town of importance, as it continued during the middle ages; so that, though now but a poor decayed place, it still gives to the surrounding district the name of *Lumellina*. [E. H. B.]

LAUREATA, a place on the coast of Dalmatia, which was taken by the traitor Ilaufus, for Totila and the Goths, in A. D. 548. (*Procop. B. G.* iii. 35; *Le Beau, Bas Empire*, vol. ix. p. 182.) [E. B. J.]

LAURENTUM (Λαυρεντων, *Strab.* et al.; *Λαυρεντων*, *Dion. Hal.*: *Εθα Λαυρεντων*, *Laurentinus: Torre di Paternò*), an ancient city of Latium, situated near the sea-coast between Ostia and Lavinium, about 16 miles from Rome. It was represented by the legendary history universally adopted by Roman writers as the ancient capital of Latium, and the residence of king Latinus, at the time when Aeneas and the Trojan colony landed in that country. All writers also concur in representing the latter as first landing on the shores of the Laurentine territory. (*Liv.* i. 1; *Dionys.* i. 45, 53; *Strab.* v. p. 229; *Appian. Rom.* i. 1; *Vict. Orig. Gent. Rom.* 13; *Virg. Aen.* vii. 45, &c.) But the same legendary history related that after the death of Latinus, the seat of government was transferred first to Lavinium, and subsequently to Alba; hence we cannot wonder that, when Laurentum appears in historical times, it holds but a very subordinate place, and appears to have fallen at a very early period into a state of comparative insignificance. The historical notices of the city are indeed extremely few and scanty; the

most important is the occurrence of its name (or that of the Laurentini at least), together with those of Ardea, Antium, Circeii, and Tarracina, among the allies or dependants of Rome, in the celebrated treaty of the Romans with Carthage in B. C. 509. (Pol. iii. 22.) From this document we may infer that Laurentum was then still a place of some consideration as a maritime town, though the proximity of the Roman port and colony of Ostia must have tended much to its disadvantage. Dionysius tells us that some of the Tarquins had retired to Laurentum on their expulsion from Rome: and he subsequently notices the Laurentines among the cities which composed the Latin League in B. C. 496. (Dionys. v. 54, 61.) We learn, also, from an incidental notice in Livy, that they belonged to that confederacy, and retained, in consequence, down to a late period the right of participating in the sacrifices on the Alban Mount. (Liv. xxxvii. 3.) It is clear, therefore, that though no longer a powerful or important city, Laurentum continued to retain its independent position down to the great Latin War in B. C. 340. On that occasion the Laurentines are expressly mentioned as having been the only people who took no share in the war; and, in consequence, the treaty with them which previously existed was renewed without alteration. (Liv. viii. 11.) "From thenceforth" (adds Livy) "it is renewed always from year to year on the 10th day of the Feriae Latinae." Thus, the poor and decayed city of Laurentum continued down to the Augustan age to retain the nominal position of an independent ally of the imperial Rome.

No further notice of it occurs in history during the Roman Republic. Lucan appears to reckon it as one of the places that had fallen into decay in consequence of the Civil Wars (vii. 394), but it is probable that it had long before that dwindled into a very small place. The existence of a *town* of the name ("oppidum Laurentum") is, however, attested by Mela, Strabo, and Pliny (Mel. ii. 4. § 9; Strab. v. p. 232; Plin. iii. 5. s. 9); and the sea-coast in its vicinity was adorned with numerous villas, among which that of the younger Pliny was conspicuous. (Plin. Ep. ii. 17.) It is remarkable that that author, in describing the situation of his villa and its neighbourhood, makes no allusion to Laurentum itself, though he mentions the neighbouring colony of Ostia, and a village or "vicus" immediately adjoining his villa: this last may probably be the same which we find called in an inscription "Vicus Augustus Laurentium." (Gruter, *Inscr.* p. 398, No. 7.) Hence, it seems probable that Laurentum itself had fallen into a state of great decay; and this must have been the cause that, shortly after, the two communities of Laurentum and Lavinium were united into one municipal body, which assumed the appellation of Lauro-Lavinium, and the inhabitants that of Lauro-Lavinates, or Laurentes Lavinates. Sometimes, however, the united "populus" calls itself in inscriptions simply "Senatus populusque Laurens," and in one case we find mention of a "Colonia Augusta Laurentium." (Orell. *Inscr.* 124; Gruter, p. 484, No. 3.) Nevertheless it is at least very doubtful whether there was any fresh colony established on the site of the ancient Laurentum: the only one mentioned in the Liber Coloniarum is that of Lauro-Lavinium, which was undoubtedly fixed at Lavinium (*Pratica*). [LAVINIUM.] The existence of a place bearing the name of Laurentum, though probably a mere

village, down to the latter ages of the Empire, is, however, clearly proved by the Itineraries and Tabula (*Itin. Ant.* p. 301; *Tab. Peut.*); and it appears from ecclesiastical documents that the locality still retained its ancient name as late as the 8th century (Anastas. *Vit. Pontif.* ap. Nibby, vol. ii. p. 201). From that time all trace of it disappears, and the site seems to have been entirely forgotten.

Laurentum seems to have, from an early period, given name to an extensive territory, extending from the mouth of the Tiber nearly, if not quite, to Ardea, and forming a part of the broad littoral tract of Latium, which is distinguished from the rest of that country by very marked natural characteristics. [LATIUM.] Hence, we find the Laurentine territory much more frequently referred to than the city itself; and the place where Aeneas is represented as landing is uniformly described as "in agro Laurenti," though we know from Virgil that he conceived the Trojans as arriving and first establishing themselves at the mouth of the Tiber. But it is clear that, previous to the foundation of Ostia, the territory of Laurentum was considered to extend to that river. (Serv. *ad Aen.* vii. 661, xi. 316.) The name of "ager Laurens" seems to have continued in common use to be applied, even under the Roman Empire, to the whole district extending as far as the river Numicius, so as to include Lavinium as well as Laurentum. It was, like the rest of this part of Latium near the sea-coast, a sandy tract of no natural fertility, whence Aeneas is represented as complaining that he had arrived "in agrum macerimum, littorosissimumque." (Fab. Max. *ap. Serv. ad Aen.* i. 3.) In the immediate neighbourhood of Laurentum were considerable marshes, while the tract a little further inland was covered with wood, forming an extensive forest, known as the Silva Laurentina. (Jul. Obseq. 24.) The existence of this at the time of the landing of Aeneas is alluded to by Virgil (*Aen.* xi. 133, &c.). Under the Roman Empire it was a favourite haunt of wild-boars, which grew to a large size, but were considered by epicures to be of inferior flavour on account of the marshy character of the ground in which they fed. (Virg. *Aen.* x. 709; Hor. *Sat.* ii. 4. 42; Martial, ix. 495.) Varro also tells us that the orator Hortensius had a farm or villa in the Laurentine district, with a park stocked with wild-boars, deer, and other game. (Varr. *R. R.* iii. 13.) The existence of extensive marshes near Laurentum is noticed also by Virgil (*Aen.* x. 107) as well as by Martial (x. 37. 5), and it is evident that even in ancient times they rendered this tract of country unhealthy, though it could not have suffered from malaria to the same extent as in modern times. The villas which, according to Pliny, lined the shore, were built close to the sea, and were probably frequented only in winter. At an earlier period, we are told that Scipio and Laelius used to repair to the seaside on the Laurentine coast, where they amused themselves by gathering shells and pebbles. (Cic. *de Or.* ii. 6; Val. Max. viii. 8. § 4.) On the other hand, the bay-trees (*lauri*) with which the Silva Laurentina was said to abound were thought to have a beneficial effect on the health, and on this account the emperor Commodus was advised to retire to a villa near Laurentum during a pestilence at Rome. (Herodian. i. 12.) The name of Laurentum itself was generally considered to be derived from the number of these trees, though Virgil would derive it from a particular and celebrated tree of the kind. (Vici.

Orig. G. Rom. 10; *Varr. L. L. v.* 152; *Virg. Aen.* vii. 59.)

The precise site of Laurentum has been a subject of much doubt; though it may be placed approximately without question between Ostia and *Pratica*, the latter being clearly established as the site of Lavinium. It has been generally fixed at *Torre di Paternò*, and Gell asserts positively that there is no other position within the required limits "where either ruins or the traces of ruins exist, or where they can be supposed to have existed." The Itinerary gives the distance of Laurentum from Rome at 16 M. P., which is somewhat less than the truth, if we place it at *Torre di Paternò*, the latter being rather more than 17 M. P. from Rome by the Via Laurentina; but the same remark applies to Lavinium also, which is called in the Itinerary 16 miles from Rome, though it is full 18 miles in real distance. On the other hand, the distance of 6 miles given in the Table between Lavinium and Laurentum coincides well with the interval between *Pratica* and *Torre di Paternò*. Nibby, who places Laurentum at *Capo Cotto*, considerably nearer to *Pratica*, admits that there are no ruins on the site. Those at *Torre di Paternò* are wholly of Roman and imperial times, and may perhaps indicate nothing more than the site of a villa, though the traces of an aqueduct leading to it prove that it must have been a place of some importance. There can indeed be no doubt that the spot was a part of the dependencies of Laurentum under the Roman Empire; though it may still be questioned whether it marks the actual site of the ancient Latin city. (Gell, *Top. of Rome*, pp. 294—298; Nibby, *Dintorni di Roma*, vol. ii. pp. 187—205; Abeken, *Mittelitalien*, p. 62; Bormann, *All. Latin. Corographie*, pp. 94—97.)

It is hardly necessary to notice the attempts which have been made to determine the site of Pliny's Laurentine villa, of which he has left us a detailed description, familiar to all scholars (*Plin. Ep.* ii. 17). As it appears from his own account that it was only one of a series of villas which adorned this part of the coast, and many of them probably of equal, if not greater, pretensions, it is evidently idle to give the name to a mass of brick ruins which there is nothing to identify. In their zeal to do this, antiquarians have overlooked the circumstance that his villa was evidently *close* to the sea, which at once excludes almost all the sites that have been suggested for it.

The road which led from Rome direct to Laurentum retained, down to a late period, the name of VIA LAURENTINA. (*Ovid. Fast.* ii. 679; *Val. Max.* viii. 5. § 6.) It was only a branch of the Via Ostiensis, from which it diverged about 3 miles from the gates of Rome, and proceeded nearly in a direct line towards *Torre di Paternò*. At about 10 miles from Rome it crossed a small brook or stream by a bridge, which appears to have been called the Pons ad Decimum, and subsequently Pons Decimus; hence the name of *Decimo* now given to a *casale* or farm a mile further on; though this was situated at the 11th mile from Rome, as is proved by the discovery on the spot of the Roman milestone, as well as by the measurement on the map. Remains of the ancient pavement mark the course of the Via Laurentina both before and after passing this bridge. (Nibby, *Dintorni*, vol. i. p. 539, vol. iii. p. 621.)

Roman authors generally agree in stating that the place where the Trojans first landed and established

their camp was still called Troja (*Liv. i.* 1; *Cato, ap. Serv. ad Aen. i.* 5; *Fest. v. Troia*, p. 367.) and that it was in the Laurentine territory; but Virgil is the only writer from whom we learn that it was on the banks of the Tiber, near its mouth (*Aen.* vii. 30, ix. 469, 790, &c.). Hence it must have been in the part of the "ager Laurens" which was assigned to Ostia after the foundation of the colony; and Servius is therefore correct in placing the camp of the Trojans "circa Ostiam." (*Serv. ad Aen.* vii. 31.) The name, however, would appear to have been the only thing that marked the spot. [E. H. B.]

LAURETANUS PORTUS, a seaport on the coast of Etruria, mentioned only by Livy (*xxx.* 39). From this passage it appears to have been situated between Cosa and Populonium; but its precise position is unknown. [E. H. B.]

LAURI, a place in North Gallia, on a road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymegum*), and between Fletio (*Vleuten*) and Niger Pullus. It is 5 M. P. from Niger Pullus to Lauri, and 12 M. P. from Lauri to Fletio. No more is known of the place. [G. L.]

LAURIACUM or LAUREACUM, a town in the north of Noricum, at the point where the river Anisius empties itself into the Danube. (*Amm. Marc.* xxxi. 10; *It. Ant.* pp. 231, 235, 241, 277; *Gruter, Inscr.* p. clxiv. 3; *Not. Imp.*: in the *Tab. Pent.* its name is misspelt Blaboriacum.) In a doubtful inscription in Gruter (p. 484. 3) it is called a Roman colony, with the surname Augusta: Laureacum was the largest town of Noricum Ripense, and was connected by high roads with Sirmium and Taurunum in Pannonia. According to the Antonine Itinerary, it was the head-quarters of the third legion, for which the Notitia, perhaps more correctly, mentions the second. It was, moreover, one of the chief stations of the Danubian fleet, and the residence of its prefect, and contained considerable manufactures of arms, and especially of shields. As the town is not mentioned by any earlier writers, it was probably built, or at least extended, in the reign of M. Aurelius. It was one of the earliest seats of Christianity in those parts, a bishop of Lauriacum being mentioned as early as the middle of the third century. In the fifth century the place was still so well fortified that the people of the surrounding country took refuge in it, and protected themselves against the attacks of the Alemanni and Thuringians; but in the 6th century it was destroyed by the Avari, and although it was restored as a frontier fortress, it afterwards fell into decay. Its name is still preserved in the modern village of *Lorch*, and the celebrated convent of the same name, around which numerous remains of the Roman town may be seen extending as far as *Enns*, which is about a mile distant. (*Comp. Muchar, Noric.* i. p. 362, 268, 163, ii. p. 75.) [L.S.]

LAURIUM (Λαύρειον, *Herod.* vii. 144; Λαύριον, *Thuc.* ii. 55: *Ἀἰὲ Λαυριωτικός*: hence αἱ γαῖαιες Λαυριωτικαί, *Aristoph. Ae.* 1106, silver coins, with the Athenian figure of an owl), a range of hills in the south of Attica, celebrated for their silver mines. These hills are not high, and are covered for the most part with trees and brushwood. The name is probably derived from the shafts which were sunk for obtaining the ore, since λαύρα in Greek signifies a street or lane, and λαυρείον would therefore mean a place formed of such lanes, — i. e., a mine of shafts, cut as it were into streets, like a catacomb. (*Wordsworth, Athens and Attica*, p. 209.) The mining district extended a little way north of

Sunium to Thoricus, on the eastern coast. Its present condition is thus described by Mr. Dodwell:—"One hour from *Thorikos* brought us to one of the ancient shafts of the silver mines; and a few hundred yards further we came to several others, which are of a square form, and cut in the rock. We observed only one round shaft, which was larger than the others, and of considerable depth, as we conjectured, from the time that the stones, which were thrown in, took to reach the bottom. Near this are the foundations of a large round tower, and several remains of ancient walls, of regular construction. The traces are so extensive, that they seem to indicate, not only the buildings attached to the mines, but the town of Laurium itself, which was probably strongly fortified, and inhabited principally by the people belonging to the mines." Some modern writers doubt whether there was a town of the name of Laurium; but the grammarians (Suidas and Photius) who call Laurium a place (*τόπος*) in Attica appear to have meant something more than a mountain; and Dodwell is probably correct in regarding the ruins which he describes as those of the town of Laurium. Near these ruins Dodwell observed several large heaps of scoria scattered about. Dr. Wordsworth, in passing along the shore from Sunium to Thoricus, observes:—"The ground which we tread is strewed with rusty heaps of scoria from the silver ore which once enriched the soil. On our left is a hill, called *Scoria*, so named from these heaps of scoria, with which it is covered. Here the shafts which have been sunk for working the ore are visible." The ore of this district have been ascertained to contain lead as well as silver (Walpole's *Turkey*, p. 426). This confirms the emendations of a passage in the Aristotelian *Oeconomies* proposed by Böckh and Wordsworth, where, instead of *Τυρίων* in *Πυθακλῆς Ἀθηναίος Ἀθηναίσις συνεβούλευσε τὸν μόνυδρον τὸν ἐκ τῶν Τυρίων παραλαμβάνειν*, Böckh suggests *Λαυρίων*, and Wordsworth *ἀργυρίων*, which ought rather to be *ἀργυρείων*, as Mr. Lewis observes.

The name of Laurium is preserved in the corrupt form of *Legranis* or *Alegranis*, which is the name of a *metékhi* of the monastery of *Mendéli*.

The mines of Laurium, according to Xenophon (*de Vectig.* iv. 2), were worked in remote antiquity; and there can be no doubt that the possession of a large supply of silver was one of the main causes of the early prosperity of Athens. They are alluded to by Aeschylus (*Pers.* 235) in the line—

ἀγίρου πηγή τις αὐτοῖς ἐστί, θησαυρὸς χθόνος.

They were the property of the state, which sold or let for a long term of years, to individuals or companies, particular districts, partly in consideration of a sum or fine paid down, partly of a reserved rent equal to one twenty-fourth of the gross produce. Shortly before the Persian wars there was a large sum in the Athenian treasury, arising out of the Laurian mines, from which a distribution of ten drachmae a head was going to be made among the Athenian citizens, when Themistocles persuaded them to apply the money to the increase of their fleet. (Herod. vii. 144; Plut. *Them.* 4.) Böckh supposes that the distribution of ten drachmae a head, which Themistocles persuaded the Athenians to receive, was made annually, from which he proceeds to calculate the total produce of the mines. But it has been justly observed by Mr. Grote, that we are not authorised to conclude from the passage in Herodotus that all the money received from the

mines was about to be distributed; nor moreover is there any proof that there was a regular annual distribution. In addition to which the large sum lying in the treasury was probably derived from the original purchase money paid down, and not from the reserved annual rent.

Even in the time of Xenophon (*Mem.* iii. 6. § 12) the mines yielded much less than at an early period; and in the age of Philip, there were loud complaints of unsuccessful speculations in mining. In the first century of the Christian era the mines were exhausted, and the old scoriae were smelted a second time. (Strab. ix. p. 399.) In the following century Laurium is mentioned by Pausanias (i. 1), who adds that it had once been the seat of the Athenian silver mines. (Dodwell, *Tour through Greece*, vol. i. p. 537, seq.; Wordsworth, *Athens and Attica*, p. 208, seq.; Walpole's *Turkey*, p. 425, seq.; Fiedler, *Reise durch Griechenland*, vol. i. p. 36, seq.; Leake, *Demi of Attica*, p. 65; Böckh, *Dissertation on the Silver Mines of Laurion*, appended to the English translation of his *Public Economy of Athens*; Grote's *Greece*, vol. v. p. 71, seq.)

LAURIUM, a village in Etruria, more correctly written Lorium. [LORIUM.]

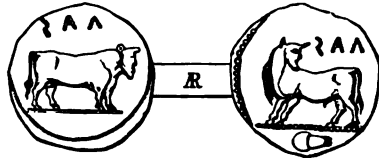
LAURON (*Λαύρων*; prob. *Laury*, W. of *Xucar*, in *Valencia*), a town of Hispania Tarraconensis, near *Sucro*, and not far from the sea. Though apparently an insignificant place, it is invested with great interest in history, both for the siege it endured in the Sertorian War, and as the scene of the death of Cu. Pompeius the Younger, after his flight from the defeat of Munda. (Liv. xxxiv. 17; Appian, *B. C.* i. 109; Plut. *Sert.* 18, *Pomp.* 18; Flor. iii. 22, iv. 2, comp. *Bell. Hisp.* 37; Oros. v. 23; Ukert, vol. ii. pt. 1. p. 404.) [P. S.]

LAÛS (*Λαῦς*; *Eth. Λαῦρος*; near *Scalca*), a city on the W. coast of Lucania, at the mouth of the river of the same name, which formed the boundary between Lucania and Bruttium. (Strab. vi. pp. 253, 254.) It was a Greek city, and a colony of Sybaris; but the date of its foundation is unknown, and we have very little information as to its history. Herodotus tells us that, after the destruction of Sybaris in B. C. 510, the inhabitants who survived the catastrophe took refuge in Laüs and Scidrus (Herod. vi. 20); but he does not say, as has been supposed, that these cities were then founded by the Sybarites: it is far more probable that they had been settled long before, during the greatness of Sybaris, when Posidonia also was planted by that city on the coast of the Tyrrhenian sea. The only other mention of Laüs in history is on occasion of a great defeat sustained there by the allied forces of the Greek cities in southern Italy, who had apparently united their arms in order to check the progress of the Lucanians, who were at this period rapidly extending their power towards the south. The Greeks were defeated with great slaughter, and it is probable that Laüs itself fell into the hands of the barbarians. (Strab. vi. p. 253.) From this time we hear no more of the city: and though Strabo speaks of it as still in existence in his time, it seems to have disappeared before the days of Pliny. The latter author, however (as well as Ptolemy), notices the river Laüs, which Pliny concurs with Strabo in fixing as the boundary between Lucania and Bruttium. (Strab. *l. c.*; Plin. iii. 5. s. 10; Ptol. iii. 1. § 9; Steph. *B. s. v.*)

The river Laüs still retains its ancient name as, the *Laio*, or *Laino*: it is a considerable stream, falling into the *Gulf of Policastro*. Near its sources

about 10 miles from the sea, is the town of *Laino*, supposed by Cluverius to represent the ancient *Laüs*; but the latter would appear, from Strabo's description, to have been nearer the sea. Romanelli would place it at *Scalea*, a small town with a good port, about three miles N. of the mouth of the river; but it is more probable that the ancient city is to be looked for between this and the river *Lao*. (Cluver. *Ital.* p. 1262; Romanelli, vol. i. p. 383.) According to Strabo there was, near the river and city, a temple or Heroum of a hero named *Dracon*, close to which was the actual scene of the great battle between the Greeks and Lucanians. (Strab. l. c.)

Strabo speaks of a gulf of *Laüs*, by which he can hardly mean any other than the extensive bay now called the *Gulf of Policastro*, which may be considered as extending from the promontory of *Pynus* (*Capo degli Infreschi*) to near *Civella*. There exist coins of *Laüs*, of ancient style, with the inscription *ΛΑΙΝΩΝ*: they were struck after the destruction of *Sybaris*, which was probably the most flourishing time in the history of *Laüs*. [E. H. B.]



COIN OF LAÜS.

LAUS POMPEIA, sometimes also called simply *Laus* (*Æth. Laudensis*: *Lodi Vecchio*), a city of *Gallia Transpadana*, situated 16 miles to the SE. of *Milan*, on the highroad from that city to *Placentia*. (*Itin. Ant.* pp. 98, 127.) According to *Livy* it was an ancient Gaulish city founded by the *Boians* soon after they crossed the Alps. (Plin. iii. 17. s. 21.) It afterwards became a Roman municipal town, and probably assumed the epithet of *Pompeia* in compliment to *Pompeius Strabo*, who conferred the rights of Latin citizens upon the municipalities of *Transpadane Gaul*; but we find no special mention of the fact. Nor does any historical notice of *Laus* occur under the Roman Empire: though it seems to have been at that period a considerable town, and is termed in the Itineraries "*Laude civitas*," and by *P. Diaconus* "*Laudensis civitas*." (*Itin. Ant.* p. 98; *Itin. Hier.* p. 617; *P. Diacon.* v. 2.) In the middle ages *Lodi* became an important city, and an independent republic; but was taken and destroyed in A. D. 1112 by the *Milanese*, and in 1158 the emperor *Frederic Barbarossa* having undertaken to restore it, transferred the new city to the site of the modern *Lodi*, on the right bank of the *Adda*. The ancient site is still occupied by a large village called *Lodi Vecchio*, about 5 miles due W. of the modern city. It is correctly placed by the Itineraries 16 M. P. from *Mediolanum*, and 24 from *Placentia*. (*Itin. Ant.* p. 98.) [E. H. B.]

LAUSONIUS LACUS, in the country of the *Helvetii*. The Antonine *Itin.* has a road from *Mediolanum* (*Milan*) through *Geneva* to *Argentoratun* (*Strassburg*). Sixteen Roman miles from *Geneva*, on the road to *Strassburg*, the *Itin.* has *Equestris*, which is *Colonia Equestris* or *Noviodunum* (*Nyon*); and the next place is *Lacus Lausonius*, 20 Roman miles from *Equestris*. To the next station, *Urba* (*Orbe*), is 18 Roman miles. In the Table the name

is "*Lacum Losonne*," and the distances from *Geneva* to *Colonia Equestris* and *Lacum Losonne* are respectively 18 M. P., or 36 together. The *Lacus Lausonius* is supposed to be *Lausanne*, on the *Lake of Geneva*; or rather a place or district, as *D'Anville* calls it, named *Vidi*. The distance from *Geneva* to *Nyon*, along the lake, is about 15 English miles; and from *Nyon* to *Lausanne*, about 22 or 23 miles. The distance from *Geneva* to *Nyon* is nearly exact; but the 20 miles from *Equestris* to the *Lacus Lausonius* is not enough. If *Vidi*, which is west of *Lausanne*, is assumed to be the place, the measures will agree better. *D'Anville* cites *M. Bochat* as authority for an inscription, with the name *Lousonnense*, having been dug up at *Vidi*, in 1739; and he adds that there are remains there. (Comp. *Ukert's note, Gallien*, p. 491.) [G. L.]

LAUTULAE or AD LAUTULAS (*ad Lautulæ*, *Diod.*), is the name given by *Livy* to the pass between *Tarracina* and *Fundi*, where the road winds round the foot of the mountains, between them and the sea, so as to form a narrow pass, easily defensible against a hostile force. This spot figures on two occasions in Roman history. In B. C. 342 it was here that the mutiny of the Roman army under *C. Marcus Rutilus* first broke out; one of the discontented cohorts having seized and occupied the pass at *Lautulae*, and thus formed a nucleus around which the rest of the malcontents quickly assembled, until they thought themselves strong enough to march upon *Rome*. (*Liv.* vii. 39.) At a later period, in B. C. 315, it was at *Lautulae* that a great battle was fought between the Romans, under the dictator *Q. Fabius*, and the *Samnites*. *Livy* represents this as a drawn battle, with no decisive results; but he himself admits that some annalists related it as a defeat on the part of the Romans, in which the master of the horse, *Q. Anlius*, was slain (ix. 23). *Diodorus* has evidently followed the annalists thus referred to (xix. 72), and the incidental remark of *Livy* himself shortly after, that it caused great agitation throughout *Campania*, and led to the revolt of the neighbouring *Ausonian* cities, would seem to prove that the reverse must really have been much more serious than he has chosen to represent it. (*Liv.* ix. 25; *Niebuhr*, vol. iii. pp. 228—231.) The locality is always designated by *Livy* as "*ad Lautulas*:" it is probable that this was the name of the pass, but whether there was a village or other place called *Lautulae*, we are unable to tell. The name was probably derived from the existence of warm springs upon the spot. (*Niebuhr*, l. c., note 399.) It is evidently the same pass which was occupied by *Minucius* in the Second Punic War, in order to guard the approach to *Latium* from *Campania* (*Liv.* xxii. 15), though its name is not there mentioned. The spot is now called *Passo di Portella*, and is guarded by a tower with a gate, forming the barrier between the Roman and *Neapolitan* territories. (*Eustace*, vol. ii. p. 309.) [E. H. B.]

LAXTA. [CELTIBERIA.]

LAZI (*Λαζοί*, *Arrian, Periplus* p. 11; *Plin.* vi. 4; *Aræus, Ptol.* v. 10. § 5), one among the many tribes which composed the indigenous population which clustered round the great range of the *Caucasus*. This people, whose original seats were, according to *Procopius* (*B. G.* iv. 2), on the N. side of the river *Phasis*, gave their name, in later times, to the country which was known to the Greeks and Romans as *Colchis*, but which henceforth was called "*Regio Lazica*." They are frequently mentioned in the

Byzantine writers; the first time that they appear in history was A. D. 456, during the reign of the emperor Marcian, who was successful against their king Gobazes. (Prisc. *Exc. de Leg. Rom.* p. 71; comp. Le Beau, *Bas Empire*, vol. vi. p. 385.) The Lazic war, the contest of Justinian and Chosroes on the banks of the Phasis, has been minutely described by contemporary historians. (Procop. *B. P.* ii. 15, 17, 28, 29, 30, *B. G.* iv. 7—16, *Agath.* ii. iii. iv. pp. 35—132, 141; Menand. *Protect. Exc. de Leg. Gent.* pp. 99, 101, 133—147; comp. Gibbon, c. xlii.; Le Beau, vol. ix. pp. 44, 133, 209—220, 312—353.) In the Atlas (pt. i. pl. xiv.) to Dubois de Montperoux (*Voyage Autour du Caucase*, comp. vol. ii. pp. 73—132) will be found a map of the theatre of this war. In A. D. 520, or 512 according to the era of Theophanes, the Lazi were converted to Christianity (Gibbon, *l. c.*; Neander, *Gesch. der Christl. Religion*, vol. iii. p. 236), and, under the name of *Lazians*, are now spread through the country near the SE. angle of the Euxine from *Gurjel* to the neighbourhood of *Trebizond*. Their language, belonging to the Indo-Germanic family, appears to contain remains of the ancient Colchian idiom. (*Cosmos*, vol. ii. note 201, trans.: Prichard, *Physical Hist. of Manhood*, vol. iv. p. 263.) [E. B. J.]

LEA, an island in the Aegean sea, mentioned only by Pliny (iv. 12. s. 23) in conjunction with Ascania and Anaphe.

LEANDIS (*Λεανδρίς*), a town in the eastern part of the strategy of Cataonia, in Armenia Minor, 18 miles to the south of Cocusus, in a pass of Mount Taurus, on the road to Anazarbus. (Ptol. v. 7. § 7.) This town is perhaps the same as the *Landa* of the Antonine Itinerary (p. 211) and of Hierocles (p. 675), which must not be confounded with the *Laranda* of Lycania or Isauria. [L. S.]

LEANITAE. [LEANITES SINUS.]

LEANITES SINUS (*Λεανίτης κόλπος*), a bay on the western side of the Persian Gulf, so named from the Arab tribe LEANITAE (*Λεανίται*, Ptol. vi. 7. § 18). They are placed north of Gerrah, between the Themi and the Abucaei. Pliny states that the name was variously written: "Sinus intimus, in quo *Leanitae* qui nomen ei dederit; regio eorum *Agra*, et in situ *Laecana*, vel, at alii *Aaelana*; nam et ipsum nomen nostri *Aelaniticum* scripsere, alii *Aeleniticum*, *Artemidorus Alaniticum*, *Juba Laeniticum*" (vi. 28). *Agra*, which Pliny represents as the capital, is doubtless the "Adari civitas" (*Ἀδαρίου πόλις*) of Ptolemy, is the country of the Leanitae. Mr. Forster regards the name as an abbreviated form of "Sinus *Khaulanites*" or *Buy of Khaulan*, in which he discovers an idiomatic modification of the name *Haulanites*, the Arabic form for *Havileans*,—identical with the *Beni Khaked*,—the inhabitants of the *Avâl* or *Harlah of Scripture* [HAVILAH]. (*Geography of Arabia*, vol. i. pp. 48, 52, 53, vol. ii. p. 215.) The gulf apparently extended from the *Itamus Portus* (*Kodema*) on the north, to the *Chersonesi extrema* (*Bas-el-Chér*) on the south. [G. W.]

LEBADE. [SIPYLUS.]

LEBADEIA (*Λεβάδεια*, Herod., Strab., et alii; *Λεβαθία*, Plut. *Lys.* 28; *Eth. Λεβαθεύς*; *Livadhia*), a town near the western frontier of Boeotia, described by Strabo (ix. p. 414) as lying between Mt. Helicon and Chaeoneia. It was situated at the foot of a precipitous height, which is an abrupt northerly termination of Mt. Helicon. Pausanias relates (ix. 28. § 1) that this height was originally occupied by the Homeric city of Midea (*Μίδεια*, *Il.* ii. 507),

from whence the inhabitants, under the conduct of Lebadus, an Athenian, migrated into the plain, and founded there the city named after him. On the other hand, Strabo maintains (ix. p. 413) that the Homeric cities Arne and Midea were both swallowed up by the lake Copais. Lebaeida was originally an insignificant place, but it rose into importance in consequence of its possessing the celebrated oracle of Trophonius. The oracle was consulted both by Croesus (Herod. i. 46) and by Mardonius (Herod. viii. 134), and it continued to be consulted even in the time of Plutarch, when all the other oracles in Boeotia had become dumb. (Plut. *de Def. Orac.* 5.) Pausanias himself consulted the oracle, and he speaks of the town in terms which show that it was in his time the most flourishing place in Boeotia. But notwithstanding the sanctity of the oracle, Lebaeida did not always escape the ravages of war. It was taken and plundered both by Lysander and by Archelaus, the general of Mithridates. (Plut. *Lys.* 23, *Sull.* 16.) In the war against Perseus, it espoused the side of the Romans, while Thebes, Haliartus, and Coroneia declared in favour of the Macedonian king. (Polyb. xxvii. 1.) It continues to exist under the slightly altered name of *Livadhia*, and during the Turkish supremacy it gave its name to the whole province. It is still a considerable town, though it suffered greatly in the war of independence against the Turks.

The modern town is situated on two opposite hills, rising on each bank of a small stream, called *Hercyna* by Pausanias, but the greater part of the houses are on the western slope, on the summit of which is a ruined castle. Pausanias says that the *Hercyna* rose in a cavern, from two fountains, close to one another, one called the fountain of Oblivion and the other the fountain of Memory, of which the persons who were going to consult the oracle were obliged to drink. The *Hercyna* is in reality a continuation of an occasional torrent from Mount Helicon; but at the southern extremity of the town, on the eastern side of the castle-hill, there are some copious sources, which were evidently the reputed fountains of the *Hercyna*. They issue from either side of the *Hercyna*, those on the right bank being the most copious, flowing from under the rocks in many large streams, and forming the main body of the river; and those on the left bank being insignificant, and flowing, in the time of Dodwell, through ten small spouts, of which there are still remains. The fountains on the right bank are warm, and are called *Chiliá* (*ἡ Χιλιά*), and sometimes *τὰ γλυφὰ νερά*, or the water unfit for drinking; while the fountains on the left bank are cold and clear, and are named *Krya* (*ἡ κρύα*, i. e. *ἡ κρύα βρύσις*, the cold source, in opposition to the warm, *Chiliá*). Neither of these two sets of fountains rise out of a cave, and so far do not correspond to the description of Pausanias; but there is a cavern close to each; and in the course of ages, since the destruction of the sacred buildings of Trophonius, the caverns may easily have been choked up, and the springs have emerged in different spots. The question, however, arises, which of the caverns contained the reputed sources of the *Hercyna*? The answer to this must depend upon the position we assign to the sacred grove of Trophonius, in which the source of the *Hercyna* was situated. Leake places the sacred grove on the right or eastern bank; but Ulrichs on the left, or western bank. The latter appears more probable, on account of the passage in Pausanias, *δειρῆναι δὲ*

ἐπ' αὐτῆς (i. e. τῆς πόλεως) τὸ ἄλσος τοῦ Τροφονίου, where there is little doubt that ποταμός, or some equivalent term, must be applied as the nominative of διέλθῃς. The ancient city would, in that case, have stood on the right or eastern bank of the river, which also appears probable from the numerous fragments of antiquity still scattered over the eminence on this side of the river; and the grove of Trophonius would have been on the western side of the stream, on which the greater part of the modern town stands.

The most remarkable object in the grove of Trophonius was the temple of the hero, containing his statue by Praxiteles, resembling a statue of Asclepius; a temple of Demeter, surnamed Europe; a statue of Zeus Hyetius (Pluvius) in the open air; and higher up, upon the mountain, the oracle (τὸ μαρτεῖον). Still higher up was the hunting place of Persephone; a large unfinished temple of Zeus Basileus, a temple of Apollo, and another temple, containing statues of Cronus, Zeus, and Hera. Pausanias likewise mentions a chapel of the Good Daemon and of Good Fortune, where those who were going to consult the oracle first passed a certain number of days.

In the Turkish mosque, now converted into a church of the Panagia, on the western side of the river, three inscriptions have been found, one of which contains a dedication to Trophonius, and the other a catalogue of dedications in the temple of Trophonius. (See Böckh, *Inscr.* 1571, 1588.) Hence it has been inferred that the temple of Trophonius occupied this site. Near the fountain of Krya, there is a square chamber, with seats cut out of the rock, which may perhaps be the chapel of the Good Daemon and Good Fortune. Near this chamber is a cavern, which is usually regarded as the entrance to the oracle. It is 25 feet in depth, and terminates in a hollow filled with water. But this could not have been the oracle, since the latter, according to the testimony both of Pausanias and Philostratus, was not situated in the valley upon the Hercyns, but higher up upon the mountain. (Paus. ix. 39. § 4; Philostr. *Vit. Apoll.* viii. 19.) Mure justly expresses his surprise that Leake, after quoting the description of Pausanias, who says that the oracle was ἐπὶ τοῦ ὄρους, should suppose that it was situated at the foot of the hill. A person who consulted the oracle descended a well constructed of masonry, 12 feet in depth, at the bottom of which was a small opening on the side of the wall. Upon reaching the bottom he lay upon his back and introduced his legs into the hole, when upon a sudden the rest of his body was rapidly carried forward into the sanctuary. The site of the oracle has not yet been discovered, and is not likely to be, without an extensive excavation. An account of the rites observed in consulting the oracle is given in the *Dict. of Antiq.* p. 841, 2nd ed. (Dodwell, *Tour through Greece*, vol. i. p. 216, seq.; Leake, *Northern Greece*, vol. ii. p. 118, seq.; Mure, *Tour in Greece*, vol. i. p. 233, seq.; Ulrichs, *Reisen in Griechenland*, p. 164, seq.)

LEBAEA (Λεβαία), an ancient city in Upper Macedonia, and the residence of the early Macedonian kings, mentioned only by Herodotus (viii. 137).

LEBECIL. [LEBICI.]

LEBEDONTIA, a town upon the coast of Hispania Tarraconensis, situated upon the mountain Sellus, at no great distance from Tarraco. It is mentioned only by Arrianus (*Or. Marit.* 509), in whose time, however, it had ceased to exist.

LE'BEDOS (Λεβέδος; *Eth. Λεβέδιος*), an ancient city on the western coast of Asia Minor, 90 stadia to the east of Cape Myonnesus, and 120 to the north-west of Colophon. (Strab. xiv. p. 643.) The place was originally inhabited by Carians, until, on the immigration of the Ionians into Asia, it was taken possession of by them under the guidance of Andraemon, a son of Codrus. (Paus. vii. 3. § 2.) Strabo (xiv. p. 633), however, in speaking of the foundation of the Ionian cities, states that it was colonised by Andropompus and his followers, having previously borne the name of Artis: the tomb of Andraemon, moreover, was shown in the neighbourhood of Colophon, on the road crossing the river Hales. (Paus. l. c.) For a long time Lebedos continued to be a city flourishing by its commerce, the fertility of its territory, and the excellent hot mineral springs in its neighbourhood, which still exist. (Hecat. *Fragm.* 219; Herod. i. 142; Thucyd. viii. 19.) It was afterwards nearly destroyed by Lysimachus, who transplanted its population to Ephesus (Paus. l. c. i. 9. § 8); after which time Lebedos appears to have fallen more and more into decay, so that in the days of Horace it was more deserted than Gabii or Fidenae. (*Epist.* i. 11. 7.) It is mentioned, however, as late as the 7th century of the Christian era (Aelian, *V. H.* viii. 5; Ptol. v. 2. § 7; Mela, i. 17; Plin. *H. N.* v. 31; Hierocles, p. 660); and the Romans, in order to raise the place in some measure, established there the company of actors (τεχνίται περὶ τὸν Διονύσιον) who had formerly dwelt in Teos, whence during a civil commotion they withdrew to Ephesus. Attalus afterwards transplanted them to Myonnesus; and the Romans, at the request of the Teians, transferred them to Lebedos, where they were very welcome, as the place was very thinly inhabited. At Lebedos the actors of all Ionia as far as the Hellespont had ever after an annual meeting, at which games were celebrated in honour of Dionysus. (Strab. xiv. p. 643.) The site of Lebedos is marked by some ruins, now called *Ecclesia* or *Xingi*, and consisting of masses of naked stone and bricks, with cement. There also exists the basement and an entire floor of a small temple; and nearer the sea there are traces of ancient walls, and a few fragments of Doric columns. (Chandler's *Asia Minor*, p. 125.) [L. S.]

LEBEN (Λέβη, Strab. x. p. 478) or LEBENA (Λεβηνα, Ptol. iii. 17. § 4; *Stadium*; Plin. iv. 12; Λεβήνη, Paus. ii. 26. § 7; Ledena, *Peut. Tab.*), a maritime town of Crete, which was a harbour of Gortyna, about 70 stadia inland. (Strab. l. c.) It possessed a temple of Asclepius, of great celebrity (Philostrat. *Vit. Apollon.* ix. 11), and is represented by the modern hamlet of *Léda*. (Hück, *Kreta*, vol. i. pp. 8. 394. 399.) [E. B. J.]

LEBINTHUS (Λέβινθος), a small island in the Aegæan sea, one of the Sporades, N.E. of Amorgus, between which and Lebinthus lies the still smaller island Cinarus. (Strab. x. p. 487; Steph. *B. s. v.* *Λεβίνθη*; Plin. iv. 12. s. 23; Mela, ii. 7. § 11; Ov. *Mt.* viii. 222, *Ar. Am.* ii. 81; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 56.)

LEBONAH, a town of Palestine, north of Shiloh, identified by Maundrell with *Leban*, a village 4 hours S. of *Napfus*. (*Judg.* xxi. 19; Winer, *Biblich. Realwörterbuch*, s. c.)

LEBUNI. [LUSITANIA.]

LECHAEUM. [CORINTHUS, p. 682.]

LECTOCE, AD, in Gallia Narbonensis, is placed

by the Jerusalem Itin. after Arausio (*Orange*), and xiii. M.P. from it. D'Anville says that the distance is too great, for it seems that the place is at the passage of the small river *Lez*. [G. L.]

LECTUM (τὸ Λεκτόν), a promontory in the south-west of Troas, opposite the island of Lesbos. It forms the south-western termination of Mount Ida. (Hom. *Il.* xiv. 294; Herod. ix. 114; Thucyd. vii. 101; Ptol. v. 2. § 4; Plin. v. 32; Liv. xxxvii. 37.) In the time of Strabo (xiii. p. 605, comp. p. 583) there was shown on Cape Lectum an altar, said to have been erected by Agamemnon to the twelve great gods; but this very number is a proof of the late origin of the altar. Under the Byzantine emperors, Lectum was the northernmost point of the province of Asia. (Hierocl. p. 659.) Athenæus (iii. p. 89) states that the purple shell-fish, found near Lectum as well as near Sigæum, was of a large size. The modern name of Lectum is *Baba*, or *Santa Maria*. [L. S.]

LECYTHUS (Λέκυθος), a town in the peninsula of Sithonia in Chalcidice, not far from Torone, with a temple to Athena. The town was attacked by Brasidas, who took it by storm, and consecrated the entire cape to the goddess. Everything was demolished except the temple and the buildings connected with it. (Thuc. iv. 115, 116.) [E. B. J.]

LEDERATA or LAEDERATA (Λεδεράτα and Ἀρραρά), a fortified place in Upper Moesia, on the high road from Viminacium to Dacia, on the river *Murgus*. It was a station for a detachment of horse archers. (Procop. *de Aed.* iv. 6; *Tab. Peut.*; *Notit. Imp.*, where it is called *Laedenata*.) Ruins of ancient fortifications, commonly identified with the site of *Lederata*, are found in the neighbourhood of *Kana*. [L. S.]

LEDON (Λεδόν: *Eth.* Λεδόντιος), a town of Phocis, north of Tithorea, the birthplace of Philomachus, the commander of the Phocians in the Sacred War. In the time of Pausanias it was abandoned by the inhabitants, who settled upon the Cephissus, at the distance of 40 stadia from the town, but the ruins of the latter were seen by Pausanias. Leake supposes that the ruins at *Palaï Fica* are those of *Leda*. (Paus. x. 2. § 2, x. 3. § 2, x. 33. § 1; *Leake, Northern Greece*, vol. ii. p. 89.)

LEDRON (Λήδρον), a place in Cyprus, near Leuconia, which the ecclesiastical writers mention as a bishop's see. (Sozomen, *H. E.* v. 10; Niceph. Callist. vii. 42; Engel, *Kypros*, vol. i. p. 152.) [E. B. J.]

LEDUS, or LEDUM, as *Mela* (ii. 5) names it, a small river of Gallia Narbonensis. Festus Avienus (*or. Marit.* 590) names it *Ledus*. *Mela* speaks of the "Stagna Volcarum, Ledum flumen, castellum *Latera*." The *Ledus* is the *Lez*, which passes by *Sernantio*, to the east of *Montpellier*, and flows into the *Etang de Maguelone* or *Perols* below *Latera*, or *Latus* or *Latte*. Pliny (ix. 8) gives the name of *Stagnum Latera* to this *Etang*, and he speaks of it as abounding in mullets, and describes the way of taking them. The mullet is still abundant there. Many places the *Stagnum Latera* in the territory of *Nemausus* (*Nîmes*), which is at some distance. But the *Etang* and the *Castellum Latera* may be among the many small places (Plin. iii. 4) which were made dependant on *Nemausus* (*Nemausiensibus attributa*). [G. L.]

LEËTANI. [LAEËTANI.]

LEGAE (Λήγαι, Strab. xi. p. 503; Ἀίγες, Plut. *Paup.* 35), a people on the shores of the Caspian, situated between Albania and the Amazones, and

belonging to the Scythian stock. (Theophanes, *ap. Strab. l. c.*) The name survives, it has been conjectured, in the modern *Leghi*, the inhabitants of the E. region of Caucasus. (Comp. Potocki, *Voyage dans les Steps d'Astrakhan*, vol. i. p. 239.) [E. B. J.]

LEGEDIA, in Gallia, is placed by the Table on a road from Condate (*Rennes*) to Coriallum, perhaps *Cherbourg*. It is 49 Gallic leagues from Condate to Legedia, and 19 from Legedia to Cosedia. None of the geographers agree about the position of Legedia. Walkenaer places it at *Villebaudon*, near *Lézeau*, in support of which there is some similarity of name. [G. L.]

LEGEOLIUM, a town in Britain, mentioned in the Itinerary. At *Castleford*, in Yorkshire, the road from *Isurium* (*Aldborough*) crosses the river *Aire*; and in this neighbourhood coins and other antiquities have been dug up. A camp, however, has yet to be discovered. *Castleford* is generally identified with *Legaeolium*.

Legaeium is the first station from York on the way to London, 21 miles from the former town, and 16 from *Danum* (= *Doncaster*). This is from the 8th Itinerary.

In the 5th *Legaeolium* is exactly in the same position. This identifies the two. [R. G. L.]

LEGI(Ο) (Λεγεών), a town of Palestine mentioned by Eusebius and S. Jerome. Its importance is intimated by the fact that it is assumed by them as a centre from which to measure the distance of other places. Thus they place it 15 M. P. west of Nazareth, three or four from *Taanach* (*Onomast. s. v. Nazareth, Thanaach, Thanaach Canana, Aphraim*.) *Rehland* (*Palæst. s. v. p. 873*) correctly identifies it with the modern village *Legune* or *el-Lejjûn*, "on the western border of the great plain of Esdracelion,"—which Eusebius and S. Jerome designate, from this town, μέγα πεδίον Ἀεγεώσος (*Onomast. s. v. Γαθαθών*),—"where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria." Its identity with the *Megiddo* of Scripture is successfully argued by Dr. Robinson (*Bib. Res.* vol. iii. pp. 177—180.) *Megiddo* is constantly joined with *Taanach*, and *Lejjûn* is the requisite distance from the village of *Ta'annûk*, which is directly south of it. Both were occupied by Canaanitish sheikhs (*Josh.* xii. 21), both assigned to the half-tribe of Manasseh, though lying within the borders of Issachar or Asher (xvii. 11; *1 Chron.* vii. 29); both remained long unsubdued (*Judges.* i. 27). In the battle between Barak and Sisera "they fought in *Taanach* by the Waters of *Megiddo*,"—which waters issue from a copious fountain, the stream from which turns several mills, and is an important tributary to the *Kishon* (*Maudrell, Journey*, March 22, p. 57.) This is probably the place mentioned by Shaw as the *Ras-el-Kishon*, or the head of the *Kishon*, under the south-east brow of Mount Carmel. Three or four of its sources, he says, lie within less than a furlong of each other, and discharge water enough to form a river half as big as the *Isis*. (*Travels*, p. 274, 4to. ed.) It was visited and described by Mr. Wolcott in 1842. He found it to be an hour and 40 minutes from *Ta'annûk* (*Bibliotheca Sacra*, 1843, pp. 76—78.) The great caravan road between Egypt and Damascus passes through *Lejjûn*; and traces of an old Roman road are to be seen to the south of the village. [G. W.]

LEGIO VII. GEMINA (*Itin. Ant.* p. 395; Ἀεγίων ἢ Γερμανική, Ptol. ii. 6. § 30: *Leon*), a

Roman city of Asturia, in Hispania Tarraconensis, admirably situated at the confluence of two tributaries of the *Esla*, at the foot of the Asturian mountains, commanding and protecting the plain of *Leon*. As its name implies, it grew out of the station of the new 7th legion, which was raised by the emperor Galba in Hispania. (Dion Cass. iv. 24; Tac. *Hist.* ii. 11, iii. 25; Suet. *Galba*, 10.) Tacitus calls the legion GALBIANA, to distinguish it from the old LEGIO VII. CLAUDIA, but this appellation is not found on any genuine inscriptions. It appears to have received the appellation of GEMINA (respecting the use of which, and GEMELLA, see Caesar *B. C.* iii. 3) on account of its amalgamation by Vespasian with one of the German legions, not improbably the LEGIO I. GERMANICA. Its full name was VII. GEMINA FELIX. After serving in Pannonia, and in the civil wars, it was settled by Vespasian in Hispania Tarraconensis, to supply the place of the VI. Victrix and X. Gemina, two of the three legions ordinarily stationed in the province, but which had been withdrawn to Germany. (Tac. *Hist.* ii. 11, 67, 86, iii. 7, 10, 21—25, iv. 39; *Inscr.* ap. Gruter, p. 245, no. 2.) That its regular winter quarters, under later emperors, were at *Leon*, we learn from the Itinerary, Ptolemy, and the Notitia Imperii, as well as from a few inscriptions (Muratori, p. 2037, no. 8, A. D. 130; p. 335, nos. 2, 3, A. D. 163; p. 336, no. 3, A. D. 167; Gruter, p. 260, no. 1, A. D. 216); but there are numerous inscriptions to prove that a strong detachment of it was stationed at Tarraco, the chief city of the province. (The following are a selection, in order of time:—Orelli, no. 3496, A. D. 182; no. 4815; Gruter, p. 365, no. 7.) In the inscriptions the legion has the surnames of P. F. ANTONINIANA, P. F. ALEXANDRIANA, and P. F. SEVERIANA ALEXANDRIANA; and its name occurs in a Greek inscription as AET. Ζ. ΔΙΑΔύμη (*C. I.* vol. iii. no. 4022), while another mentions a χαλαρχον ἐν Ἰσπανίᾳ λεγεώνος ἐβδόμης. (*C. I.* vol. i. no. 1126.) There is an inscription in which is found a "Tribunus Militum LEG. VII. GEMINAE FELICIS IN GERMANIA," from a comparison of which with two inscriptions found in Germany (Lehne, *Schriften*, vol. i. nos. 11, 62; Borghesi, *sulle iscr. Rom. del Reno*, p. 26), it has been inferred that the legion was employed on an expedition into Germany under Alexander Severus, and that this circumstance gave rise to the erroneous designation of Γερμανική in the text of Ptolemy. (Böcking, *N. D.* pt. ii. pp. 1026, seq.; Marquardt's *Becker, Röm. Alterthum*, vol. iii. pt. 2, p. 354; Grotefend, in Pauly's *Realencyklopädie*, s. v. *Legio*.)

The station of this legion in Asturia grew into an important city, which resisted the attacks of the Goths till A. D. 586, when it was taken by Leovigildo; and it was one of the few cities which the Goths allowed to retain their fortifications. During the struggle with the Arab invaders, the same fortress, which the Romans had built to protect the plain from the incursions of the mountaineers, became the advanced post which covered the mountain, as the last refuge of Spanish independence. After yielding to the first assault of the Moors, it was soon recovered, and was restored by Ordoño I. in 850. It was again taken by Al-Mansur in 996, after a year's siege; but was recovered after Al-Mansur's defeat at *Calatañazor*, about A. D. 1000; repopled by Alonso V., and enlarged by Alonso XI., under whose successor, Don Pedro, it ceased to be

the capital of the kingdom of *Leon*, by the removal of the court to *Seville*. The greater portion of the Roman walls may still be traced. (Ford, *Handbook of Spain*, p. 318.) [P. S.]

LEHI, or more fully RAMATHLEHI, a place in the south of Palestine, the name of which is derived from one of Samson's exploits. (*Judg.* xv. 9, 14, 17; comp. Joseph. *Ant.* v. 8. § 8; Winer, *Biblich. Realwörterbuch*, s. v.)

LEIMONE (Λειμών), the later name of the Homeric ELONE ('Ηλώνη), according to Strabo, was a town of Perrhaebia in Thessaly, and was situated at the foot of Mount Olympus, not far from the Titaresius or Eurotas. The Greeks of *Elassóna* report that there are some remains of this city at *Selos*. (Hom. *Il.* ii. 739; Strab. ix. p. 440; Steph. B. s. v. 'Ηλώνη; Leake, *Northern Greece*, vol. iii. p. 345.)

LEINUM (Λήϊνον), a town of Sarmatia Europaea, which Ptolemy (iii. 5. § 29) places on an affluent of the Boryathenes, but whether on the *Bereina*, or some other, is uncertain. LIANTUM (*Asiavos*, Ptol. iii. 5. § 12), on the Palus Maecotis, appears to be the same place repeated by an oversight. (Schafarik, *Slav. Alt.* vol. i. p. 512.) [E. B. J.]

LEIPSYDRUM. [ATTICA, p. 326, b.]
LELAMNONIUS SINUS, in Britain, mentioned by Ptolemy (ii. 3) as lying between the estuary of the Clota (*Clyde*) and the Epidian Promontory (*Mull of Cantyre*); = *Loch Fyne*. [R. G. L.]

LELANTUS CAMPUS (τὸ Λήλαντον πεδῖον), a fertile plain in Euboea, between Chalcis and Eretria, which was an object of frequent contention between those cities. [CHALCIS.] It was the subject of volcanic action. Strabo relates that on one occasion a torrent of hot mud issued from it; and it contained some warm springs, which were used by the dictator Sulla. The plain was also celebrated for its vineyards; and in it there were mines of copper and iron. (Strab. i. p. 58, x. p. 447, seq.; Hom. *Hymn. in Apoll.* 219; Theogn. 888; Leake, *Northern Greece*, vol. ii. p. 265.) Pliny mentions a river Lelantus in Euboea, which must have flowed through this plain, if it really existed. (Plin. iv. 12. s. 21.)

LE'LEGES (Λελεγες), an ancient race which was spread over Greece, the adjoining islands, and the Asiatic coast, before the Hellenes. They were so widely diffused that we must either suppose that their name was descriptive, and applied to several different tribes, or that it was the name of a single tribe and was afterwards extended to others. Strabo (vii. p. 322) regarded them as a mixed race, and was disposed to believe that their name had reference to this (τὸ συλλέκτους γεγονέναι). They may probably be looked upon, like the Pelasgians and the other early inhabitants of Greece, as members of the great Indo-European race, who became gradually incorporated with the Hellenes, and thus ceased to exist as an independent people.

The most distinct statement of ancient writers on the origin of the Leleges is that of Herodotus, who says that the name of Leleges was the ancient name of the Carians (Herod. i. 171). A later Greek writer considered the Leleges as standing in the same relation to the Carians as the Helots to the Lacedaemonians and the Penestae to the Thesalians. (Athen. vi. p. 271.) In Homer both Leleges and Carians appear as equals, and as auxiliaries of the Trojans. (*Il.* x. 428.) The Leleges are ruled by Altes, the father-in-law of Priam, and inhabit a

town called Pedasus at the foot of Mount Ida. (*Jl.* xxi. 86.) Strabo relates that Leleges and Carians once occupied the whole of Ionia, and that in the Milesian territory and in all Caria tombs and forts of the Leleges were shown. He further says that the two were so intermingled that they were frequently regarded as the same people. (Strab. vii. p. 321, xiii. p. 611.) It would therefore appear that there was some close connection between the Leleges and Carians, though they were probably different peoples. The Leleges seem at one time to have occupied a considerable part of the western coast of Asia Minor. They were the earliest known inhabitants of Samos. (Athen. xv. p. 672.) The connection of the Leleges and the Carians was probably the foundation of the Megarian tradition, that in the twelfth generation after Car, Lelex came over from Egypt to Megara, and gave his name to the people (Paus. i. 39. § 6); but their Egyptian origin was evidently an invention of later times, when it became the fashion to derive the civilisation of Greece from that of Egypt. A grandson of this Lelex is said to have led a colony of Megarian Leleges into Messenia, where they founded Pylus, and remained until they were driven out by Neleus and the Pelasgians from Iolcos; whereupon they took possession of Pylus in Elis. (Paus. v. 36. § 1.) The Lacedaemonian traditions, on the other hand, represented the Leleges as the autochthons of Laconia; they spoke of Lelex as the first native of the soil, from whom the people were called Leleges and the land Lelegia; and the son of this Lelex is said to have been the first king of Messenia. (Paus. iii. 1. § 1, iv. 1. §§ 1, 5.) Aristotle seems to have regarded Leucadia, or the western parts of Acararcia, as the original seats of the Leleges; for, according to this writer, Lelex was the autochthon of Leucadia, and from him were descended the Telebans, the ancient inhabitants of the Taphian islands. He also regarded them as the same people as the Locrians, in which he appears to have followed the authority of Hesiod, who spoke of them as the subjects of Locrus, and as produced from the stones with which Deucalion re-peopled the earth after the deluge. (Strab. vii. pp. 321, 322.) Hence all the inhabitants of Mount Parnassus, Locrians, Phocians, Boeotians, and others, are sometimes described as Leleges. (Comp. Dionys. Hal. i. 17.) (See Thirlwall. *Hist. of Greece*, vol. i. p. 42, seq.)

LEMNIS PORTUS (Καὶνὸς λιμὴν, Ptol. ii. 3. § 4) one of the chief seaports of Britain, situated in the territories of the Cantii; the site near *Lymne*, in *Kent*. The road from Durovernum to Portus Lemnis (*Itin. Anton.* iv.) is extant nearly its entire length, and known by the name of *Stone Street*.

The harbour or port is no longer to be traced, owing to the silting up of the sea; but it must have been situated opposite to *West Hythe* and *Lymne*. The remains of the castrum, called *Stufall Castle*, to the west of *West Hythe*, and below *Lymne*, indicate the quarters of the Turnacensian soldiers stationed there in defence of the Littus Saxonicum. (*Not. Dig.*) Recent discoveries have shown that a body of marines (Classarii Britannici) were also posted at the Portus Lemnis, and at *Dubris* (*Dover*). An altar was also found, recording the name of a prefect of the British fleet. (*Report on Excavations made at Lymne*.) The Portus Lemnis is laid down in the Peutingerian Tables, and it is mentioned by the anonymous Geographer of Ravenna.

The Roman station was situated on the slope of a hill. Like that of *Richborough* (Rutupiae), it was walled on three sides only; the side facing the sea being sufficiently defended by nature in a steep bank, such as we see at other Roman castra where the engineers have availed themselves of a natural defence to save the expense and labour of building walls. The fortress enclosed about 10 acres. The walls, in part only now standing, were upwards of 20 ft. high, and about 10 ft. thick; they were further strengthened by semicircular solid towers. The principal entrance was on the east, facing the site of the village of *West Hythe*. It was supported by two smaller towers, and, as recent excavations prove, by other constructions of great strength. Opposite to this, on the west, was a postern gate, of narrow dimensions. At some remote period the castrum was shattered by a land-slip, and the lower part was carried away, and separated entirely from the upper wall, which alone stands in its original position. To this cause is to be ascribed the present disjointed and shattered condition of the lower part. Parts of the wall and the great gateway were completely buried. The excavations alluded to brought them to light, and enabled a plan to be made. Within the area were discovered the walls of one of the barracks, and a large house with several rooms heated by a hypocaust. [C. R. S.]

LEMANNUS or LEMANNUS LACUS (Λεμάννος, Λεμάννη Λίμνη: *Leman Lake* or *Lake of Geneva*). Caesar says (*B. G.* i. 8) that he drew his rampart against the Helvetii "from the Lacus Lemannus, which flows into the Rhone, as far as the Jura;" a form of expression which some of the commentators have found fault with and altered without any reason. The name Λεμάννη Λίμνη in Ptolemy's text (ii. 10. § 2) is merely a copyist's error. In the Antonine Itin. the name Lausonius Lacus occurs; and in the Table, Losannensis Lacus. Mela (ii. 5), who supposes the Rhodanus to rise not far from the sources of the Rhenus and the Ister, says that, "after being received in the Lemannus Lacus, the river maintains its current, and flowing entire through it, runs out as large as it came in." Strabo (p. 271) has a remark to the same purpose, and Pliny (ii. 103), and Ammianus Marcellinus (xv. 11). This is not the fact, as we may readily suppose, though the current of the Rhone is perceptible for some distance after the river has entered the east end of the lake of Geneva. Ausonius (*De Clar. Urb. Narbo*) makes the lake the chief source of the Rhodanus:—

Qua rapitur praeceps Rhodanus genitore Lemanno;

but this poetical embellishment needs no remark.

The Lake of Geneva is an immense hollow filled by the Rhone and some smaller streams, and is properly described under another title. [RHODANUS.] [G. L.]

LEMAVI. [GALLIAECIA.]

LEMINCUM, in Gallia Narbonensis, is placed in the Table and the Antonine Itin. on a road from the Alps Graia (*Little St. Bernard*) to Vienna (*Vienne*). Lemincum is *Lemans*, near *Chambery*, and there is also, according to some authorities, a *Mont Leminc*. The next station to Lemincum on the road to Vienna is Labiscum. [LABISCUM.] [G. L.]

LEMNOS (Λήμνος: *Eth. Λήμνιος*), one of the larger islands in the Aegean sea, situated nearly midway between Mount Athos and the Hellespont. According to Pliny (iv. 12. s. 23), it lay 22 miles SW. of Imbros, and 87 miles SE. of Athos; but the

latter is nearly double the true distance. Several ancient writers, however, state that Mount Athos cast its shadow upon the island. (Soph. *ap. Schol. ad Theocr.* vi. 76; Plin. *l. c.*) Pliny also relates that Lemnos is 112 miles in circuit, which is perhaps not far from the truth, if we reckon all the windings of the coast. Its area is nearly 150 square miles. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, *Port Paradise* on the N., and *Port St. Antony* on the S. The latter is a large and convenient harbour. On the eastern side of the island is a bold rock projecting into the sea, called by Aeschylus Ἐρμῆϊον Λέπας Ἀήμων, in his description of the beacon fires between Mount Ida and Mycenae, announcing the capture of Troy. (Aesch. *Agam.* 283; comp. Soph. *Philoct.* 1459.) Hills, but of no great height, cover two-thirds of the island; they are barren and rocky, and there are very few trees, except in some of the narrow valleys. The whole island bears the strongest marks of the effects of volcanic fire, the rocks, in many places, are like the burnt and vitrified scoria of furnaces. Hence we may account for its connection with Hephaestus, who, when hurled from heaven by Zeus, is said to have fallen upon Lemnos. (Hom. *Il.* i. 594.) The island was therefore sacred to Hephaestus (Nicandr. *Ther.* 458; Ov. *Fast.* iii. 82), who was frequently called the Lemnian god. (Ov. *Met.* iv. 185; Virg. *Aen.* viii. 454.) From its volcanic appearance it derived its name of Aethaleia (Ἀἰθάλεια, Polyb. *ap. Steph. B.*, and Etym. *M. s. v. Αἰθάλη*). It was also related that from one of its mountains, called MOSYCHLUS (Μόσυχλος), fire was seen to blaze forth. (Antimach. *ap. Schol. ad Nicandr. Ther.* 472; Lycophr. 227; Hesych. *s. v.*) In a village in the island, named *Chorus*, there is a hot-spring, called *Thermia*, where a commodious bath has been built, with a lodging-house for strangers, who frequent it for its supposed medicinal qualities. The name of Lemnos is said to have been derived from the name of the Great Goddess, who was called Lemnos by the original inhabitants of the island. (Hecat. *ap. Steph. B. s. v.*)

The earliest inhabitants of Lemnos, according to Homer, were the SINTIES (Σίντιες), a Thracian tribe; a name, however, which probably only signifies robbers (from σίνωμα). (Hom. *Il.* i. 594, *Od.* viii. 294; Strab. vii. p. 331, x. p. 457, xii. p. 549.) When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the former King of the island. [See *Dict. of Biogr.* art. HYPSPYLE.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the MINYAE (Μινυαί), the later inhabitants of the island. The Minyae were driven out of the island by the Iyrrhenian Pelasgians, who had been expelled from Attica. (Herod. iv. 145, vi. 137; Apoll. Rhod. i. 608, seq. and Schol.; Apollod. i. 9. § 17, iii. 6. § 4.) It is also related that these Pelasgians, out of revenge, made a descent upon the coast of Attica during the festival of Artemis at Brauron, and carried off some Athenian women, whom they made their concubines; but, as the children of these women despised their half-brothers born of Pelasgian women, the Pelasgians murdered both them and their Athenian mothers. In consequence of this atrocity, and of the former murder of the Lemnian husbands by their wives, "Lemnian Deeds" (Ἀήμνια

ἄργα) became a proverb throughout Greece for all atrocious acts. (Herod. vi. 128; Eustath. *ad Il.* p. 158. 11, *ad Dionys. Per.* 347; Zenob. iv. 91.) Lemnos continued to be inhabited by Pelasgians, when it was conquered by Otanes, one of the generals of Darius Hystaspis (Herod. v. 26); but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. (Herod. vi. 137; Thuc. iv. 28, vii. 57.) In fact, it was always regarded as an Athenian possession, and accordingly the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbros, and Scyros. (Xen. *Hell.* iv. 8. § 15, v. 1. § 31.) At a later period Lemnos passed into the hands of the Macedonians, but it was restored to the Athenians by the Romans. (Polyb. xxx. 18.)

In the earliest times, Lemnos appears to have contained only one town, which bore the same name as the island (Hom. *Il.* xiv. 230); but at a later period we find two towns, Myrina and Hephaestias. MYRINA (Μύρινα: *Eth. Μυριναῖος*) stood on the western side of the island, as we may infer from the statement of Pliny, that the shadow of Mt. Athos was visible in the forum of the city at the time of the summer solstice. (Plin. iv. 12. s. 23; Herod. vi. 140; Steph. B. s. v.; Ptol. iii. 13. § 4.) On its site stands the modern *Kastro*, which is still the chief town in the place. It contains about 2000 inhabitants; and its little port is defended by a pier, and commanded by a ruinous mediæval fortress on the overhanging rocks. HEPHAESTIAS, or HEPHÆSTIA (Ἡφαυστίας, Ἡφαυστία: *Eth. Ἡφαυστιεύς*), was situated in the northern part of the island. (Herod., Plin., Ptol. *l. cc.*; Steph. B. s. r.) There are coins of Hephaestia (see below), but none of Myrina, and none bearing the name of the island. (Eckhel, vol. ii. p. 51.)

According to Pliny (xxxv. 13. s. 19) Lemnos had a celebrated labyrinth, supported by 150 columns, and with gates so well poised, that a child could open them. Pliny adds, that there were still traces of it in his time. Dr. Hunt, who visited the island in 1801, attempted to find out the ruins of this labyrinth, and was directed to a subterraneous staircase in an uninhabited part of the island, near a bay, called *Pornia*. He here found extensive ruins of an ancient and strong building that seemed to have had a ditch round it communicating with the sea. "The edifices have covered about 10 acres of ground: there are foundations of an amazing number of small buildings within the outer wall, each about seven feet square. The walls towards the sea are strong, and composed of large square blocks of stone. On an elevated spot of ground in one corner of the area, we found a subterraneous staircase, and, after lighting our tapers, we went down into it. The entrance was difficult: it consisted of 51 steps, and about every twelfth one was of marble, the others of common stone. At the bottom is a small chamber with a well in it, by which probably the garrison was supplied: a censer, a lamp, and a few matches, were lying in a corner, for the use of the Greek Christians, who call this well an *Aγλασμα*, or *Holy Fountain*, and the ruins about it *Panagia Coccipée*. The peasants in the neighbourhood had no knowledge of any sculpture, or statues, or medals having ever been found there." It does not appear, however, that these ruins have any relation to the labyrinth

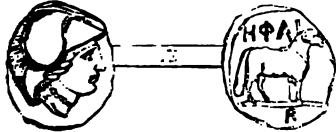
mentioned by Pliny; and Dr. Hunt thinks that they are probably those of the citadel of Hephæstias.

The chief production of the island, was a red earth called terra Lemnia or sigillata, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents; and which is still much valued by the Turks and Greeks for its supposed medicinal virtues. It is dug out of a hill, made into small balls, and stamped with a seal containing Arabic characters.

The ordinary modern name of the island, is *Stali-see* (εις τὰν Ἀλήμων), though it is also called by its ancient name.

There were several small islands near Lemnos, of which the most celebrated was *CIRYSE* (Χυρσὴ), where Philoctetes was said to have been abandoned by the Greeks. According to Pausanias, this island was afterwards swallowed up by the sea, and another appeared in its stead, to which the name of *Hiera* was given. (Eustath. *ad Hom. Il. ii. p. 330*; Appian. *Mithr. 77*; Paus. viii. 33. § 4.)

(Rhode, *Res Lemniacæ*, Vratisl. 1829; Hunt, in *Walpole's Travels*, p. 54, seq.)



COIN OF HEPHÆSTIAS IN LEMNOS.

LEMOVICES (Λεμόβικες, Strab. p. 190; Λεμόνικαι, Ptol. ii. 7. § 10), a Gallic people who were bounded by the Arverni on the east, the Bituriges Cubi and the Pictones on the north, and the Santones on the west. Their chief town was Augustoritum or *Limoges*. [AUGUSTORITUM.] The diocese of *Limoges*, comprehending the diocese of *Tulle*, which has been separated from it, represents the limits of the Lemovices; but the diocese of *Limoges* extends somewhat beyond the limits of the old province of *Limousin*, which derives its name from the Lemovices and into that province which was called *La Marche*. An inscription in Gruter, found at *Raucoum*, in the diocese of *Limoges*, proves that there was included in the territory of the Lemovices a people named *Andecamulenses*; and another Gallic inscription shows that Mars was called *Camulus*. *Camulgenus* was a Gallic name. (Caes. *B. G.* vii. 59. 62.)

Caesar (*B. G.* vii. 4) enumerates the Lemovices among the peoples whom Vercingetorix stirred up against the Romans in B. C. 52; they are placed in the text between the Auleri and Andes. The Lemovices sent 10,000 men to assist their countrymen at the siege of Alesia (*B. G.* vii. 75) but in the same chapter (vii. 75) the Lemovices are again mentioned: "universis civitatibus quae Oceanum attingunt quaeque eorum consuetudine Armoricae appellantur, quo sunt in numero Curiosolites, Bodiones, Ambihari, Caletes, Osismi, Lemovices, Veneti, Unelli, sex millia." Here the Lemovices are placed in a different position, and are one of the Armoricae States. [ARMORICAE CIVITATES.] Some critics erase the name Lemovices from Caesar's text; but there is good authority for it. Davis remarks (Caes. *Oudendorp*, i. p. 427), that all the MSS. (known to him) have the reading Lemovices, and that it occurs also in the Greek translation. He also observes, that as there were three Auleri [AULERICI], so there might be two Lemovices; and

we may add that there were two Bituriges, Bituriges Cubi and Bituriges Vivisci; and Volcae Arcomici and Volcae Tectosages. If the text of Caesar then is right, there were Armoricae Lemovices as well as the Lemovices of the *Limousin*; and we must either keep the name as it is, or erase it. The emendation of some critics, adopted by D'Anville, rests on no foundation. Walckenaer finds in the district which he assigns to the Lemovices Armoricae, a place named *La Limousinière*, in the arrondissement of *Nantes*, between *Machecoul*, *Nantes* and *Saint-Léger*; and he considers this an additional proof in favour of a conjecture about the text of Ptolemy in the matter of the Lemovices; as to which conjecture his own remarks may be read. (*Géog. &c. des Gaules*, vol. i. p. 369.) [G. L.]

LEMO'VII, a German tribe, mentioned by Tacitus (*Germ.* 43) as living with the Rugii on the coast of the Ocean, that is, the *Baltic Sea*. Tacitus mentions three peculiarities of this and the other tribes in those districts (the modern *Pommerania*), — their round shields, short swords, and obedience towards their chiefs. (Comp. Zeuss, *die Deutschen*, p. 155.) [L. S.]

LENTIA (*Linz*), a small place in Noricum on the Danube, on the road from *Laureacum*. According to the *Notitia Imperii*, from which alone we learn anything about this place, it appears that a prefect of the *Legio Italica*, and a body of horse archers, were stationed there. (Comp. Gruter, *Inscript.* p. 541. 10; Muchar, *Noricum*, i. p. 284.) [L. S.]

LENTIENSES, the southernmost branch of the Alemanni, which occupied both the northern and southern borders of the *Lacus Brigantinus*. They made repeated inroads into the province of *Rhaetia*, but were defeated by the emperor *Constantinus*. (Amm. Marc. xv. 4, xxxi. 10; Zeuss, *die Deutschen*, p. 309, foll.) [L. S.]

LENTULAE or LENTOLAE, a place in Upper Pannonia, on the principal highroad leading through that country, and 32 Roman miles to the south-east of *Jovia*. (*It. Ant.* p. 130; *It. Hieros.* p. 562; *Geogr. Rav.* iv. 19.) Ptolemy (ii. 15. § 5) mentions a town *Λέντουλον* in the same neighbourhood, which is perhaps only a slip for *Λέντουλον*. Some identify the place with the modern *Bertzenze*, and others with *Lettichany*. [L. S.]

LEO FLUVIUS. [LEONTES.]

LEON (Λέων ἄκρα.) 1. A point on the S. coast of *Crete*, now *Punta di Lionda*. (Ptol. iii. 17. § 4; Höck, *Kreta*, vol. i. pp. 394, 413.) [E. B. J.]

2. A promontory of *Euboea*, S. of *Eretria*, on the *καλὴ ἀκρῆ*. (Ptol. iii. 15. § 24.)

3. A place on the E. coast of *Sicily*, near *Syracuse*, where both the Athenians and Romans landed when they were going to attack that city. (Thuc. vi. 97; Liv. xxiv. 39.) [SYRACUSAE.]

LEONICA. [ΕΙΔΕΤΑΝ.]

LEONTES (Λέωντος ποταμὸν ἐκβολαί), a river of *Phoenicia*, placed by Ptolemy between *Berytus* and *Sidon* (v. 15, p. 137); consistently with which notice Strabo places *Leontopolis* between the same two towns, the distance between which he states at 400 stadia. He mentions no river of this name, but the *Tanyras* (ὁ Ταμύρας ποταμός), the grove of *Aesculapius*, and *Leontopolis*, which would doubtless correspond with the *Lion* river of Ptolemy; for it is obviously an error of Pliny to place "Leontos oppidum" between "Berytus" and "Flumen Lycos" (v. 20). Now, as the *Tanyras* of Strabo is clearly

identical with *Nahr-ed-Damur*, half way between *Beyrut* and *Saida*, Lion's town and river should be looked for south of this, and north of Sidon. The only stream in this interval is *Nahr-el-Auly*, called also in its upper part *Nahr Baruk*, which Dr. Robinson has shown to be the Bostrenus Fluvius. [BOSTRENUM.] This, therefore, Mannert seemed to have sufficient authority for identifying with the Leontes. But the existence of the *Litány*—a name supposed to be similar to the *Leontes*—between Sidon and Tyre, is thought to countenance the conjecture that Ptolemy has misplaced the Leontes, which is in fact identical with the anonymous river which Strabo mentions near Tyre (p. 758), which can be no other than the *Litány* (Robinson, *Bib. Res.* vol. iii. pp. 408—410, and notes). No great reliance, however, can be placed on the similarity of names, as the form *Leontos* is merely the inflexion of *Λέων*, which was not likely to be adopted in Arabic. It is far more probable that the classical geographer in this, as in other cases, translated the Semitic name. [See CANIS and LYCUS.] Besides which the *Litány* does not retain this name to the coast, but is here called *Nahr-el-Kasimiyeh*, the *Casimeer* of Maundrell (March 20, p. 48; Reland, *Palaestina*, pp. 290, 291.)

[G. W.]

LEONTINI (*Λεοντίνοι*: *Eth. Λεοντίνοι*: *Leontini*), a city of Sicily, situated between Syracuse and Catania, but about eight miles from the sea-coast, near a considerable lake now known as the *Lago di Lentini*. The name of Leontini is evidently an ethnic form, signifying properly the people rather than the city itself; but it seems to have been the only one in use, and is employed both by Greek and Latin writers (declined as a plural adjective*), with the single exception of Ptolemy, who calls the city *Λεοντίων* or Leontium. (Ptol. iii. 4. § 13.) But it is clear, from the modern form of the name, *Lentini*, that the form Leontini, which we find universal in writers of the best ages, continued in common use down to a late period. All ancient writers concur in representing Leontini as a Greek colony, and one of those of Chalcidian origin, being founded by Chalcidic colonists from Naxos, in the same year with Catania, and six years after the parent city of Naxos, B. C. 730. (Thuc. vi. 3; Scymn. Ch. 283; Diod. xii. 53, xiv. 14.) According to Thucydides, the site had been previously occupied by Siculi, but these were expelled, and the city became essentially a Greek colony. We know little of its early history; but, from the strength of its position and the extreme fertility of its territory (renowned in all ages for its extraordinary richness), it appears to have early attained to great prosperity, and became one of the most considerable cities in the E. of Sicily. The rapidity of its rise is attested by the fact that it was able, in its turn, to found the colony of Euboea (Strab. vi. p. 272; Scymn. Ch. 287), apparently at a very early period. It is probable, also, that the three Chalcidic cities, Leontini, Naxos, and Catania, from the earliest period adopted the same line of policy, and made common cause against their Dorian neighbours, as we find them constantly doing in later times.

The government of Leontini was an oligarchy, but it fell at one time, like so many other cities of Sicily, under the yoke of a despot of the name of Panaetius, who is said to have been the first instance of the

kind in Sicily. His usurpation is referred by Eusebius to the 43rd Olympiad, or B. C. 608. (Arist. *Pol.* v. 10, 12; Euseb. *Arm.* vol. ii. p. 109.)

Leontini appears to have retained its independence till after B. C. 498, when it fell under the yoke of Hippocrates, tyrant of Gela (Herod. vii. 154): after which it seems to have passed in succession under the authority of Gelon and Hieron of Syracuse; as we find that, in B. C. 476, the latter despot, having expelled the inhabitants of Catania and Naxos from their native cities, which he peopled with new colonists, established the exiles at Leontini, the possession of which they shared with its former citizens. (Diod. xi. 49.) We find no special mention of Leontini in the revolutions that followed the death of Hieron; but there is no doubt that it regained its independence after the expulsion of Thrasylbulus, B. C. 466, and the period which followed was probably that of the greatest prosperity of Leontini, as well as the other Chalcidic cities of Sicily. (Diod. xi. 72, 76.) But its proximity to Syracuse became the source of fresh troubles to Leontini. In B. C. 427 the Leontines found themselves engaged in hostilities with their more powerful neighbour, and, being unable to cope single-handed with the Syracans, they applied for support not only to their Chalcidic brethren, but to the Athenians also, who sent a fleet of twenty ships to their assistance, under the command of Laches and Charoesades. (Thuc. iii. 86; Diod. xii. 53.) The operations of the Athenian fleet under Laches and his successors Pythodorus and Eurymedon were, however, confined to the part of Sicily adjoining the Straits of Messana: the Leontines received no direct support from them, but, after the war had continued for some years, they were included in the general pacification of Gela, B. C. 424, which for a time secured them in the possession of their independence. (Thuc. iv. 58, 65.) This, however, did not last long: the Syracans took advantage of intestine dissensions among the Leontines, and, by espousing the cause of the oligarchy, drove the democratic party into exile, while they adopted the oligarchy and richer classes as Syracusan citizens. The greater part of the latter body even abandoned their own city, and migrated to Syracuse; but quickly returned, and for a time joined with the exiles in holding it out against the power of the Syracans. But the Athenians, to whom they again applied, were unable to render them any effectual assistance; they were a second time expelled, B. C. 422, and Leontini became a mere dependency of Syracuse, though always retaining some importance as a fortress, from the strength of its position. (Thuc. v. 4; Diod. xii. 54.)

In B. C. 417 the Leontine exiles are mentioned as joining with the Segestans in urging on the Athenian expedition to Sicily (Diod. xii. 83; Plut. *Niz.* 12); and their restoration was made one of the avowed objects of the enterprise. (Thuc. vi. 50.) But the failure of that expedition left them without any hope of restoration; and Leontini continued in its subordinate and fallen condition till B. C. 406, when the Syracans allowed the unfortunate Agrigentines, after the capture of their own city by the Carthaginians, to establish themselves at Leontini. The Geloans and Camarinaeans followed their example the next year: the Leontine exiles of Syracuse at the same time took the opportunity to return to their native city, and declare themselves independent, and the treaty of peace concluded by Dionysius with Himilco, in B. C. 405, expressly stipulated for the

* Polybius uses the fuller phrase *ἡ τῶν Λεοντίων πόλις* (vii. 6).

freedom and independence of Leontini. (Diod. xiii. 69. 113. 114; Xen. *Hell.* ii. 3. § 5.) This condition was not long observed by Dionysius, who no sooner found himself free from the fear of Carthage than he turned his arms against the Chalcidic cities, and, after reducing Catania and Naxos, compelled the Leontines, who were now heretofore of all their allies, to surrender their city, which was for the second time deserted, and the whole people transferred to Syracuse, B. C. 403. (Diod. xiv. 14. 15.) At a later period of his reign (B. C. 396) Dionysius found himself compelled to appease the discontent of his mercenary troops, by giving up to them both the city and the fertile territory of Leontini, where they established themselves to the number of 10,000 men. (Diod. xiv. 78.) From this time Leontini is repeatedly mentioned in connection with the civil troubles and revolutions at Syracuse, with which city it seems to have constantly continued in intimate relations; but, as Strabo observes, always shared in its disasters, without always partaking of its prosperity. (Strab. vi. p. 273.) Thus, the Leontines were among the first to declare against the younger Dionysius, and open their gates to Dion (Diod. xvi. 16; Plut. *Dion.* 39, 40). Some years afterwards their city was occupied with a military force by Hecetas, who from thence carried on war with Timoleon (*ib.* 78, 82); and it was not till after the great victory of the latter over the Carthaginians (B. C. 340) that he was able to expel Hecetas and make himself master of Leontini. (*ib.* 82; *Fut. Tivol.* 32.) That city was not, like almost all the others of Sicily, restored on this occasion to freedom and independence, but was once more incorporated in the Syracusan state, and the inhabitants transferred to that city. (Diod. xvi. 82.)

At a later period the Leontines again figure as an independent state, and, during the wars of Agathocles with the Carthaginians, on several occasions took part against the Syracusans. (Diod. xix. 110, xx. 32.) When Pyrrhus arrived in Sicily, B. C. 278, they were subject to a tyrant or despot of the name of Heracleides, who was one of the first to make his submission to that monarch. (Diod. xxii. 8, 10, *Exc. H.* p. 497.) But not long after they appear to have again fallen under the yoke of Syracuse, and Leontini was one of the cities of which the sovereignty was secured to Hieron, king of Syracuse, by the treaty concluded with him by the Romans at the commencement of the First Punic War, B. C. 263. (Diod. xxiii. *Exc. H.* p. 502.) This state of things continued till the Second Punic War, when Leontini again figures conspicuously in the events which led to the fall of Syracuse. It was in one of the long and narrow streets of Leontini that Hieronymus was assassinated by Dinomenes, B. C. 215 (Liv. xxiv. 7; Polyb. vii. 6); and it was there that, shortly after, Hippocrates and Epicydes first raised the standard of open war against Rome. Marcellus hastened to attack the city, and made himself master of it without difficulty; but the severities exercised by him on this occasion inflamed the minds of the Syracusans to such an extent as to become the immediate occasion of the rupture with Rome. (Liv. xxiv. 29, 30, 39.) Under the Roman government Leontini was restored to the position of an independent municipal town, but it seems to have sunk into a state of decay. Cicero calls it "misera civitas atque inanis" (*Ferr.* ii. 66); and, though its fertile territory was still well cultivated, this was done almost wholly by farmers from other cities of Sicily, par-

ticularly from Centuripa. (*ib.* iii. 46, 49.) Strabo also speaks of it as in a very declining condition, and though the name is still found in Pliny and Ptolemy, it seems never to have been a place of importance under the Roman rule. (Strab. vi. p. 273; Mel. ii. 7. § 16; Plin. iii. 8. s. 14; Ptol. iii. 4. § 13.) But the great strength of its position must have always preserved it from entire decay, and rendered it a place of some consequence in the middle ages. The modern city of *Leontini*, which preserves the ancient site as well as name, is a poor place, though with about 5000 inhabitants, and suffers severely from malaria. No ruins are visible on the site; but some extensive excavations in the rocky sides of the hill on which it stands are believed by the inhabitants to be the work of the Laestrygonians, and gravely described as such by Fazello. (Fazell. *de Reb. Sic.* iii. 3.)

The situation of Leontini is well described by Polybius: it stood on a broken hill, divided into two separate summits by an intervening valley or hollow; at the foot of this hill on the W. side, flowed a small stream, which he calls the *Lissus*, now known as the *Fiume Ruina*, which falls into the *Lake of Leontini*, a little below the town. (Polyb. vii. 6.) The two summits just noticed, being bordered by precipitous cliffs, formed, as it were, two natural citadels or fortresses; it was evidently one of these which Thucydides mentions under the name of ΠΥΘΕΑΕ, which was occupied in B. C. 422 by the Leontine exiles who returned from Syracuse. (Thuc. v. 4.) Both heights seem to have been fortified by the Syracusans, who regarded Leontini as an important fortress; and we find them alluded to as "the forts" (τὰ φρούρια) of Leontini. (Diod. xiv. 58, xxii. 8.) Diodorus also mentions that one quarter of Leontini was known by the name of "The New Town" (ἡ Νέα πόλις, xvi. 72); but we have no means of determining its locality. It is singular that no ancient author alludes to the *Lake* (or as it is commonly called the *Biviere*) of *Leontini*, a sheet of water of considerable extent, but stagnant and shallow, which lies immediately to the N. of the city. It produces abundance of fish, but is considered to be the principal cause of the malaria from which the city now suffers. (D'Orville, *Sicula*, p. 168; Smyth's *Sicily*, pp. 157, 158.)

The extraordinary fertility of the territory of Leontini, or the LEONTINIS CAMPUS, is celebrated by many ancient authors. According to a tradition commonly received, it was there that wheat grew wild, and where it was first brought into cultivation (Diod. iv. 24, v. 2); and it was always regarded as the most productive district in all Sicily for the growth of corn. Cicero calls it "campus ille Leontinus nobilissimus ac feracissimus," "uberrima Siciliae pars," "caput rei frumentariae;" and says that the Romans were accustomed to consider it as in itself a sufficient resource against scarcity. (Cic. *Verr.* iii. 18, 44, 46, *pro Scaur.* 2, *Phil.* viii. 8.) The tract thus celebrated, which was known also by the name of the LAESTRYGONII CAMPI [LAESTRYGONES], was evidently the plain extending from the foot of the hills on which Leontini was situated to the river Symasthus, now known as the *Piano di Catania*. We have no explanation of the tradition which led to the fixing on this fertile tract as the abode of the fabulous Laestrygonians.

Leontini was noted as the birthplace of the celebrated orator Gorgias, who in B. C. 427 was the head of the deputation sent by his native city to

implore the intervention of Athens. (Diod. xii. 53; Plat. *Hipp. Maj.* p. 282.) [E. H. B.]



COIN OF LEONTINI.

LEONTIUM (*Λεόντιον*; *Fth. Λεοντήσιος*), a town of Achaia, was originally not one of the 12 Achaean cities, though it afterwards became so, succeeding to the place of Rhyppes. It is only mentioned by Polybius, and its position is uncertain. It must, however, have been an inland town, and was probably between Pharae and the territory of Aegium, since we find that the Eleians under the Aetolian general Euripidas, after marching through the territory of Pharae as far as that of Aegium, retreated to Leontium. Leake places it in the valley of the Selinus, between the territory of Tritaea and that of Aegium, at a place now called *Ai Andrea*, from a ruined church of that saint near the village of *Guzumistra*. Callicrates, the partizan of the Romans during the later days of the Achaean League, was a native of Leontium. (Pol. ii. 41, v. 94, xxvi. 1; Leake, *Morea*, vol. iii. p. 419.)

LEONTO'POLIS. [NICEPHORIUM.]

LEONTO'POLIS. [LEONTES.]

LEONTO'POLIS (*Λεόντων πόλις*, Ptol. iv. 5. § 51; Strab. xvii. pp. 802, 812; *Λεόντω*, Hieronym. *ad Jovian.* ii. 6; *Leontos* Oppidum, Plin. v. 20. s. 17), the capital of the Leontopolite nome in the Delta of Egypt. It stood in lat. 30° 6' N., about three geographical miles S. of Thmuis. Strabo is the earliest writer who mentions either this nome, or its chief town: and it was probably of comparatively recent origin and importance. The lion was not among the sacred animals of Aegypt: but that it was occasionally domesticated and kept in the temples, may be inferred from Diodorus (ii. 84). Trained lions, employed in the chase of deers, wolves, &c., are found in the hunting-pieces delineated upon the walls of the grottoes at *Benihassan*. (Wilkinson, *M. and C.* vol. iii. p. 16.) In the reign of Ptolemy Philometor (n. c. 180—145) a temple, modelled after that of Jerusalem, was founded by the exiled Jewish priest Onias. (Joseph. *Ant. Jud.* xiii. 3. § 3; Hieronym. in *Daniel.* ch. xi.) The Hebrew colony, which was attracted by the establishment of their national worship at Leontopolis, and which was increased by the refugees from the oppressions of the Seleucid kings in Palestine, flourished there for more than three centuries afterwards. In the reign of Vespasian the Leontopolite temple was closed, amid the general discouragement of Judaism by that emperor. (Joseph. *B. Jud.* vii. 10. § 4.) Antiquarians are divided as to the real site of the ruins of Leontopolis. According to D'Anville, they are covered by a mound still called *Tel-Essabé*, or the "Lion's Hill" (Comp. Champollion, *L'Égypte*, vol. ii. p. 110, seq.). Jourard, on the other hand, maintains that some tumuli near the village of *El-Mengaleh* in the Delta, represent the ancient Leontopolis. And this supposition agrees better with the account of the town given by Xe-

nophon of Ephesus. (*Ephesiaca*, iv. p. 280. ed. Bijont.) [W. B. D.]

LEPETYMNUS (*Λεπέτυμνος*, called Lepetymnus or Lepethymus by Pliny, v. 31. s. 39; the MSS. vary), a mountain in the northern part of Lesbos, near Methymna. Plehn states (*Lesbiac. Lib.* p. 9) that it is the highest mountain in the island; but this does not appear to be consistent with modern surveys. Its present name is said to be *Mont S. Theodore*. The sepulchre and tomb of the hero Palamedes are alleged to have been here. (Tzetzes, *Lycophr. Cassandr.* 1095; Philostr. *Heroic.* p. 716. *Vit. Apollon. Tyan.* iv. 13. 150, also 16. 154.) In Antigonus of Carystus (c. 17) there is a story given, on the authority of Myrsilus the Lesbian, concerning a temple of Apollo and a shrine of the hero Lepetymnus, connected with the same mountain. Here, also, according to Theophrastus (*De Sign. Plur. et Vent.* p. 783, ed. Schneid.), an astronomer called Matricetos made his observations. [J. S. H.]

LEPINUS MONS is the name given by Columella (x. 131), the only author in whom the name is found, to a mountain near Signia in Latium, probably one of the underfalls or offshoots of the great mass of the Volscian Apennines. The name of Montes Lepini is frequently applied by modern geographers to the whole of the lofty mountain group which separates the valley of the *Sacco* from the Pontine Marshes [LATIUM]; but there is no ancient authority for this. [E. H. B.]

LEPIDOTON-POLIS (*Λεπιδωτῶν ἢ Λεπιδωτῶν πόλις*, Ptol. iv. 5. § 72), a town in Upper Egypt, situated in the Panopolite nome, and on the eastern side of the Nile. It was about four geographical miles N. of Chenoboscia. Lat. 26° 2' N. This was doubtless, the place at which Herodotus had heard that the fish *lepidotus* was caught in great numbers, and even received divine honours (ii. 72; comp. Minutoli, p. 414; Champollion, *L'Égypte*, vol. i. p. 248). Lepidoton-Polis was probably connected with the Osirian worship, for, according to the legend, Isis, in her search for the limbs of Osiris, who had been cut into pieces by Typhon, traversed the marshes in a boat made of papyrus (*Baris*), and in whatsoever place she found a member, there she buried it. In the end she discovered all the limbs, excepting one, which had been devoured by the fishes *phagras* and *lepidotus*. No remains of Lepidoton-Polis have been discovered. [W. B. D.]

LEPONTII (*Ληπόντιοι*, Strab., Ptol.), an Alpine people, who inhabited the valleys on the south side of the Alps, about the head of the two great lakes, the *Lago di Como* and *Lago Maggiore*. Strabo tells us distinctly that they were a Rhaetian tribe (iv. p. 206), and adds that, like many others of the minor Alpine tribes, they had at one time spread further into Italy, but had been gradually driven back into the mountains. (*Ib.* p. 204.) There is some difficulty in determining the position and limits of their territory. Caesar tells us that the Rhine took its rise in the country of the Lepontii (*B. G.* iv. 10), and Pliny says that the Uberi (or Viberi), who were a tribe of the Lepontii, occupied the sources of the Rhone (Plin. iii. 20. s. 24). Ptolemy, on the contrary (iii. 1. § 38), places them in the Cottian Alps; but this is opposed to all the other statements, Strabo distinctly connecting them with the Bhaetians. Their name occurs also in the list of the Alpine nations on the trophy of Augustus (*ap. Plin. l. c.*), in a manner quite in accordance with the statements of Caesar and Pliny; and on the

which we may safely place them in the group of the Alps, of which the *Mont St. Gothard* is the centre, and from which the Rhone and the Ilhine, as well as the *Reuss* and the *Ticino*, take their rise. The name of *Fal Levantina*, still given to the upper valley of the *Ticino*, near the foot of the *St. Gothard*, is very probably derived from the name of the Lepontii. Their chief town, according to Ptolemy, was *Oscella* or *Oscella*, which is generally supposed to be *Domo d'Osella*; but, as the Lepontii are erroneously placed by him in the Cottian Alps, it is perhaps more probable that the town meant by him is the *Ocellum* of *Caesar* (now *Ureanu*), which was really situated in that district. [OCELLUM.]

The name of ALPES LEPONTIÆ, or Lepontian Alps, is generally given by modern geographers to the part of this chain extending from *Mont-Rosa* to the *St. Gothard*; but there is no ancient authority for this use of the term. [E. H. B.]

LEPREUM (τὸ Λέπρεον, Scyl., Strab., Polyb.; Λέπρον, Paus., Aristoph. *Ac.* 149; Λέπριον, Ptol. ii. 16. § 18: *Eth. Λεπρέτης*), the chief town of Triphylia in Elis, was situated in the southern part of the district, at the distance of 160 stadia from *Sarantium*, and 40 stadia from the sea. (Strab. viii. p. 344.) Scylax and Ptolemy, less correctly, describe it as lying upon the coast. Triphylia is said to have been originally inhabited by the Cauconians, whence *Lepreum* is called by Callimachus (*Hymn. in Jov.* 39) *Καυκόνων πτολιόθηρον*. The Caucones were afterwards expelled by the Minyæ, who took possession of *Lepreum*. (Herod. iv. 148.) Subsequently, and probably soon after the Messenian wars, *Lepreum* and the other cities of Triphylia were subdued by the Eleians, who governed them as subject towns. [See Vol. I. p. 818. b.] The Triphylian cities, however, always bore this yoke with impatience; and *Lepreum* took the lead in their frequent attempts to shake off the Eleian supremacy. The greater importance of *Lepreum* is shown by the fact that it was the only one of the Triphylian towns which took part in the Persian wars. (Herod. ix. 25.) In B. C. 421 *Lepreum*, supported by Sparta, revolted from Elis (Thuc. v. 31); and at last, in 401, the Eleians, by their treaty with Sparta, were obliged to relinquish their authority over *Lepreum* and the other Triphylian towns. (Xen. *Hell.* iii. 2. § 25.) When the Spartan power had been broken by the battle of *Leuctra* (B. C. 371), the Spartans endeavoured to recover their supremacy over *Lepreum* and the other Triphylian towns; but the latter protected themselves by becoming members of the Arcadian confederacy, which had been recently founded by *Epaminondas*. (Xen. *Hell.* vi. 5. § 2, seq.) Hence *Lepreum* is called an Arcadian town by Scylax and Pliny, the latter of whom erroneously speaks both of a *Leprium* in Elis (iv. 5. s. 6), and of a *Lepreum* in Arcadia (iv. 5. s. 10). Pausanias also states that the *Lepreatæ* in his time claimed to be Arcadians; but he observes that they had been subjects of the Eleians from ancient times,—that as many of them as had been victors in the public games were proclaimed as Eleians from *Lepreum*,—and that *Aristophanes* describes *Leprens* as a city of the Eleians. (Paus. v. 5. § 3.) After the time of Alexander the Eleians again reduced the Triphylian cities, which therefore were obliged to join the Arcadian league along with the Eleians. But when *Philip*, in his war with the Antolians, marched into Triphylia, the inhabitants of *Lepreum* rose against the Eleian garrison in their town, and declared in

favour of Philip, who thus obtained possession of the place. (Polyb. iv. 77, 79, 80.) In the time of Pausanias the only monument in *Lepreum* was a temple of Demeter, built of brick. In the vicinity of the town was a fountain named *Arenæ*. (Paus. v. 5. § 6.) The territory of *Lepreum* was rich and fertile. (Χάρα εὐδαίμων, Strab. viii. p. 345.)

The ruins of *Lepreum* are situated upon a hill, near the modern village of *Stroritzi*. These ruins show that *Lepreum* was a town of some size. A plan of them is given by the French Commission, which is copied in the work of Curtius. They were first described by Dodwell. It takes half an hour to ascend from the first traces of the walls to the acropolis, which is entered by an ancient gateway. "The towers are square; one of them is almost entire, and contains a small window or arrow hole. A transverse wall is carried completely across the acropolis, by which means it was anciently divided into two parts. The foundation of this wall, and part of the elevation, still remain. Three different periods of architecture are evident in this fortress. The walls are composed of polygons; some of the towers consist of irregular, and others of rectangular quadrilaterals. The ruins extend far below the acropolis, on the side of the hill, and are seen on a flat detached knoll." (Dodwell, *Tour through Greece*, vol. ii. p. 347; Leake, *Moræa*, vol. i. p. 56; Boblaye, *Recherches*, &c. p. 135; Curtius, *Peloponnesos*, vol. ii. p. 84.)

LEPSIA (*Lipso*), a small island of the Icarian sea, in the north of *Leros*, and opposite to the coast of *Caria*. It is not mentioned by any ancient author except Pliny (*H. N.* v. 34). [L. S.]

LEPTE (Λεπτὴ ἄκρα, Ptol. iv. 5; Plin. vi. 29 s. 34), the modern *Kas-el-Auf*, in lat. 23° N., was a headland of Upper Egypt, upon the confines of *Aethiopia*, which projected into the Red Sea at *Sinus Immundus* (*Foul Bay*). It formed the extremity of a volcanic range of rocks abounding in mines of gold, copper and topaz. [W. B. D.]

LEPTIS, a town of *Hispania Baetica*, mentioned only in the *Bell. Alex.* 57, where the word is perhaps only a false reading for *LAELIA*, near the mouth of the *Anas*. [P. S.]

LEPTIS* (*Liv.* xxxiv. 62; *Caes. B. C.* ii. 38; *Hirt. Bell. Afr.* 6, 7, 9, 62; *Mela*, i. 7. § 2; *Plin.* v. 4. s. 3), also called by later writers, LEPTIS MINOR or PARVA (Λέπτis ἡ μικρά, Ptol. iv. 3. § 10; *Leptimius* or *Lepte Minus*, *Itin. Ant.* p. 58; *Tab. Pent.*; *Geogr. Rav.* iii. 5 v. 5: *Eth.* *Leptitani*; *Lenta*, Ru.), a city on the coast of *Byzantium*, just within the SE. headland of the *Sinus Neapolitanus*, 18 M. P. SE. of *Hadrumetum*, and 33 M. P. NE. of *Thysdrus*, and one of the most flourishing of the Phœnician colonies on that coast, notwithstanding the epithet *PARVA*, which is merely used by late writers to distinguish it from the still more important city of LEPTIS MAGNA. It was a colony of Tyro (*Sall. Jug.* 19; *Plin. l. c.*), and, under the Carthaginians, it was the most important place in the wealthy district of *EMPORIEÆ*, and its wealth was such that it paid to Carthage the daily tribute of a *Euboic talent*. (*Liv. l. c.*) Under the Romans it was a *libera civitas*, at least in Pliny's time; whether it became a colony afterwards depends on the question, whether the coins bearing the name of LEPTIS belong to this city or to *Leptis Magna*.

* Derived from a Phœnician word signifying a naval station.

[See below, under LEPTIS MAGNA.] Its ruins, though interesting, are of no great extent. (Shaw, *Travels*, p. 109; Barth, *Wanderungen*, *ſc.* p. 161.) [P. S.]

LEPTIS MAGNA (ἡ Λέπτις μεγάλη, Λεπτιμάγνα, Procop. *B. V.* ii. 21; also Λέπτις, simply; aft. Νεάπολις; Leptimagnensis Civitas, *Cod. Just.* i. 27. 2: *Eth.* and *Adj.* Λεπτιτανός, Leptitanus: *Lebda*, large Ru.), the chief of the three cities which formed the African Tripolis, in the district between the Syrtis (Regio Syrtica, aft. Tripolitana), on the N. coast of Africa; the other two being Oea and Sabrata. Leptis was one of the most ancient Phoenician colonies on this coast, having been founded by the Sidonians (Sall. *Jug.* 19, 78); and its site was one of the most favourable that can be imagined for a city of the first class. It stood at one of those parts of the coast where the table-land of the Great Desert falls off to the sea by a succession of mountain ridges, enclosing valleys which are thus sheltered from those encroachments of sand that cover the shore where no such protection exists, while they lie open to the breezes of the Mediterranean. The country, in fact, resembles, on a small scale, the terraces of the Cyrenaic coast; and its great beauty and fertility have excited the admiration alike of ancient and modern writers. (Ammian. *Marc.* xxviii. 6; Della Cella; Beechy; Barth, &c.) Each of these valleys is watered by its streamlet, generally very insignificant and even intermittent, but sometimes worthy of being styled a river, as in the case of the CINYRS, and of the smaller stream, further to the west, upon which Leptis stood. The excellence of the site was much enhanced by the shelter afforded by the promontory HERMAEUM (*Ras-al-Ashan*), W. of the city, to the roadstead in its front. The ruins of Leptis are of vast extent, of which a great portion is buried under the sand which has drifted over them from the sea. From what can be traced, however, it is clear that these remains contain the ruins of three different cities.

(1.) The original city, or Old Leptis, still exhibits in its ruins the characteristics of an ancient Phoenician settlement; and, in its site, its sea-walls and quays, its harbour, and its defences on the land side, it bears a striking general resemblance to Carthage. It was built on an elevated tongue of land, jutting out from the W. bank of the little river, the mouth of which formed its port, having been artificially enlarged for that purpose. The banks of the river, as well as the seaward face of the promontory, are lined with walls of massive masonry, serving as sea-walls as well as quays, and containing some curious vaulted chambers, which are supposed to have been docks for ships which were kept (as at Carthage) for a last resource, in case the citadel should be taken by an enemy. These structures are of a harder stone than the other buildings of the city; the latter being of a light sandstone, which gave the place a glittering whiteness to the voyager approaching it from the sea. (*Stadium. Mar. Mag.* p. 453, G., p. 297, H.) On the land side the isthmus was defended by three lines of massive stone walls, the position of each being admirably adapted to the nature of the ground; and, in a depression of the ground between the outmost and middle line, there seems to have been a canal, connecting the harbour in the mouth of the river with the roadstead W. of the city. Opposite to this tongue of land, on the E. side of the river, is a much lower, less projecting, and more rounded promontory, which could not have

been left out of the system of external works, although no part of the city was built upon it. Accordingly we find here, besides the quays along the river side, and vaults in them, which served for warehouses, a remarkable building, which seems to have been a fort. Its superstructure is of brick, and certainly not of Phoenician work; but it probably stood on foundations coeval with the city. This is the only example of the use of brick in the ruins of Leptis, with the exception of the walls which surmount the sea-defences already described. From this eastern, as well as from the western point of land, an artificial mole was built out, to give additional shelter to the port on either side; but, through not permitting a free egress to the sand which is washed up on that coast in vast quantities with every tide, these moles have been the chief cause of the destruction, first of the port, and afterwards of the city. The former event had already happened at the date of the *Stadiumus*, which describes Leptis as having no harbour (*ἀλιμενος*). The harbour still existed, however, at the time of the restoration of the city by Septimius Severus, and small vessels could even ascend to some distance above the city, as is proved by a quay of Roman work on the W. bank, at a spot where the river is still deep, though its mouth is now lost in the sand-hills.

2. The Old City (*πόλις*) thus described became gradually, like the Byrsa of Carthage, the citadel of a much more extensive New City (*Νεάπολις*), which grew up beyond its limits, on the W. bank of the river, where its magnificent buildings now lie hidden beneath the sand. This NEW CITY, as in the case of Carthage and several other Phoenician cities of like growth, gave its name to the place, which was hence called NEAPOLIS, not, however, as at Carthage [comp. CARTHAGO, Vol. I. p. 529. § i.], to the disuse of the old name, LEPTIS, which was never entirely lost, and which became the prevailing name in the later times of the ancient world, and is the name which the ruins still retain (*Lebda*). Under the early emperors both names are found almost indifferently; but with a slight indication of the preference given to NEAPOLIS, and it seems probable that the name *Leptis*, with the epithet *Magna* to distinguish it from LEPTIS PARVA, prevailed at last for the sake of avoiding any confusion with NEAPOLIS in Zeugitana. (Strab. xvii. p. 835, Νεάπολις, ἢν καὶ Λέπτιν καλοῦσιν: Mela, however, i. 7. § 5, has *Leptis* only, with the epithet *altera*: Pliny, v. 4. s. 4, misled, as usual, by the abundance of his authorities, makes Leptis and Neapolis different cities, and he distinguishes this from the other Leptis as *Leptis altera, quae cognominatur magna*: Ptolemy, iv. 3. § 13, has Νεάπολις ἢ καὶ Λέπτις μεγάλη: *Itin. Ant.* p. 63, and *Tab. Peut.* Lepti Magna Colonia; Scyl. pp. 111, 112, 113, Gronov. *Nia Πόλις*; *Stadium.* p. 435, Λέπτις, vulg. Λέπτις, the coins all have the name LEPTIS simply, with the addition, on some of them, of the epithet COLONIA VICTRIX JULIA; but it is very uncertain to which of the two cities of the name these coins belong; Eckhel, vol. iv. pp. 130, 131; Rasche, s. v.) We learn from Sallust that the commercial intercourse of Leptis with the native tribes had led to a sharing of the *consubium*, and hence to an admixture of the language of the city with the Libyan dialects (*Jug.* 78). In fact, Leptis, like the neighbouring Tripolis, which, with a vastly inferior site, has succeeded to its position, was the great emporium for the trade with the Garamantes and Phazania and the eastern part of

Inner Libya. But the remains of the New City seem to belong almost entirely to the period of the Roman Empire, and especially to the reign of Septimius Severus, who restored and beautified this his native city. (Spart. Ser. 1; Aurel. Vict. Ep. 20.) It had already before acquired considerable importance under the Romans, whose cause it espoused in the war with Jugurtha (Sall. Jug. 77—79; as to a later condition see Tac. Hist. iv. 50); and if, as Eckhel inclines to believe, the coins with the epigraph COL VIC ICL LEP. belong mostly, if not entirely, to Leptis Magna, it must have been made a colony in the earliest period of the empire. It was still a flourishing and populous fortified city in the 4th century, when it was greatly injured by an assault of a Libyan tribe, called the AVARASTI (AMAZI. xxviii. 6); and it never recovered from the blow.

3. Justinian is said to have enclosed a portion of it with a new wall; but the city itself was already so far buried in the sand to be restored; and, as far as we can make out, the little that Justinian attempted seems to have amounted only to the enclosure of a suburb, or old Libyan camp, some distance to the E. of the river, on the W. bank of which the city itself had stood. (Procop. de Aed. vi. 4; comp. Barth.) Its ruin was completed during the Arab conquest (Leo, Afr. p. 435); and though we find it, in the middle ages, the seat of populous Arab camps, no attempt has been made to make use of the splendid site, which is now occupied by the insignificant village of *Legitah*, and the hamlet of *El-Hush*, which consists of only few houses. (For particulars of the ruins, see Leo, *Proceedings of the Association*, &c. vol. ii. p. 66. Lond. 1810; Della Cella, *Viaggio*, &c. p. 40; Beechey, *Proceedings*, &c. chap. vi. pp. 50, fol.; Russell's *Barbary*; Barth, *Wanderungen*, &c. pp. 305—315.) [P. 8.]



COIN OF LEPTIS.

LERINA and LERON. Strabo (p. 185) says: "After the Stoichades are Planasia and Leron (ἢ Πλασσία καὶ Λήρων), which are inhabited; and in Leron there is also a Leroum of Leron, and Lero is in front of Antipolis." (Antibea.) Pliny (ii. 5) has "Lero, et Lerina adversus Antipolim." Ptolemy (ii. 10. § 21) places Lerone (Ληρώνη) before the mouth of the Var. Lerina once had a town named Vergoanum (Pliny). The Maritime Itin. places "Lero et Lerinas insulae" 11 M. P. from Antipolis.

These two islands are the *Lérine*, off the coast of the French department of *Var*. Strabo's Planasia is supposed to be Lerina, because it is flat; Leron was then the larger island, called *Sainte Marguerite*; and D'Anville conjectures that the monastery dedicated to *Sainte Marguerite* took the name of the Leroum of Lero, which is mentioned by Strabo. The position of these two small islands is

fixed more accurately by the Itin. than by the geographers. Lerina, from which the modern name *Lérine* comes, is very small; it is called *St. Honorat*, from a bishop of Arles in the fifth century, who was also a saint. [G.L.]

LERNA or LERNE (Λέρνα, Λέρνη), the name of a marshy district at the south-western extremity of the Argive plain, near the sea, and celebrated as the spot where Hercules slew the many-headed Hydra, or water-snake. [See *Dict. of Biogr.* Vol. II. p. 394.] In this part of the plain, there is a number of copious springs, which overflow the district and turn it into a marsh; and there can be little doubt that the victory of Hercules over the Hydra, is to be understood of a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. The name of Lerna is usually given to the whole district (Paus. ii. 15. § 5, ii. 24. § 3, ii. 36. § 6, ii. 38. § 1; Plut. *Chom.* 15), but other writers apply it more particularly to the river and the lake. (Strab. viii. p. 368.) The district was thoroughly drained in antiquity, and covered with sacred buildings, of which Pausanias has left us an account (ii. 36, 37). A road led from Argos to Lerna, and the distance from the gate of the city to the sea-coast of Lerna was 40 stadia. Above Lerna is the Mountain PONTINUS (Ποντίως), which according to Pausanias absorbs the rain water, and thus prevents it from running off. On its summit, on which there are now the ruins of a mediæval castle, Pausanias saw the remains of a temple of Athena Saitis, and the foundations of the house of Hippomedon, one of the seven Argive chiefs who marched against Thebes. (Λεργαία δ' οἰκεῖ νόμαθ' Ἰππομέδων ἀναξ, Eurip. *Phoen.* 126.)

The grove of Lerna, which consisted for the most part of plane trees, extended from Mount Pontinus to the sea, and was bounded on one side by a river called Pontinus, and on the other by a river named Anymone. The grove of Lerna contained two temples, in one of which Demeter Prosymna and Dionysus were worshipped, and in the other Dionysus Saotes. In this grove a festival, called the Lernaea, was celebrated in honour of Demeter and Dionysus. Pausanias also mentions the fountain of Amphiaranus, and the Aleyonian pool (ἡ Ἀλευωνία λίμνη), through which the Argives say that Dionysus descended into Hades in order to recover Semele. The Aleyonian pool was said to be unfathomable, and the emperor Nero in vain attempted to reach its bottom with a sounding line of several fathoms in length. The circumference of the pool is estimated by Pausanias as only one-third of a stadium; its margin was covered with grass and rushes. Pausanias was told that, though the lake appeared so still and quiet, yet, if any one attempted to swim over it, he was dragged down to the bottom. Here Prosymnus is said to have pointed out to Dionysus the entrance in the lower world. A nocturnal ceremony was connected with this legend; expiatory rites were performed by the side of the pool, and, in consequence of the impurities which were then thrown into the pool, the proverb arose of a Lerna of ills. (Λέρνη κακῶν; see Preller, *Demeter*, p. 212.)

The river Pontinus issues from three sources at the foot of the hill, and joins the sea north of some mills, after a course of only a few hundred yards. The Anymone is formed by seven or eight copious sources, which issue from under the rocks, and which are evidently the subterranean outlet of one of

the katavothra of the Arcadian valleys. The river soon after enters a small lake, a few hundred yards in circumference, and surrounded with a great variety of aquatic plants; and it then forms a marsh extending to the sea-shore. The lake is now walled in, and the water is diverted into a small stream which turns some mills standing close to the sea-shore. This lake is evidently the Alcyonian pool of Pausanias; for although he does not say that it is formed by the river Amymonne, there can be no doubt of the fact. The lake answers exactly to the description of Pausanias, with the exception of being larger; and the tale of its being unfathomable is still related by the millers in the neighbourhood. Pausanias is the only writer who calls this lake the Alcyonian pool; other writers gave it the name of Lernaean; and the river Amymonne, by which it is formed, is likewise named Lerna. The fountain of Amphiarauus can no longer be identified, probably in consequence of the enlargement of the lake. The station of the hydra was under a palm-tree at the source of the Amymonne; and the numerous heads of the water-snake may perhaps have been suggested by the numerous sources of this river. Amymonne is frequently mentioned by the poets. It is said to have derived its name from one of the daughters of Danaus, who was beloved by Poseidon; and the river gushed forth when the nymph drew out of the rock the trident of the god. (Hygin. *Fab.* 169.) Hence Euripides (*Phoen.* 188) speaks of Ποσειδάωνια Ἀμυμόνια ὄβαρα. (Comp. *Propert.* ii. 26, 47; *Ov. Met.* ii. 240.)

(Dodwell, *Classical Tour*, vol. ii. p. 225; Leake, *Moraa*, vol. ii. p. 472, seq.; Boblaye, *Récherches*, &c. p. 47; Mure, *Tour in Greece*, vol. ii. p. 194; Ross, *Reisen in Peloponnesos*, p. 150; Curtius, *Peloponnesos*, vol. ii. p. 368, seq.)

LEROS (Λέρος : *Eth.* Λέριος : *Leros*), a small island of the Aegean, and belonging to the scattered islands called Sporades. It is situated opposite the Sinus Iassius, on the north of Calymna, and on the south of Leipsia, at a distance of 320 stadia from Cos and 350 from Myndus. (*Stadiasm. Mar. Magni*, §§ 246, 250, 252.) According to a statement of Anaximenes of Lampasacus, Leros was, like Icaros, colonised by Milesians. (Strab. xiv. p. 635.) This was probably done in consequence of a suggestion of Hecataeus; for on the breaking out of the revolt of the Ionians against Persia, he advised his countrymen to erect a fortress in the island, and make it the centre of their operations, if they should be driven from Miletus. (Herod. v. 125; comp. Thucyd. viii. 27.) Before its occupation by the Milesians, it was probably inhabited by Dorians. The inhabitants of Leros were notorious in antiquity for their ill nature, whence Phocylides sang of them :—

Λέριοι κακοί, οὐχ ὁ μὲν, ὅς δ' οὐ,
Πάντες, πλὴν Προκλέους· καὶ Προκλῆς Λέριος.

(Strab. x. p. 487, &c.) The town of Leros was situated on the west of the modern town, on the south side of the bay, and on the slope of a hill; in this locality, at least, distinct traces of a town have been discovered by Ross. (*Reisen auf d. Griech. Inseln*, ii. p. 119.) The plan of Hecataeus to fortify Leros does not seem to have been carried into effect. Leros never was an independent community, but was governed by Miletus, as we must infer from inscriptions, which also show that Milesians continued to inhabit the island as late as the time of the Romans. Leros contained a sanctuary of Artemis Parthenos,

in which, according to mythology, the sisters of Meleager were transformed into guinea fowls (μελαεργίδες; Anton. Lib. 2; comp. *Ov. Met.* viii. 533, &c.), whence these birds were always kept in the sanctuary of the goddess. (Athen. xiv. p. 655.) In a valley, about ten minutes' walk from the sea, a small convent still bears the name of *Partheni*, and at a little distance from it there are the ruins of an ancient Christian church, evidently built upon some ancient foundation, which seems to have been that of the temple of Artemis Parthenos. "This small island," says Ross, "though envied on account of its fertility, its smiling valleys, and its excellent harbours, is nevertheless scorned by its neighbours, who charge its inhabitants with niggardliness" (*L. c.* p. 122; comp. Böckh, *Corp. Inscript.* n. 2263; Ross, *Inscript. ined.* ii. 188.) [L. S.]

LESBOS (Λέσβος : *Eth.* and *Adj.* Λέσβιος, Λέσβικός, Λεσβιακός, Lesbius, Lesbicus, Lesbiacus : *fem.* Λεσβίς, Λεσβιάς, Lesbis, Lesbias : in the middle ages it was named Mitylene, from its principal city : *Geog. Rav.* v. 21 : *Suidas. s. r.* ; Hierocl. p. 686; Eustath. *ad Il.* ix. 129, *Od.* iii. 170 : hence it is called by the modern Greeks *Mitylen* or *Metelino*, and by the Turks *Medilli* or *Medellu-Adassi*.) Like several other islands of the Aegean, Lesbos is said by Strabo, Pliny and others to have had various other names, Issa, Himerte, Lasia, Pelasgia, Aegira, Aethiopia, and Macaria. (Strab. i. p. 160, v. p. 128; Plin. v. 31 (39); *Diad.* iii. 55, v. 81.)

Lesbos is situated off the coast of Mysia, exactly opposite the opening of the gulf of Adramyttium. Its northern part is separated from the mainland near Assos [Assos] by a channel about 7 miles broad; and the distance between the south-eastern extremity and the islands of Arginusae [ARGINUSAE] is about the same. Strabo reckons the breadth of the former strait at 60 stadia, and Pliny at 7 miles: for the latter strait see Strab. xiii. pp. 616, 617, and Xen. *Hell.* i. 6. §§ 15—28. The island lies between the parallels of 38° 58' and 39° 24'. Pliny states the circumference as 168 miles, Strabo as 1100 stadia. According to Choiseul-Gouffier, the latter estimate is rather too great. Scylax (p. 56) assigns to Lesbos the seventh rank in size among the islands of the Mediterranean sea.

In shape Lesbos may be roughly described as a triangle, the sides of which face respectively the NW., the NE., and the SW. The northern point is the promontory of Argennon, the western is that of Sigrium (still called *Cape Sigri*), the south-eastern is that of Malea (now called *Zeïvon Bouroum* or *Cape St. Mary*). But though this description of the island as triangular is generally correct, it must be noticed that it is penetrated far into the interior by two gulfs, or *sea-lochs* as they may properly be called, on the south-western side. One of these is *Port Hiero* or *Port Olivier*, "one of the best harbours of the Archipelago," opening from the sea about 4 miles to the westward of Cape Malea, and extending about 8 miles inland among the mountains. It may be reasonably conjectured that its ancient name was *Portus Hieraeus*; since Pliny mentions a Lesbian city called *Hiera*, which was extinct before his time. The other arm of the sea, to which we have alluded, is about half-way between the former and Cape Sigrium. It is the "beautiful and extensive basin, named *Port Caloni*," and anciently called *Euripus Pyrrhaeus*. From the extreme narrowness of the entrance, it is less adapted for the

purpose of a harbour. Its ichthyology is repeatedly mentioned by Aristotle as remarkable. (*Hist. Anim.* v. 10. § 2, v. 13. § 10, viii. 20. § 15, ix. 25. § 8.)

The surface of the island is mountainous. The principal mountains were Orlymnus in the W., Olympus in the S., and Lepethymnus in the N. Their elevations, as marked in the English Admiralty Charts, are respectively, 1780, 3080, and 2750 feet. The excellent climate and fine air of Lesbos are celebrated by Diodorus Siculus (v. 82), and it is still reputed to be the most healthy island in the Archipelago. (Pardy's *Sailing Directory*, p. 154.) Tacitus (*Ann.* v. 3) calls it "insula nobiliss et amœna." Agates was found there (Plin. xxvii. 54), and its quarries produced variegated marble (xxxvi. 5). The wholesome Lesbian wines ("innocentiss pocula Lesbiæ," *Bæ. Carm.* i. 17, 21) were famous in the ancient world; but of this a more particular account is given under METHYMNA. The trade of the island was active and considerable; but here again we must refer to what is said concerning its chief city MYTILENE. At the present day the figs of Lesbos are celebrated; but its chief exports are oil and pappas. The population was estimated, in 1816, at 25,000 Greeks and 5000 Turks.

Tradition says that the first inhabitants of Lesbos were Pelagians; and Xanthus was their legendary king. Next came Ionians and others, under Macareus, who is said by Diodorus (v. 80) to have introduced written laws two generations before the Trojan war. Last were the Aeolian settlers, under the leadership of Lesbus, who appears in Strabo under the name Graus, and who is said to have married Methymna, the daughter of Macareus. Mytilene was the elder daughter. This is certain, that the early history of Lesbos is identical with that of the Aeolians. Strabo regards it as their natural seat (*σχεδόν μητρόπολις*, xiii. pp. 616, 622). In mercantile enterprise, in resistance to the Persians, and in intellectual eminence, the insular Aeolians seem to have been favourably contrasted with their brethren on the continent. That which Homer calls "Aeolium carmen" and "Aeoliae lilia" (*Carm.* ii. 13, 24, iii. 30, 13) was due to the genius of Lesbos; and Niebuhr's expression respecting this island is, that it was "the pearl of the Aeolian race." (*Lectures on Ancient Ethnology and Geography*, vol. i. p. 218.)

Lesbos was not, like several other islands of the Archipelago, such as Cos, Chios and Samos, the territory of one city. We read of six Aeolian cities in Lesbos, each of which had originally separate possessions and an independent government, and which were situated in the following geographical order. METHYMNA (now *Molivo*) was on the north, almost immediately opposite Assos, from which it was separated by one of the previously mentioned straits. Somewhere in its neighbourhood was AERSSA, which, however, was incorporated in the Methymnaean territory before the time of Herodotus (i. 151). Near the western extremity of the island was ANTISSA and ERESSES. The former was a little to the north of Cape Sigrinnus, and was situated on a small island, which in Pliny's time (ii. 91) was connected with Lesbos itself. The latter was on the neck of the promontory, and is still known under the name of *Erisi*, a modern village, near which ruins have been found. At the head of *Port Caloni* was PYRRHA, which in Strabo's time had been swallowed up by the sea, with the exception of a suburb.

(Strab. xiii. p. 618; see Plin. v. 31.) The name of *Pera* is still attached to this district according to Pococke. On the eastern shore, facing the mainland, was MYTILENE. Besides these places, we must mention the following: — HIERA, doubtless at the head of *Port Olini*, said by Pliny to have been destroyed before his day; AGAMEDE, a village in the neighbourhood of Pyrrha; NAPE, in the plain of Methymna; AEGEUS, between Methymna and Mytilene; and POLIUM, a site mentioned by Stephanus B. Most of these places are noticed more particularly under their respective names. All of them decayed, and became unimportant, in comparison with Methymna and Mytilene, which were situated on good harbours opposite the mainland, and convenient for the coasting-trade. The annals of Lesbos are so entirely made up of events affecting those two cities, especially the latter, that we must refer to them for what does not bear upon the general history of the island.

From the manner in which Lesbos is mentioned both in the Iliad and Odyssey (*Il.* xxiv. 544, *Od.* iv. 342), it is evident that its cities were populous and flourishing at a very early period. They had also very large possessions on the opposite coast. Lesbos was not included in the conquests of Croesus. (Herod. i. 27.) The severe defeat of the Lesbians by the Samians under Polyocrates (iii. 39) seems only to have been a temporary disaster. It is said by Herodotus (i. 151) that at first they had nothing to fear, when Cyrus conquered the territories of Croesus on the mainland; but afterwards, with other islanders, they seem to have submitted voluntarily to Hargagus (i. 169). The situation of this island on the very confines of the great struggle between the Persians and the Greeks was so critical, that its fortunes were seriously affected in every phase of the long conflict, from this period down to the peace of Antalcidas and the campaigns of Alexander.

The Lesbians joined the revolt of Aristagoras (Herod. vi. 5, 8), and one of the most memorable incidents in this part of its history is the consequent hunting down of its inhabitants, as well as those of Chios and Tenedos, by the Persians (Herod. vi. 31; Aesch. *Pers.* 881). After the battles of Salamis and Mycale they boldly identified themselves with the Greek cause. At first they attached themselves to the Lacedaemonian interest; but before long they came under the overpowering influence of the naval supremacy of Athens. In the early part of the Peloponnesian War, the position of Lesbos was more favourable than that of the other islands; for, like Coreyra and Chios, it was not required to furnish a money-tribute, but only a naval contingent (Thuc. ii. 9). But in the course of the war, Mytilene was induced to intrigue with the Lacedaemonians, and to take the lead in a great revolt from Athens. The events which fill so large a portion of the third book of Thucydides — the speech of Cleon, the change of mind on the part of the Athenians, and the narrow escape of the Lesbians from entire massacre by the sending of a second ship to overtake the first — are perhaps the most memorable circumstances connected with the history of this island. The lands of Lesbos were divided among Athenian citizens (*κατηρῶντος*), many of whom, however, according to Boeckh, returned to Athens, the rest remaining as a garrison. Methymna had taken no part in the revolt, and was exempted from the punishment. After the Sicilian expedition, the Lesbians again wavered in their allegiance to Athens; but the result was unim-

portant (Thucyd. viii. 5, 22, 23, 32, 100). It was near the coast of this island that the last great naval victory of the Athenians during the war was won, that of Conon over Callicratidas at Arginusæ. On the destruction of the Athenian force by Lysander at Aegospotami, it fell under the power of Sparta; but it was recovered for a time by Thrasybulus (Xen. *Hell.* iv. 8. §§ 28—30). At the peace of Antalcidas it was declared independent. From this time to the establishment of the Macedonian empire it is extremely difficult to fix the fluctuations of the history of Lesbos in the midst of the varying influences of Athens, Sparta, and Persia.

After the battle of the Granicus, Alexander made a treaty with the Lesbians. Memnon the Rhodian took Mytilene and fortified it, and died there. Afterwards Hegelochus reduced the various cities of the island under the Macedonian power. (For the history of these transactions see Arrian, *Exped. Alex.* iii. 2; Curt. *Hist. Alex.* iv. 5.) In the war of the Romans with Perseus, Labeo destroyed Antissa for aiding the Macedonians, and incorporated its inhabitants with those of Methymna (Liv. xlv. 31. Hence perhaps the true explanation of Pliny's remark, *l. c.*). In the course of the Mithridatic War, Mytilene incurred the displeasure of the Romans by delivering up M. Aquilius (Vell. Pat. ii. 18; Appian, *Mithr.* 21). It was also the last city which held out after the close of the war, and was reduced by M. Minucius Thermus,—an occasion on which Julius Caesar distinguished himself, and earned a civic crown by saving the life of a soldier (Liv. *Epit.* 89; Suet. *Caes.* 2; see Cic. *contra Rull.* ii. 16). Pompey, however, was induced by Theophanes to make Mytilene a free city (Vell. Pat. *l. c.*; Strab. xiii. p. 617), and he left there his wife and son during the campaign which ended at Pharsalia (Appian, *B. C.* ii. 83; Plut. *Pomp.* 74, 75.) From this time we are to regard Lesbos as a part of the Roman province of Asia, with Mytilene distinguished as its chief city, and in the enjoyment of privileges more particularly described elsewhere. We may mention here that a few imperial coins of Lesbos, as distinguished from those of the cities, are extant, of the reigns of M. Aurelius and Commodus, and with the legend KOINON AECIBION (Eckhel, vol. ii. p. 501; Mionnet, vol. iii. pp. 34, 35).

In the new division of provinces under Constantine, Lesbos was placed in the *Provincia Insularum* (Hierocl. p. 686, ed. Wesseling). A few detached notices of its fortunes during the middle ages are all that can be given here. On the 15th of August, A.D. 802, the empress Irene ended her extraordinary life here in exile. (See Le Beau, *Hist. du Bas Empire*, vol. xii. p. 400.) In the thirteenth century, contemporaneously with the first crusade, Lesbos began to be affected by the Turkish conquests: Tzachas, Emir of Smyrna, succeeded in taking Mytilene, but failed in his attempt on Methymna. (Anna Comn. *Alex.* lib. vii. p. 362, ed. Bonn.) Alexis, however, sent an expedition to retake Mytilene, and was successful (Ib. ix. p. 425). In the thirteenth century Lesbos was in the power of the Latin emperors of Constantinople, but it was recovered to the Greeks by Joannes Ducas Vatatzes, emperor of Nicaea (see his life in the *Dict. of Biography*). In the fourteenth century Joannes Palaeologus gave his sister in marriage to Francisco Gataluzzio, and the island of Lesbos as a dowry; and it continued in the possession of this family till its final absorption in the Turkish empire (Ducas, *Hist. Byzant.* p. 46, ed. Bonn). It

appears, however, that these princes were tributary to the Turks (Ib. p. 328). In 1457, Mahomet II. made an unsuccessful assault on Methymna, in consequence of a suspicion that the Lesbians had aided the Catalan buccaneers (Ib. p. 338; see also Vertot, *Hist. de l'Ordre de Malte*, ii. 258). He did not actually take the island till 1462. The history of the annalist Ducas himself is closely connected with Lesbos: he resided there after the fall of Constantinople; he conveyed the tribute from the reigning Gataluzzio to the sultan at Adrianople; and the last paragraph of his history is an unfinished account of the final catastrophe of the island.

This notice of Lesbos would be very incomplete, unless something were said of its intellectual eminence. In reference to poetry, and especially poetry in connection with music, no island of the Greeks is so celebrated as Lesbos. Whatever other explanation we may give of the legend concerning the head and lyre of Orpheus being carried by the waves to its shores, we may take it as an expression of the fact that here was the primitive seat of the music of the lyre. Lesches, the cyclic minstrel, a native of Pyrrha, was the first of its series of poets. Terpander, though his later life was chiefly connected with the Peloponnesus, was almost certainly a native of Lesbos, and probably of Antissa: Arion, of Methymna, appears to have belonged to his school; and no two men were so closely connected with the early history of Greek music. The names of Alcæus and Sappho are the most imperishable elements in the renown of Mytilene. The latter was sometimes called the tenth Muse (as in Plato's epigram, *Σαπφὸς Λεσβόθεν ἡ δέκατη*); and a school of poetesses (Lesbiadum turba, Ovid, *Her.* xv.) seems to have been formed by her. Here, without entering into the discussions, by Welcker and others, concerning the character of Sappho herself, we must state that the women of Lesbos were as famous for their profligacy as their beauty. Their beauty is celebrated by Homer (*Il.* ix. 129, 271), and, as regards their profligacy, the proverbial expression *λεσβιάζειν* affixes a worse stain to their island than *κρητίζεω* does to Crete.

Lesbos seems never to have produced any distinguished painter or sculptor, but Hellenicus and Theophanes the friend of Pompey are worthy of being mentioned among historians; and Pittacus, Theophrastus, and Cratippus are known in the annals of philosophy and science. Pittacus was famous also as a legislator. These eminent men were all natives of Mytilene, with the exception of Theophrastus, who was born at Eresus.

The fullest account of Lesbos is the treatise of S. L. Plehn, *Lesbiacorum Liber*, Berlin, 1826. In this work is a map of the island; but the English Admiralty charts should be consulted, especially Nos. 1654 and 1665. Forbiger refers to reviews of Plehn's work by Meier in the *Hall. Allg. Lit. Zeit.* for 1827, and by O. Müller in the *Goett. Gel. Anz.* for 1828; also to Lander's *Beiträge zur Kunde der Insel Lesbos*, Hamb. 1827. Information regarding the modern condition of the island will be obtained from Pococke, Tournefort, Richter, and Prokesch.

[J. S. H.]

LE'SORA MONS (*Mont Lozère*), a summit of the *Cévennes*, above 4800 feet high, is mentioned by Sidonius Apollinaris (Carm. 24, 44) as containing the source of the Tarnis (*Tarn*):—

“Hinc te Lesora Caucasum Scytharum
Vincens aspiciet citusque Tarnis.”

The pastures on this mountain produced good cheese in Pliny's time (*H. N.* xi. 42), as they do now. *Mont Loacire* gives its name to the French department *Loacire*.

[G. L.]

LESSA (Λήσσα), a village of Epidauria, upon the confines of the territory of Argos, and at the foot of Mount Arachnasum. Pausanias saw there a temple of Athena. The ruins of Lessa are situated upon a hill, at the foot of which is the village of *Lepario*. On the outside of the walls, near the foot of the mountain, are the remains of an ancient pyramid, near a church, which contains some Ionic columns. (Paus. ii. 25. § 10; Leake, *Morea*, vol. ii. p. 419; Boblaye, *Récherches*, &c. p. 53; Curtius, *Peloponnesos*, vol. ii. p. 418.)

LESTADAE. [Naxos.]

LESURA, a branch of the Mosella (*Mosel*), mentioned by Ausonius (*Mosella*, v. 365). He calls it "exilis," a poor, ill-fed stream. The resemblance of name leads us to conclude that it is the *Lezer* or *Lisc*, which flows past *Wittlich*, and joins the *Mosel* on the left bank.

[G. L.]

LETANDROS, a small island in the Aegean sea, near Amorgos, mentioned only by Pliny (*iv. 12. s. 23*).

LETE (Λήτη: *Eth. Ληταῖος*), a town of Macedonia, which Stephanus B. asserts to have been the native city of Nearchus, the admiral of Alexander the Great; but in this he is certainly mistaken, as Nearchus was a Cretan. (Comp. Arrian, *Ind.* 18; *Diod.* xix. 19.)

[E. B. J.]



COIN OF LETE.

LETHAEUS (Ληθαῖος, Strab. x. p. 478; Ptol. ii. 17. § 4; Eustath. *ad Hom.* Il. ii. 646; Solin. 17; *Vib. Seq.* 13), the large and important river which watered the plain of Gortyna in Crete, now the *Malopiani*.

[E. B. J.]

LETHAEUS (Ληθαῖος), a small river of Caria, which has its sources in Mount Pactyes, and after a short course from north to south discharges itself into the Maeander, a little to the south-east of Magnesia. (Strab. xii. p. 554, xiv. p. 647; Athen. xv. p. 683.) Arundell (*Seven Churches*, p. 57) describes the river which he identifies with the ancient Lethaeus, as a torrent rushing along over rocky ground, and forming many waterfalls.

[L. S.]

LETHES FL. [GALLAECIA.]

LETOPOLIS (Λητοπόλις, Ptol. iv. 5. § 46; *Agrotopis*, Steph. B. s. v.; *Letus*, *Itin. Anton.* p. 156; *Eth. Αγοροπολις*), a town in Lower Egypt, near the apex of the Delta, the chief of the nome Letopolis, but with it belonging to the nomos or prefecture of Memphis. (Strab. xvii. p. 807.) It was probably situated on the banks of the canal of Memphis, a few miles SW. of Cercasorum. Leto, from whom the town and the nome derived their name, was an appellation of the deity Athor, one of the eight *Dē Majores* of Aegypt. Lat. 30° N. [W. B. D.]

LETRINI (Λετρινοί, Paus.; *Aerpliva*, Xen.), a town of Pisatis in Elis, situated near the sea, upon the Sacred Way leading from Elis to Olympia, at

the distance of 180 stadia from Elis, and 120 from Olympia. It was said to have been founded by Letreus, a son of Pelops. (Paus. vi. 22. § 8.) Together with several of the other dependent townships of Elis, it joined Agis, when he invaded the territories of Elis; and the Eleians were obliged to surrender their supremacy over Letrini by the peace which they concluded with the Spartans in B. C. 400. (Xen. *Hell.* iii. 2. §§ 25, 30.) Xenophon (*l. c.*) speaks of Letrini, Amphidoli, and Marganeis as Triphylian places, although they were on the right bank of the Alpheius; and if there is no corruption in the text, which Mr. Grote thinks there is (*Hist. of Greece*, vol. ix. p. 415), the word Triphylian must be used in a loose sense to signify the dependent townships of Elis. The *Αετριναί γῶραι* are mentioned by Lycophron (158). In the time of Pausanias nothing remained of Letrini except a few houses and a temple of Artemis Alphaieaca. (Paus. *l. c.*) Letrini may be placed at the village and monastery of *St. John*, between *Pyrgo* and the port of *Katákolo*, where, according to Leake, among many fragments of antiquity, a part of a large statue was found some years ago. (Leake, *Morea*, vol. ii. p. 188; Boblaye, p. 130, &c.; Curtius, *Peloponnesos*, vol. i. p. 72.)

LEVACI, a people in Caesar's division of Gallia, which was inhabited by the Belgae. The Levaci, with some other small tribes, were dependent on the Nervii. (*B. G.* v. 39.) The position of the Levaci is unknown.

[G. L.]

LEVAE FANUM, in Gallia Belgica is placed by the Table on the road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymegen*). Levae Fanum is between Fletio (*Vleuten*) and Carvo; 25 M. P. from Fletio and 12 from Carvo. [CARVO.] D'Anville, assuming that he has fixed Carvo right, supposes that there is some omission of places in the Table between Fletio and Carvo, and that we cannot rely upon it. He conjectures that Levae Fanum may be a little beyond *Dursteede*, on the bank opposite to that of the Batavi, at a place which he calls *Liven-duel* (vallis Levae), this Leva being some local divinity. Walckenaer fixes Levae Fanum at *Leersum*.

[G. L.]

LEUCA (τὰ Λευκά, Strab.: *Leuca*), a small town of Calabria, situated close to the Iapygian promontory, on a small bay immediately to the W. of that celebrated headland. Its site is clearly marked by an ancient church still called *Sta. Maria di Leuca*, but known also as the *Madonna di Finis-terra*, from its situation at the extreme point of Italy in this direction. The Iapygian promontory itself is now known as the *Capo di Leuca*. Strabo is the only author who mentions a town of this name (vi. p. 281), but Lucan also notices the "secreta littora Leucae" (v. 375) as a port frequented by shipping; and its advantageous position, at a point where so many ships must necessarily touch, would soon create a town upon the spot. It was probably never a municipal town, but a large village or *borgo*, such as now exists upon the spot in consequence of the double attraction of the port and sanctuary. (Rampoldi, *Corogr. dell' Italia*, vol. ii. p. 442.)

Strabo tells us (*l. c.*) that the inhabitants of Leuca showed there a spring of fetid water, which they pretended to have arisen from the wounds of some of the giants which had been expelled by Hercules from the Phlegraean plains, and who had taken refuge here. These giants they called *Leuterii*,

and hence gave the name of LEUTERNIA to all the surrounding district. The same story is told, with some variations, by the pseudo-Aristotle (*de Mirab.* 97); and the name of Leutarnia is found also in Lycophron (*Alex.* 978), whose expressions, however, would have led us to suppose that it was in the neighbourhood of Siris rather than of the Iapygian promontory. Tzetzes (*ad loc.*) calls it a city of Italy, which is evidently only an erroneous inference from the words of his author. The Laternii of Scylax, whom he mentions as one of the tribes that inhabited Iapygia, may probably be only another form of the same name, though we meet in no other writer with any allusion to their existence as a real people. [E. H. B.]

LEUCA, the name given by Pomponius Mela (i. 16), to a district on the west of Halicarnassus, between that city and Myndus. Pliny (*H. N.* v. 29) mentions a town, Leucopolis, in the same neighbourhood, of which, however, nothing else is known to us. [L. S.]

LEUCADIA. [L. S.]

LEUCAE or LEUCE (*Λεῦκαι, Λεῦκη*), a small town of Ionia, in the neighbourhood of Phocaea, was situated, according to Pliny (v. 31), "in promontorio quod insula fuit." From Scylax (p. 37) we learn that it was a place with harbours. According to Diodorus (xv. 18) the Persian admiral Tachos founded this town on an eminence on the sea coast, in B. C. 352; but shortly after, when Tachos had died, the Clazomenians and Cymaeans quarrelled about its possession, and the former succeeded by a stratagem in making themselves masters of it. At a later time Leucæ became remarkable for the battle fought in its neighbourhood between the consul Licinius Crassus and Aristonicus, B. C. 131. (Strab. xiv. p. 646; Justin, xxxvi. 4.) Some have supposed this place to be identical with the Leuconium mentioned by Thucydides (viii. 24); but this is impossible, as this latter place must be looked for in Chios. The site of the ancient Leucæ cannot be a matter of doubt, as a village of the name of *Levke*, close upon the sea, at the foot of a hill, is evidently the modern representative of its ancient namesake. (Arundell, *Seven Churches*, p. 295.) [L. S.]

LEUCAE (*Λεῦκαι*), a town of Laconia situated at the northern extremity of the plain Leuce, now called *Phiniki*, which extended inland between Acrae and Asopus on the eastern side of the Laconian gulf. (Polyb. v. 19; Liv. xxxv. 27; Strab. viii. p. 363; Leake, *Morea*, vol. i. p. 226, seq.; Boblaye, *Récherches*, &c. p. 95; Curtius, *Peloponnesos*, vol. ii. p. 290.)

LEUCARUM, a town in Britain, mentioned in the Itinerary as being 15 miles from Isca Dumnoniorum, and 15 from Nidum. The difficulties involved in this list (viz. that of the 12th Itinerary) are noticed under MURDUXUM. The *Monumenta Britannica* suggests both *Glastonbury* in Somersetshire, and *Lycghor* in Glamorganshire. [R. G. L.]

LEUCAS (*Λευκάς*), a place in Bithynia, on the river Gallus, in the south of Nicaea, is mentioned only by Anna Comnena (p. 470), but can be easily identified, as its name *Levke* is still borne by a neat little town in the middle of the beautiful valley of the Gallus. (Leake, *Asia Minor*, pp. 12, 13.) [L. S.]

LEUCAS, LEUCADIA (*Λευκάς*, Thuc., Xen., Strab.; *Λευκάδια*, Thuc. Liv.; *Eth. Λευκάδιος*), an island in the Ionian sea, separated by a narrow channel from the coast of Acarnania. It was originally part of the mainland, and as such is described by Homer, who calls it the Acte or peninsula of the

mainland. (*Ἀκτῆ ἠπειρώου*, *Od.* xxiv. 377; comp. Strab. x. pp. 451, 452.) Homer also mentions its well-fortified town ΝΕΒΡΙCUS (*Νήρικος*, *I. c.*) Its earliest inhabitants were Leleges and Teleboans (Strab. vii. p. 322), but it was afterwards peopled by Acarnanians, who retained possession of it till the middle of the seventh century B. C., when the Corinthians, under Cypselus, founded a new town near the isthmus, which they called Leucas, where they settled 1000 of their citizens, and to which they removed the inhabitants of the old town of Nericus. (Strab. *I. c.*; Scylax, p. 13; Thuc. i. 30; Plut. *Them.* 24; Scymn. Chius, 464.) Scylax says that the town was first called Epileucadii. The Corinthian colonists dug a canal through this isthmus, and thus converted the peninsula into an island. (Strab. *I. c.*) This canal, which was called Dioryctus, and was, according to Pliny, 3 stadia in length (*Διόρυκτος*, Polyb. v. 5; Plin. iv. l. a. 2), was after filled up by deposits of sand; and in the Peloponnesian War, it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion. (Thuc. iii. 81, iv. 8.) It was in the same state in B. C. 218; for Polybius relates (v. 5) that Philip, the son of Demetrius, had his galleys drawn across this isthmus in that year; and Livy, in relating the siege of Leucas by the Romans in B. C. 197, says, "Leucadia, nunc insula, et vadoso freto quod perfossum manu est, ab Acarnania divisa" (xxxiii. 17). The subsequent restoration of the canal, and the construction of a stone bridge, both of which were in existence in the time of Strabo, were no doubt the work of the Romans; the canal was probably restored soon after the Roman conquest, when the Romans separated Leucas from the Acarnanian confederacy, and the bridge was perhaps constructed by order of Augustus, whose policy it was to facilitate communications throughout his dominions.

Leucadia is about 20 miles in length, and from 5 to 8 miles in breadth. It resembles the Isle of Man in shape and size. It consists of a range of limestone mountains, terminating at its north-eastern extremity in a bold and rugged headland, whence the coast runs in a south-west direction to the promontory, anciently called Leucates, which has been corrupted by the Italians into *Cape Ducato*. The name of the cape, as well as of the island, is of course derived from its *white* cliffs. The southern shore is more soft in aspect, and more sloping and cultivated than the rugged rocks of the northern coast; but the most populous and wooded district is that opposite Acarnania. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been planted on the mountain sides, and covered with vineyards. The highest ridge of the mountains rises about 3000 feet above the sea.

Between the northern coast of Leucadia and that of Acarnania there is at present a lagoon about 3 miles in length, while its breadth varies from 100 yards to a mile and a half. The lagoon is in most parts only about 2 feet deep. This part of the coast requires a more particular description, which will be rendered clearer by the accompanying plan. At the north-eastern extremity of Leucadia a *lido*, or spit, of sand, 4 miles in length, sweeps out towards Acarnania. (See Plan, A.) On an isolated point opposite the extremity of this sand-bank, is the fort of *Santa Moura*, erected in the middle ages by one of the Latin princes, but repaired

and modelled both by the Turks and Venetians. (Plan, B.) The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yards in length, and with 260 arches. (Plan, 5.) It was originally built by the Turks, but was ruined by an earthquake in 1825, and has not since been repaired. It was formerly the residence of the Venetian governor and the chief men of the island, who kept here their magazines and the cars (*κουζαί*) on which they carried down their oil and wine from the inland districts, at the nearest point of the island. The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, rose by degrees to be the capital and seat of government, and is called, in memory of its origin, *Amazichi* (*Αμαζιχίον*). (Plan, C.) Hence the fort also is properly called *Santa Maura*, and the capital *Amazichi*; while the island at large retains its ancient name of *Leucadia*. The ruins of the ancient town of *Leucas* are situated a mile and a half to the SE. of *Amazichi*. The site is called *Kaligóni*, and consists of irregular heights forming the last falls of the central ridge of the island, at the foot of which is a narrow plain between the heights and the lagoon. (Plan, D.) The ancient inclosure is almost entirely traceable, as well round the brow of the height on the northern, western, and southern sides, as from either end of the height across the plain to the lagoon, and along its shore. This, as *Leake* observes, illustrates *Livy*, who remarks (xxxiii. 17) that the lower parts of *Leucas* were on a level close to the shore. The remains on the lower ground are of a more regular, and, therefore, more modern masonry than on the heights above. The latter are probably the remains of *Nericus*, which continued to be the ancient acropolis, while the *Corinthians* gave the name of *Leucas* to the town which they erected on the shore below. This is, indeed, in opposition to *Strabo*, who not only asserts that the name was changed by the *Corinthian* colony, but also that *Leucas* was built on a different site from that of *Nericus*. (x. p. 452). But, on the other hand, the town continued to be called *Nericus* even as late as the *Peloponnesian War* (*Thuc.* iii. 7); and numerous instances occur in history of different quarters of the same city being known by distinct names. Opposite to the middle of the ancient city are the remains of the bridge and causeway which have crossed the lagoon. (Plan, 1.) The bridge was rendered necessary by a channel, which pervades the whole length of the lagoon, and admits a passage to boats drawing 5 or 6 feet of water, while the other parts of the lagoon are not more than 2 feet in depth. The great squared blocks which formed the ancient causeway are still seen above the shallow water in several places on either side of the deep channel, but particularly towards the *Acarnian* shore. The bridge seems to have been kept in repair at a late period of time, there being a solid cubical fabric of masonry of more modern workmanship erected on the causeway on the western bank of the channel. *Leake*, from whom this description is taken, argues that *Strabo* could never have visited *Leucadia*, because he states that this isthmus, the ancient canal, the Roman bridge, and the city of *Leucas* were all in the same place; whereas the isthmus and the canal, according to *Leake*, were near the modern fort *Santa Maura*, at the distance of 3 miles north of the city of *Leucas*. But *K. O. Müller*, who is followed by *Bowen* and others, believe

that the isthmus and canal were a little south of the city of *Leucas*, that is, between *Fort Alexander* (Plan, 2) on the island, and *Paleocaglia* on the mainland (Plan, 3). The channel is narrowest at this point, not being more than 100 yards across; and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the mainland. It has been conjectured that the long spit of sand, on which the fort *Santa Maura* has been built, probably did not exist in antiquity, and may have been thrown up at first by an earthquake.

Between the fort *Santa Maura* and the modern town *Amazichi*, the Anglo-Ionian government have constructed a canal, with a towing-path, for boats drawing not more than 4 or 5 feet of water. (Plan, 4.) A ship-canal, 16 feet deep, has also been commenced across the whole length of the lagoon from *Fort Santa Maura* to *Fort Alexander*. This work, if it is ever brought to a conclusion, will open a sheltered passage for large vessels along the *Acarnian* coast, and will increase and facilitate the commerce of the island. (*Bowen*, p. 78.)



PLAN.

- A. Spit of sand, which *Leake* supposes to be the isthmus.
- B. *Fort Santa Maura*.
- C. *Amazichi*.
- D. City of *Leucas*.
- E. Site of isthmus, according to *K. O. Müller*.
- 1. Remains of Roman bridge.
- 2. *Fort Alexander*.
- 3. *Paleocaglia*.
- 4. New canal.
- 5. Turkish aqueduct and bridge.

Of the history of the city of *Leucas* we have a few details. It sent three ships to the battle of *Salamis* (*Herod.* viii. 45); and as a colony of *Corinth*, it sided with the *Lacedaemonians* in the *Peloponnesian War*, and was hence exposed to the hostility of *Athens*. (*Thuc.* iii. 7.) In the *Macedonian* period *Leucas* was the chief town of *Acarmania*, and the place in which the meetings of the *Acarnian confederacy* were held. In the war between *Philip* and the *Romans*, it sided with the *Macedonian* monarch, and was taken by the *Romans* after a gallant defence, B. C. 197. (*Liv.* xxxiii. 17.) After the conquest of *Perseus*, *Leucas* was separated by the *Romans* from the *Acarnian confederacy*.

(Liv. xlv. 31.) It continued to be a place of importance down to a late period; as appears from the fact that the bishop of Leucas was one of the Fathers of the Council of Nice in A. D. 325. The constitution of Leucas, like that of other Dorian towns, was originally aristocratical. The large estates were in the possession of the nobles, who were not allowed to alienate them; but when this law was abolished, a certain amount of property was no longer required for the holding of public offices, by which the government became democratic. (Aristot. *Pol.* ii. 4. § 4.)

Besides Leucas we have mention of two other places in the island, PHARA (Φάρα, Scylax, p. 13), and HELLOMENUM (Ἑλλόμενον, Thuc. iii. 94). The latter name is preserved in that of a harbour in the southern part of the island. Pherae was also in the same direction, as it is described by Scylax as opposite to Ithaca. It is perhaps represented by some Hellenic remains, which stand at the head of the bay called *Basiliké*.

The celebrated promontory LEUCATAS (Λευκάτας, Scylax, p. 13; Strab. x. pp. 452, 456, 461), also called LEUCATES or LEUCATE (Plin. iv. 1. s. 2; Virg. *Aen.* iii. 274, viii. 676; Claud. *Bell. Get.* 185; Liv. xxvi. 26), forming the south-western extremity of the island, is a broken white cliff, rising on the western side perpendicularly from the sea to the height of at least 2000 feet, and sloping precipitously into it on the other. On its summit stood the temple of Apollo, hence surnamed Leucatas (Strab. x. p. 452), and Leucadins (Ov. *Trist.* iii. 1. 42, v. 2. 76; Propert. iii. 11. 69). This cape was dreaded by mariners; hence the words of Virgil (*Aen.* iii. 274):—

“Mox et Leucatae nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo.”

It still retains among the Greek mariners of the present day the evil fame which it bore of old in consequence of the dark water, the strong currents, and the fierce gales which they there encounter. Of the temple of Apollo nothing but the substructions now exist. At the annual festival of the god here celebrated it was the custom to throw a criminal from the cape into the sea; to break his fall, birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up. (Strab. x. p. 452; Ov. *Her.* xv. 165, seq., *Trist.* v. 2. 76; Cic. *Tusc.* iv. 18.) This appears to have been an expiatory rite, and is supposed by most modern scholars to have given rise to the well-known story of Sappho's leap from this rock in order to seek relief from the pangs of love. [See *Dict. of Biogr.* Vol. III. p. 708.] Col. Mure, however, is disposed to consider Sappho's leap as an historical fact. (*History of the Literature of Greece*, vol. iii. p. 285.) Many other persons are reported to have followed Sappho's example, among whom the most celebrated was Artemisia of Halicarnassus, the ally of Xerxes, in his invasion of



COIN OF LEUCAS.

Greece. (Ptolem. *Heph. ap. Phot. Cod.* 190. p. 153 a., ed. Bekker.)

(Leake, *North. Greece*, vol. iii. p. 10, seq.; Bowen, *Handbook for Travellers in Greece*, p. 75, seq.)

LEUCA'SIA. [MESSENIA.]

LEUCA'SIUM. [ARCADIA, p. 193, No. 15.]

LEUCATA, a part of the coast of Gallia Narbonensis: "ultra (Iacum Rubresum) est Leucata, littoris nomen, et Salsulae Fons" (Mela, ii. 5). Mela seems to mean that there is a place Leucata, and that part of the coast is also called Leucata. This coast, according to D'Anville, is that part south of Narbonne, which lies between the *E'tang de Sigean* and *Sales*. He conjectures, as De Valois had done, that the name may be Greek. He quotes Roger de Hoveden, who speaks of this coast under the name Leucate: "quandam arenam protensam in mari, quae dicitur caput Leucate." The common name of this head is now *Cap de la Franqus*, which is the name of a small flat island, situated in the recess of the coast to the north of the cape. (D'Anville, *Notice*, &c., Leucata.) [G. L.]

LEUCATAS PROM. [LEUCAS.]

LEUCE. 1. An island lying off Cydonia, in Crete (Plin. iv. 12), which Mr. Pashley (*Trav.* vol. i. p. 51) takes for the rock on which the fortress of *Sudha* is built. (Comp. Hick, *Kreta*, vol. i. pp. 384, 438.)

2. An island which Pliny (iv. 12) couples with ONISIA, as lying off the promontory of Itanum. These small islands are now represented by the rocks of the *Grándes*. [E. B. J.]

LEUCE ACTE (Λευκή ἀκτή), a port on the coast of Thrace, between Paetye and Teiristasis, which is mentioned only by Scylax of Caryanda (p. 28). [L. S.]

LEUCE PR. (Λευκή ἀκτή), a promontory of MARMARICA, in N. Africa, W. of the promontory Hermaeum. On the white cliff from which its name was obtained there stood a temple of Apollo, with an oracle. Its position is uncertain; but most probably it is the long wedge-shaped headland, which terminates the range of hills (*Aspis*) forming the *Catabathmos Minor*, and which is now called *Ras-al-Kanais*. (Strab. xvii. p. 799; Scyl. p. 44, Hudson; Ptol. iv. 5. § 8; *Stadiasm. Mar. Mog.* p. 437.) [P. S.]

LEUCI (Λευκοί), a Gallic people (Strab. p. 193; Ptol. ii. 9. § 13; Caes. *B. G.* l. 40), between the *Mediomatrici* on the north and the *Lingones* on the south. They occupied the valley of the *Upper Mosel*. One of their chief towns was *Tullum (Toul)*. Their territory corresponded with the diocese of *Toul*, in which were comprised the dioceses of *Nancy* and *Saint-Dié* until 1774, when these two dioceses were detached from that of *Toul*. (Walckenaer, *Géog. &c.* vol. i. p. 531.) The Leuci are only mentioned once in Caesar, and with the *Seguani* and *Lingones*: they were to supply Caesar with corn. Pliny (iv. 17) gives the Leuci the title of *Liberi*. Lucan celebrates them in his poem (i. 424) as skilled in throwing the spear:—

“Optimus excusso Leucus Rhemusque lacerto.”

Tacitus (*Hist.* i. 64) mentions “*Leucorum civitas*,” which is *Tullum*. [G. L.]

LEUCIANA. [LUSITANIA.]

LEUCI MONTES or ALBI MONTES (τὰ Λευκὰ ὄρη, Strab. x. p. 479; Ptol. iii. 17. § 9), the snow-clad summits which form the W. part of the mountain range of Crete. Strabo (*l. c.*) asserts that the highest points are not inferior in elevation to

Taygetus, and that the extent of the range is 300 σταδία (Comp. Theophrast. *H. P.* iii. 11, iv. 1; Plin. *l. c.* 33; Callim. *Hymn. Dian.* 40.) The bold and beautiful outline of the "White Mountains" is still called by its ancient title in modern Greek, τὰ ἄσπρα βουνά, or, from the inhabitants, τὰ Σφακιανὰ βουνά. Crete is the only part of Greece in which the word ὄρη is still in common use, denoting the higher parts of any high mountains. Trees grow on all these rocky mountains, except on quite the extreme summits. The commonest tree is the *pinus* or *lex*. (Pashley, *Trav.* vol. i. p. 31, vol. ii. p. 190; Eck. *Kreta*, vol. i. p. 19.) [E. B. J.]

LEUCIMNA. [COBRYRA, pp. 669, 670.]

LEUCOLLA (Λευκόλλα), a promontory on the south-east of Pamphylia, near the Cilician frontier. (Plin. v. 26; Liv. xxvii. 23; Pomp. Mela, i. 15.) In the Stadiums Maris Magni (§§ 190, 191) it is called Leucotheium (Λευκοθέϊον). Mela erroneously places it at the extremity of the gulf of Pamphylia, for it is situated in the middle of it; its modern name is *Karaburnu*. (Leake, *Asia Minor*, p. 196.) [L. S.]

LEUCOLLA (Λευκόλλα, Strab. xiv. p. 682), a harbour of Cyprus, N. of Cape Pedalium. It is referred to in Athenaeus (v. p. 209, where instead of *Kópas*, *Kύπος* should be read), and is identified with *Porta Armidio e Lucola*, S. of *Famagusta*. (Engel, *Kypros*, vol. i. p. 97.) [E. B. J.]

LEUCONIUM (Λευκόνιον). 1. A place mentioned in the Antonine Itinerary (p. 260) in the south of Bactroia, on the road from Aemona to Sirmium, 52 Roman miles to the north-west of the latter town. Its site is pointed out in the neighbourhood of the village of *Kusboistje*.

2. A town of Ionia, of uncertain site, where a battle was fought by the Athenians in B. C. 413. (Thucyd. viii. 24.) From this passage it seems clear that the place cannot be looked for on the mainland of Asia Minor, but that it must have been situated near Phanae, in the island of Chios, where a place of the name of *Leuconia* is said to exist to this day. Polyænus (viii. 66) mentions a place, *Leuconia*, about the possession of which the Chians were involved in a war with Erythrae; and this *Leuconia*, which, according to Plutarch (*de Virt. Mul.* vii. p. 7, ed. Reiske), was a colony of Chios, was probably situated on the coast of Asia Minor, and may possibly be identical with *Leuce* on the Hellespontine gulf. [Comp. LEUCAE.] [L. S.]

LEUCOPETRA (Λευκοπέτρα), a promontory of Brutium, remarkable as the extreme SW. point of Italy, looking towards the Sicilian sea and the E. coast of Sicily. It was in consequence generally regarded as the termination of the chain of the Apennines. Pliny tells us it was 12 miles from Rhegium, and this circumstance clearly identifies it with the modern *Capo dell' Armi*, where the mountain mass of the southern Apennines in fact descends to the sea. The whiteness of the rocks composing this headland, which gave origin to the ancient name, is noticed also by modern travellers. (Strab. v. p. 259; Plin. iii. 5. s. 10; Ptol. iii. 1. § 9; Swinburne, *Travels*, vol. i. p. 355.) It is evidently the same promontory which is called by Thucydides *Πετρα τῆς Πυγίης*, and was the last point in Italy where Demosthenes and Eurymelon touched with the Athenian armament before they crossed over to Sicily. (Thuc. vii. 35.) It was here also that Cicero landed on his voyage from Sicily, when, after the death of Caesar, B. C. 44, he was preparing to re-

pair into Greece, and where he was visited by some friends from Rhegium, who brought news from Rome that induced him to alter his plans. (Cic. *Phil.* i. 3, *ad Att.* xvi. 7.) In the former passage he terms it "promontorium agri Rhegini;" the "Leucopetra Tarentinorum" mentioned by him (*ad Att.* xvi. 6), if it be not a false reading, must refer to quite a different place, probably the headland of Leuca, more commonly called the Iapygian promontory. [LEUCA.] [E. H. B.]

LEUCOPHRYS (Λευκόφρυς), a town in Caria, apparently in the plain of the Maeander, on the borders of a lake, whose water was hot and in constant commotion. (Xenoph. *Hell.* iv. 8. § 17, iii. 2. § 19.) From the latter of the passages here referred to, we learn that the town possessed a very revered sanctuary of Artemis; hence surmised Artemis Leucophryene or Leucophrys. (Paus. i. 26. § 4; Strab. xiv. p. 647; Tac. *Ann.* iii. 62.) The poet Nicander spoke of Leucophrys as a place distinguished for its fine roses. (Athen. xv. p. 683.)

Respecting Leucophrys, the ancient name of Tenedos, see TENEDOS. [L. S.]

LEUCOSIA (Λευκωσία), a small island off the coast of Lucania, separated only by a narrow channel from the headland which forms the southern boundary of the gulf of Paestum. This headland is called by Lycophron ἀκτὴ Ἐνυκίας, "the promontory of Neptune," and his commentators tell us that it was commonly known as Posidium Promontorium (τὸ Ποσειδῆϊον). (Lycophr. *Alc.* 722; and Tzetz. *ad loc.*) But no such name is found in the geographers, and it seems probable that the promontory itself, as well as the little island off it, was known by the name of Leucosia. The former is still called *Punta della Licosa*; the latter, which is a mere rock, is known as *Isola Pianna*. It is generally said to have derived its ancient name from one of the Sirens, who was supposed to have been buried there (Lycophr. *l. c.*; Strab. *l. c.*; Plin. iii. 7. s. 13); but Dionysius (who writes the name *Leucasia*) asserts that it was named after a female cousin of Aeneas, and the same account is adopted by Solinus. (Dionys. i. 53; Solin. 2. § 13.) We learn from Symmachus (*Epp.* v. 13, vi. 25) that the opposite promontory was selected by wealthy Romans as a site for their villas; and the remains of ancient buildings, which have been discovered on the little island itself, prove that the latter was also resorted to for similar purposes. (Romanelli, vol. i. p. 345.) [E. H. B.]

LEUCOSIA (Λευκωσία, *Λευκουσία*), a city of Cyprus, which is mentioned only by Hierocles and the ecclesiastical historian Sozomen (*H. E.* i. 3, 10). The name is preserved in the modern *Lefkousia* or *Nicosia*, the capital of the island. (Engel, *Kypros*, vol. i. p. 150; Mariti, *Viaggi*, vol. i. p. 89; Pococke, *Trav. in the East*, vol. ii. pt. 1. p. 221.) [E. B. J.]

LEUCOSYRI (Λευκόσυροι), the ancient name of the Syrians inhabiting Cappadocia, by which they were distinguished from the more southern Syrians, who were of a darker complexion. (Herod. i. 72, vii. 72; Strab. xvi. p. 737; Plin. *H. N.* vi. 3; Eustath. *ad Dionys.* 772, 970.) They also spread over the western parts of Pontus, between the rivers Iris and Halys. In the time of Xenophon (*Anab.* v. 6. § 8, &c.) they were united with Paphlagonia, and governed by a Paphlagonian prince, who is said to have had an army of 120,000 men, mostly horsemen. This name was often used by the Greeks, even at the time when it had become customary to designate

nate all the inhabitants of the country by their native, or rather Persian name, Cappadoces; but it was applied more particularly to the inhabitants of the coast district on the Euxine, between the rivers Halys and Iris. (Hecat. *Fragm.* 194, 200, 350; Marrian. *Heracl.* p. 72.) Ptolemy (v. 6. § 2) also applies the name exclusively to the inhabitants about the Iris, and treats of their country as a part of the province of Cappadocia. The Leucosyri were regarded as colonists, who had been planted there during the early conquests of the Assyrians, and were successively subject to Lydia, Persia, and Macedonia; but after the time of Alexander their name is scarcely mentioned, the people having become entirely amalgamated with the nations among which they lived. [L. S.]

LEUCOTHEES FANUM (Λευκοθέας ἱερὸν), a temple and oracle in the district of the Moschi in Colchis. Its legendary founder was Phryxus; the temple was plundered by Pharnaces and then by Mithridates. (Strab. xi. p. 498.) The site has been placed near *Suram*, on the frontiers of *Imiretia* and *Kartullia*, where two large "tumuli" are now found. (Dubois de Montpereux, *Voyage Autour du Caucase*, vol. ii. p. 349, comp. p. 17, vol. iii. p. 171.) [E. B. J.]

LEUCOTHEIUM. [LEUCOLLA.]

LEUCTRA (τὰ Λεύκτρα). 1. A village of Boeotia, situated on the road from Thespieae to Plataea (Strab. ix. p. 414), and in the territory of the former city. (Xen. *Hell.* vi. 4. § 4.) Its name only occurs in history on account of the celebrated battle fought in its neighbourhood between the Spartans and Thebans, B. C. 371, by which the supremacy of Sparta was for ever overthrown. In the plain of Leuctra, was the tomb of the two daughters of Scedasus, a Leuctrian, who had been violated by two Spartans, and had afterwards slain themselves; this tomb was crowned with wreaths by Epaminondas before the battle, since an oracle had predicted that the Spartans would be defeated at this spot (Xen. *Hell.* vi. 4. § 7; Diod. xv. 54; Paus. ix. 13. § 3; Plut. *Pelop.* cc. 20, 21). The city of Leuctra, is sometimes supposed to be represented by the extensive ruins at *Lefka* (Λεύκα), which are situated immediately below the modern village of *Rimókaastro*. But these ruins are clearly those of Thespieae, as appears from the inscriptions found there, as well as from their importance; for Leuctra was never anything more than a village in the territory of Thespieae, and had apparently ceased to exist in the time of Strabo, who calls it simply a *τόπος* (x. p. 414). The real site of Leuctra, "is very clearly marked by a tumulus and some artificial ground on the summit of the ridge which borders the southern side of the valley of Thespieae. The battle of Leuctra was fought probably in the valley on the northern side of the tumulus, about midway between Thespieae, and the western extremity of the plain of Plataea. Cleombrotus, in order to avoid the Boeotians, who were expecting him by the direct route from Phocis, marched by Thisbe and the valleys on the southern side of Mount Helicon; and having thus made his appearance suddenly at *Creusis*, the port of Thespieae, captured that fortress. From thence, he moved upon Leuctra, where he entrenched himself on a rising ground; after which the Thebans camped on an opposite hill, at no great distance. The position of the latter, therefore, seems to have been on the eastern prolongation of the height of *Rimó-*

kaastro." (Leake.) The tumulus is probably the place of sepulture of the 1000 Lacedaemonians who fell in the battle. For a full account of this celebrated contest, see Grote, *Hist. of Greece*, vol. x. p. 239, seq. In ancient times, the neighbourhood of Leuctra appears to have been well wooded, as we may infer from the epithet of "shady" bestowed upon it by the oracle of Delphi (Λεύκτρα σκιδεῖρα, Paus. ix. 14. § 3); but at present there is scarcely a shrub or a tree to be seen in the surrounding country. (Leake, *North Greece*, vol. ii. p. 480, seq.)

2. Or LEUCTRUM (τὰ Λεύκτρα, Paus.; τὸ Λεύκτρον, Strab., Plut., Ptol.), a town of Laconia, situated on the eastern side of the Messenian gulf, 20 stadia north of Peplinus, and 60 stadia south of Cardamyle. Strabo speaks of Leuctrum as near the minor Pamisus, but this river flows into the sea at Pephnus, about three miles south of Leuctrum [ΠΕΦΗΝΟΣ]. The ruins of Leuctrum are still called *Lefstro*. Leuctrum was said to have been founded by Pelops, and was claimed by the Messenians as originally one of their towns. It was awarded to the latter people by Philip in B. C. 338, but in the time of the Roman empire it was one of the Eleuthero-Laconian places. (Strab. viii. pp. 360, 361; Paus. iii. 21. § 7, iii. 26. § 4, seq.; Plut. *Pelop.* 20; Plin. iv. 5. s. 8; Ptol. iii. 16. § 9.) Pausanias saw in Leuctra a temple and statue of Athena on the Acropolis, a temple and statue of Cassandra (there called Alexandra), a marble statue of Asclepius, another of Ino, and wooden figures of Apollo Carneius. (Paus. iii. 26. § 4, seq.) (Leake, *Morea*, vol. i. p. 331, *Peloponnesiaca*, p. 179; Boblaye, *Recherches*, &c. p. 93; Curtius *Peloponnesos*, vol. ii. p. 285.)

3. Or LEUCTRUM (τὰ Λεύκτρα, Thuc. Xen.; τὸ Λεύκτρον, Paus.), a fortress of the district Aegytis, on the confines of Arcadia and Laconia, described by Thucydides (v. 54) as on the confines of Laconia towards Mt. Lycaeus, and by Xenophon (*Hell.* vi. 5. § 24). It was originally an Arcadian town, but was included in the territory of Laconia. (Thuc. l. c.) It commanded one of the passes leading into Laconia, by which a portion of the Theban army penetrated into the country on their first invasion under Epaminondas. (Xen. l. c.) It was detached from Sparta by Epaminondas, and added to the territory of Megalopolis. (Paus. viii. 27. § 4.) It appears to have stood on the direct road from Sparta to Megalopolis, either at or near *Leondiri*, in which position it was originally placed by Leake; and this seems more probable than the site subsequently assigned to it by the same writer, who supposes that both Leuctra and Malea were on the route from Megalopolis to Carnasium. [MALEA.] (Leake, *Morea*, vol. ii. p. 322, *Peloponnesiaca*, p. 248; Curtius, *Peloponnesos*, vol. i. p. 336.)

LEUCTRUM. [LEUCTRA.]

LEUCUS. [ΠΥDNA.]

LEVI. [PALAESTINA.]

LEUNI (Λεῦνοι), a tribe of the Vindelici, which Ptolemy (ii. 13. § 1) places between the Runicatae and Consuantae. The form of the name has been the subject of discussion; Mannert maintaining that it ought to be written *Λαῖνοι*, and that it is the general name of several tribes in those parts, such as the *Βελαῖνοι* and *Ἀλαῖνοι*. But nothing certain can be said about the matter; and all we know is, that the Leuni must have dwelt at the foot of the Alps of *Salzburg*, in the south-eastern part of Bavaria. [L. S.]

LEVONI (Λευῶνοι), a tribe mentioned by Ptolemy (ii. 11. § 35) as dwelling in the central parts of the island of Scandia. No further particulars are known about them. (Comp. Zeuss, *die Deutschen*, p. 158.) [L. S.]

LEUPHANA (Λευφάνα), a town mentioned by Ptolemy (ii. 11. § 27) in the north of Germany, on the west of the *Elbe*; it probably occupied the site of the modern *Lüneburg*. (Wilhelm, *Germanien*, p. 161.) [L. S.]

LEUTERNIA or LEUTARNIA. [LEUCA.]

LEUTUOANUM, a place in Pannonia Superior, 12 Roman miles east of Mursa, on the road from Aquileia to Sirmium (*Jt. Hieros.* p. 561); hence it seems to be identical with the place called *Ad Labores* in the Peutling. Table. [L. S.]

LEXOVII (Ἀρξόβιοι, Strab. p. 189; Ἀρξόβιοι, Ptol. ii. 8. § 2), a Celtic people, on the coast of Gallia, immediately west of the mouth of the *Seine*. When the Veneti and their neighbours were preparing for Caesar's attack (b. c. 56), they applied for aid to the Oisimi, Lexovii, Nannetes, and others. (*B. G.* iii. 9, 11.) Caesar sent Sabinus against the Unelli, Carisolithes, and Lexovii, to prevent their joining the Veneti. A few days after Sabinus reached the country of the Unelli, the Auleri Eburonices and the Lexovii murdered their council or senate, as Caesar calls it, because they were against the war; and they joined Viridovix, the chief of the Unelli. The Gallic confederates were defeated by Sabinus, and compelled to surrender. (*B. G.* iii. 17—19.) The Lexovii took part in the great rising of the Galli against Caesar (b. c. 52); but their force was only 3000 men. (*B. G.* vii. 75.) Walckenaer supposes that the territory of the Lexovii of Caesar and Ptolemy comprised both the territories of *Lisieux* and *Bayeux*, though there was a people in *Bayeux* named Baiocasses; and he further supposes that these Baiocasses and the Viducasses were dependent on the Lexovii, and within their territorial limits. [BAIOCASSES.] The capital of the Lexovii, or *Civitas Lexoviorum*, as it is called in the *Notit. Provinc.*, is *Lisieux*, in the French department of *Calvados*. [NOVIOMAGUS.] The country of the Lexovii was one of the parts of Gallia from which the passage to Britain was made. [G. L.]

LIBA (Λίβα), a small place in Mesopotamia, mentioned by Polybius (v. 51) on the march of Antiochus. It was probably situated on the road between Nisibis and the Tigris. [V.]

LIBANUS MONS (Λίβανος ὄρος), in Hebrew *LERANON* (לְרָנוֹן), a celebrated mountain range of Syria, or, as St. Jerome truly terms it, "mons Phoenices altissimus." (*Onomast. s. v.*) Its name is derived from the root לָבַן, "to be white;" as St. Jerome also remarks, "Libanus λευκασμός, id est, 'caudor' interpretatur" (*Adv. Jovinianum*, tom. iv. col. 172): and white it is, "both in summer and winter; in the former season on account of the natural colour of the barren rock, and in the latter by reason of the snow," which indeed "remains in some places, near the summit, throughout the year." (Irby and Mangles, Oct. 30 and Nov. 1.) Allusion is made to its snows in *Jer.* xviii. 14; and it is described by Tacitus as "tautos inter ardoros opacum fidumque nivibus." (*Hist.* v. 6.) Libanon is much celebrated both in sacred and classical writers, and, in particular, much of the sublime imagery of the prophets of the Old Testament is borrowed from this mountain (e. g. *Psal.* xxix. 5, 6, civ. 16—18; *Cant.* iv.

8, 11, 15, v. 15; *Isa.* ii. 13; *Hos.* xiv. 5—7; *Zech.* xi. 1, 2). It is, however, chiefly celebrated in sacred history for its forests of cedar and fir, from which the temple of Solomon was constructed and adorned. (1 *Kings*, v.; 2 *Chron.* ii.) It is clear from the sacred history that Mount Libanon was, in Solomon's time, subject to the kings of Tyre; but at a later period we find the king of Assyria felling its timber for his military engines (*Isa.* xiv. 8, xxxvii. 24; *Ezek.* xxxi. 16); and Diodorus Siculus relates that Antigonus, having collected from all quarters hewers of wood, and sawyers, and the shipbuilders, brought down timber from Libanus to the sea, to build himself a navy. Some idea of the extent of its pine forests may be formed from the fact recorded by this historian, that 8000 men were employed in felling and sawing it, and 1000 beasts in transporting it to its destination. He correctly describes the mountain as extending along the coast of Tripoli and Byblus, as far as Sidon, abounding in cedars, and firs, and cypresses, of marvellous size and beauty (xix. 58); and it is singular that the other classical geographers were wholly mistaken as to the course of this remarkable mountain chain, both Ptolemy (v. 15) and Strabo (xvi. p. 755) representing the two almost parallel ranges of Libanus and Antilibanus as commencing near the sea and running from west to east, in the direction of Damascus,—Libanus on the north and Antilibanus on the south; and it is remarkable that the Septuagint translators, apparently under the same erroneous idea, frequently translate the Hebrew word Libanon by Ἀντιλίβανος (e. g. *Deut.* i. 7, iii. 25, xi. 24; *Josh.* i. 4, ix. 1). Their relative position is correctly stated by Eusebius and St. Jerome (s. v. *Antilibanus*), who place Antilibanus to the east of Libanus and in the vicinity of Damascus. [ANTILIBANUS.]

Libanon itself may be said to commence on the north of the river Leontes (*el-Kâsimiyeh*), between Tyre and Sidon; it follows the course of the coast of the Mediterranean towards the north, which in some places washes its base, and in others is separated from it by a plain varying in extent; the mountain attains its highest elevation (nearly 12,000 feet) about half way between *Beirût* and *Tripoli*. It is now called by various names, after the tribes by whom it is peopled,—the southern part being inhabited by the Metowili; to the north of whom, as far as the road from *Beirût* to Damascus, are the Druses; the Maronites occupying the northern parts, and in particular the district called *Kesrawan*. (Robinson, *Bibl. Res.* vol. iii. p. 459; Burckhardt, *Syria*, pp. 182—209.) It still answers, in part at least, to the description of St. Jerome, being "fertillissimus et virens," though it can be no longer said "densissimis arborum comis protegitur" (*Comment. in Osee*, c. xiv.); and again,—"Nihil Libano in terra reppromissionis excelsius est, nec nemorosius atque condensius." (*Comment. in Zacharian*, c. xi.) It is now chiefly fruitful in vines and mulberry trees; the former celebrated from of old (*Hos.* xiv. 7), the latter introduced with the cultivation of the silkworm in comparatively modern times. Its extensive pine forests have entirely disappeared, or are now represented by small clusters of firs of no imposing growth, scattered over the mountain in those parts where the soft sandstone (here of a reddish hue) comes out from between the Jura limestone, which is the prevailing formation of the mountain. The cedars so renowned in ancient times, and known to be the patriarchs of all of their species now existing,

are found principally towards the north of the range (Robinson, *Bibl. Res.* vol. iii. pp. 440, 441), particularly in the vicinity of a Maronite village named *Ehden*, doubtless identical with the "Eden" of Ezekiel (xxx. 16), in the neighbourhood of which the finest specimens of the cedars were even then found. They had almost become extinct, — only eight ancient trees can now be numbered, — when, a few years ago, the monks of a neighbouring convent went to the pains of planting some five hundred trees, which are now carefully preserved, and will perpetuate the tradition of the "cedars of Lebanon" to succeeding generations. The fact remarked by St. Jerome, of the proper name of the mountain being synonymous with frankincense, both in Greek and Hebrew, has given rise to the idea that the mountain produced this odoriferous shrub, of which, however, there is no proof. (Reland, *Palæstina*, p. 313.) [G. W.]

LIBARNA (*Λιβάρνα*), a city of Liguria, which is mentioned by Pliny among the "nobilis oppida" that adorned the interior of that province, as well as by Ptolemy and the Itineraries, in which its name appears as "Libarum" or "Libarium." (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; *Itin. Ant.* p. 294; *Tab. Pent.*) These place it on the road from Genua to Dertona, but the distances given are certainly corrupt, and therefore afford no clue to the position of the town. This has, however, been of late years established beyond doubt by the discovery of its remains on the left bank of the *Scriveria*, between *Arquata* and *Serravalle*. The traces still visible of its ancient theatre, forum, and aqueducts, confirm Pliny's statement of its flourishing condition; which is further attested by several inscriptions, from one of which it would appear to have enjoyed colonial rank. (S. Quintino, *Antica Colonia di Libarna*, in the *Mem. dell' Accadem. di Torino*, vol. xxix. p. 143; Aldini, *Lapidi Ticinesi*, pp. 120, 139.) [E. H. B.]

LIBETHRA, LIBETHRUM (*Λιβήθρα*: *Ἔθ. Λιβήθριος*), a town of Macedonia in the neighbourhood of Dium. It is mentioned by Livy (xliv. 5), who, after describing the perilous march of the Roman army under Q. Marcius through a pass in the chain of Olympus, — CALLIPEUCE (the lower part of the ravine of *Platamóna*), — says, that after four days of extreme labour, they reached the plain between Libethrum and Heracleia. Pausanias (ix. 30. § 9) reports a tradition that the town was once destroyed. "Libethra," he says, "was situated on Mount Olympus, on the side of Macedonia. At no great distance from it stood the tomb of Orpheus, respecting which an oracle had declared that when the sun beheld the bones of the poet the city should be destroyed by a boar (*ἄρο σνός*). The inhabitants of Libethra ridiculed the thing as impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named *Sus*, being prodigiously swollen, rushed down with violence from Mt. Olympus upon Libethra, overthrowing the walls and all the public and private buildings, and destroying every living creature in its furious course. After this calamity the remains of Orpheus were removed to Dium, 20 stadia distant from their city towards Olympus, where they erected a monument to him, consisting of an urn of stone upon a column." In the time of Alexander the Great there was a statue of Orpheus made of cypress, at Libethra. (Plat. *Alex.* 14.)

The only two torrents which could have effected such havoc as that described by Pausanias are the rivers of *Platamóna* and *Litókhoros*. As the former was near Heracleia, it may be concluded that the *Sus*, was the same river as the Enipeus, and that Libethra was situated not far from its junction with the sea, as the upper parts of the slope towards *Litókhoros*, are secured from the ravages of the torrent by their elevation above its bank.

It might be supposed, from the resemblance, that the modern *Malathria* [DIUM] is a corruption of the ancient Libethra; the similarity is to be attributed, perhaps, to the two names having a common origin in some word of the ancient language of Macedonia. (Leake, *Northern Greece*, vol. iii. pp. 413, 422.)

Strabo (ix. p. 409, x. p. 471) alludes to this place when speaking of Helicon, and remarks that several places around that mountain, attested the former existence of the Pierian Thracians in the Boeotian districts. Along with the worship of the Muses the names of mountains, caves, and springs, were transferred from Mt. Olympus to Helicon; hence they were surnamed Libethrides as well as Pierides ("Nymphae, noster amor, Libethrides," Virg. *Ecl.* vii. 21). [E. B. J.]

LIBETHRIAS, LIBETHRIUS. [HELICON.]

LIBIA. [AURIGONES.]

LIBICI or LIBICI (*Λιβίκοι*, Pol.; *Λιβικοί*, Ptol.), a tribe of Cisalpine Gauls, who inhabited the part of Gallia Transpadana about the river Sesia and the neighbourhood of Vercellae. They are first mentioned by Polybius (ii. 17), who places them, together with the *LAEVI* (*Λαοί*), towards the sources of the Padus, and W. of the Insubres. This statement is sufficiently vague: a more precise clue to their position is supplied by Pliny and Ptolemy, both of whom notice Vercellae as their chief city, to which the latter adds Laumellum also. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 36.) Pliny expressly tells us that they were descended from the Sallies, a people of Ligurian race; whence it would appear probable that the Libicii as well as the Laevi were Ligurian, and not Gaulish tribes [LAEVI], though settled on the N. side of the Padus. Livy also speaks, but in a passage of which the reading is very uncertain (v. 35), of the Salluvii (the same people with the Sallies) as crossing the Alps, and settling in Gaul near the Laevi. [E. H. B.]

LIBISO'NSONA (cognomine Foroaugustana, Plin. iii. 3. s. 4; Inscr. ap. Gruter, p. 260. no. 3; Libisona, Coins, ap. Sestini, p. 168; Libisolia, *Itin. Ant.* p. 446; *Λιβισώνα*, Ptol. ii. 6. § 59; Lebisona, Geog. Rav. iv. 44: *Lezuza*), a city of the Oretani, in Hispania Tarraconensis, 14 M. P. NE. of the sources of the Anas, on the high-road from Laminium to Caesaraugusta. It was an important place of trade, and, under the Romans, a colony, belonging to the conventus of Caesaraugusta. (Plin. *l. c.*; Ukert, vol. ii. pt. 1. pp. 411, 412). [P. S.]

LIBNATH (*Λιβνά, Λοβνά*), generally mentioned in connection with Lachish, from which it could not be far distant [LACHISH]. (*Josh.* x. 29—32; *2 Kings*, xix. 8.) It belonged to Judah (*Josh.* xv. 42), and is recognised by Eusebius as a village in the district of Eleutheropolis. (*Onomast. s. v. Λοβνά*.) Dr. Robinson could not succeed in recovering any traces of its name or site (*Bib. Res.* vol. ii. p. 389). [G. W.]

LIBNIUS, a river in Ireland, mentioned by Ptolemy (ii. 2. § 4) as on the west coast, = the river

that falls into *Sligo Bay*? *Killala Bay*? *Black Sod Bay*? *Clew Bay*? For the elements of uncertainty see VENNICHTI, RHOBODII, and IBERNIA. [R. G. L.]

LIBORA. [AEBURA.]

LIBRIA or LIRIA, a river of Gallia Narbonensis, which Pliny (iii. 4) mentions after the Arauris (*Hirault*), and his description proceeds from west to east. It is said (Harduin's Pliny) that all the MSS. have the reading "Libria." Harduin takes the Libria to be the *Lez*, but this is the Ledus. [LEDUS.] It has been conjectured that the Libria is the *Livron*, though this river is west of the Arauris. [G. L.]

LIBUL. [LIBICI.]

LIBUM (*Λιβύον*), a town in Bithynia, distant according to the Itin. Anton. 23, and according to the Itin. Hier. 20 miles N. of Nicaena. (Liban. *Vit. suae*, p. 24.) [L. S.]

LIBUNCAE. [GALLARCIA, p. 934, b.]

LIBURNI (*Λιβυρνοί*, Scyl. p. 7; Strab. vi. p. 269, vii. p. 317; Appian, *Ill.* 12; Steph. B.; Schol. ad *Nicaen.* 607; Pomp. Mela, ii. 3. § 12; Plin. iii. 25; Flor. ii. 5), a people who occupied the N. part of Illyricum, or the district called LIBURNIA (*Λιβυρνια χώρα*, Scyl. p. 7; *Λιβυρνια*, Ptol. ii. 16. § 8, viii. 7. § 7; Plin. iii. 6, 23, 26; *Pent. Tab.*; Orelli, *Insacr.* n. 664). The Liburnians were an ancient people, who, together with the Sicilians, had occupied the opposite coast of Picenum; they had a city there, Truentum, which had continued in existence amid all the changes of the population (Plin. iii. 18). Niebuhr (*Hist. of Rome*, vol. i. p. 50, trans.) has conjectured that they were a Pelasgian race. However this may be, it is certain that at the time when the historical accounts of these coasts begin they were very extensively diffused. Coreyra, before the Greeks took possession of it, was peopled by them. (Strab. vi. p. 269.) So was Issa and the neighbouring islands. (Schol. ad *Apollon.* iv. 564.)

They were also considerably extended to the N., for Noricum, it is evident, had been previously inhabited by Liburnian tribes; for the Vindelicians were Liburnians (Serv. ad *Virg. Aen.* i. 243), and Strabo (iv. p. 206) makes a distinction between them and the Breuni and Genanni, whom he calls Illyrians. The words of Virgil (*l. c.*), too, seem distinctly to term the Veneti Liburnians, for the "innermost realm of the Liburnians" must have been the goal at which Antenor is said to have arrived.

Driven out from the countries between Pannonia and the Veneti by the Gallic invasion, they were compressed within the district from the Titius to the Arsis, which assumed the title of Liburnia. A wild and piratical race (Liv. x. 2), they used privateers ("lembi," "naves Liburnicae") with one very large lateen sail, which, adopted by the Romans in their struggle with Carthage (Eutrop. ii. 22) and in the Second Macedonian War (Liv. xlii. 48), supplanted gradually the high-bulwarked galleys which had formerly been in use. (Caes. *B. C.* iii. 5; Hor. *Epod.* i. 1.) Liburnia was afterwards incorporated with the province of Dalmatia, and IADERA, its capital, was made a Roman colony. In A. D. 634 Heraclius invited the Chorvates or Chrobati, who lived on the N. side of the Carpathians, in what is now *S. Poland* or *Gallicia*, to occupy the province as vassals of the Empire (Const. Porph. *de Adm. Imp.* c. 31). This connection with the Byzantine Court, and their occupation of countries which had embraced Christianity in the Apostolic age (Titus was in Dalmatia in the time of St. Paul, *II. Ep. Tim.* iv. 10), na-

turally led to the conversion of these Slavonian strangers as early as the 7th century. (Comp. Schafarik, *Slav. Alt.* vol. ii. pp. 277—309; Neigeblaur, *Die Sud-Slaven*, pp. 224—244.) Strabo (vi. p. 315) extends the coast-line of Liburnia as far as 1500 stadia; their chief cities were IADERA and the "conventus" or congress of SCARDONA, at which the inhabitants of fourteen towns assembled (Plin. iii. 25). Besides these, Pliny (*l. c.*) enumerates the following:—Alvona, Flanona, Tarsatica, Senia, Lopsica, Ortopula, Vegium, Argyruntum, Corinium, Aenona, and Civitas Pasini. [E. B. J.]

LIBURNICAE INSULAE. [ILLYRICUM.]

LIBURNUM or LIBURNI PORTUS, a seaport on the coast of Etruria, a little to the S. of the Portus Pisanus, near the mouth of the Arnus, now called *Livorno*. The ancient authorities for the existence of a port on the site of this now celebrated seaport are discussed under PORTUS PISANUS. [E. H. B.]

LIBURNUS MONS, a mountain in Apulia, mentioned only by Polybius, in his description of Hannibal's march into that country, B. C. 217 (Pol. iii. 100), from which it appears to have been the name of a part of the Apennines on the frontiers of Samnium and Apulia, not far from Luceria; but it cannot be more precisely identified. [E. H. B.]

LIBYA (*ἡ Λιβύη*), was the general appellation given by the more ancient cosmographers and historians to that portion of the old continent which lay between Aegypt, Aethiopia, and the shores of the Atlantic, and which was bounded to the N. by the Mediterranean sea, and to the S. by the river Oceanus. With the increase of geographical knowledge, the latter mythical boundary gave place to the equatorial line: but the actual form and dimensions of Africa were not ascertained until the close of the 15th century A. D.; when, in the year 1497, the Portuguese doubled the *Cape of Good Hope*, and verified the assertion of Herodotus (iv. 42), that Libya, except at the isthmus of *Suez*, was surrounded by water.

From the Libya of the ancients we must abstract such portions as have already been described, or will hereafter be mentioned, in the articles entitled AEGYPTUS, AETHIOPIA, AFRICA, ATLAS, BARCA, CARTHAGE, CYRENE, MAHRIMARICA, MAURETANIA, the OASES, SYRTES, &c. Including these districts, indeed, the boundaries of Libya are the same with those of modern Africa as far as the equator. The limits, however, of Libya Interior, as opposed to the Aegyptian, Aethiopian, Phoenician, Grecian, and Roman kingdoms and commonwealths, were much narrower and less distinct. The Nile and the Atlantic Ocean bounded it respectively on the east and west; but to the north and south its frontiers were less accurately traced. Some geographers, as Ptolemy, conceived that the south of Libya joined the east of Asia, and that the Indian Ocean was a vast salt lake: others, like Agatharchides, and the Alexandrian writers generally, maintained that it stretched to the equator, and they gave to the unknown regions southward of that line the general title of Agisymba. We shall be assisted in forming a just conception of Libya Interior by tracing the progress of ancient discovery in those regions.

Progress of Discovery.—The Libya of Homer (*Od.* iv. 87, xiv. 295) and Hesiod (*Theog.* 739; comp. Strab. i. p. 29) comprised all that portion of the African continent which lay west of Lower and Middle Aegypt. They knew it by report only, had no conception of its form or extent, and gave its in-

habitants the general name of Aethiopes, the dark or black coloured men. Between B. C. 630—620, Battus of Thera, being commanded by the oracle to lead a colony into Libya, inquired anxiously "where Libya was," although at that time the position of Aegypt, and probably that of the Phœnician Carthage also, was well known to the Greeks. Hence we may conclude that, in the 7th century B. C., the name Libya, as the generic appellation of a continent within sight of Sicily, and within a few days' sail from Peloponnesus, was either partially adopted by or wholly unknown to the Greeks. The Phœnicians were among the first explorers, as they were among the earliest colonisers of Libya; but they concealed their knowledge of it with true commercial jealousy, and even as late as the 6th century B. C. interdicted the Roman and Etruscan mariners from sailing beyond the Fair Promontory. (Polyb. iii. 22.) About sixty years before the journey of Herodotus to Aegypt, i. e. B. C. 523, Cambyses explored a portion of the western desert that lies beyond Elephantine; but his expedition was too brief and disastrous to afford any extension of geographical acquaintance with the interior. Herodotus is the first traveller whose accounts of Libya are in any way distinct or to be relied upon; and his information was probably derived, in great measure, from the caravan guides with whom he conversed at Memphis or Naucratis in the Delta. By the term Libya, Herodotus understood sometimes the whole of ancient Africa (iv. 42), sometimes Africa exclusive of Aegypt (ii. 17, 18, iv. 167). He defined its proper eastern boundary to be the isthmus of Suez and the Red sea, in opposition to those who placed it along the western bank of the Nile. In this opinion he is supported by Strabo (i. pp. 86, 174) and Ptolemy (ii. l. § 6, iv. 5. § 47); and his description of the Great Desert and other features of the interior prove that his narrative generally rests upon the evidence of travellers in that region. The next step in discovery was made by the Macedonian kings of Aegypt. They not only required gold, precious stones, ivory, and aromatics, for luxury and art, and elephants for their wars, but were also actuated by a zeal for the promotion of science. Accordingly, Ptolemy Philadelphus (Diod. i. 37; Plin. vi. 29) and Ptolemy Euergetes (B. C. 283—222) sent forth expeditions to the coast and mouth of the Red sea, and into the modern Nubia. Their investigations, however, tended more to extending acquaintance with the country between the cataracts of the Nile and the straits of *Bab-el-Mandeb* than to the examination of Western Libya.

About 200 years before our era, Eratosthenes described Libya, but rather as a mathematician than a geographer. He defines it to be an acute angled triangle, of which the base was the Mediterranean, and the sides the Red sea, on the east, and on the west an imaginary line drawn from the Pillars of Hercules to the Sinus Adulitanus.

The wars of Rome with Carthage, and the destruction of that city in B. C. 146, tended considerably to promote a clearer acquaintance with Libya Interior. Polybius, commissioned by his friend and commander, Scipio Aemilianus, visited Aegypt and many districts of the northern coast of Africa, and explored its western shores also, as far as the river Bambotus, perhaps *Cape Non*, lat. 28° N., where he found the crocodile and hippopotamus. Unfortunately, the record of his journey has perished, although it was extant in the 1st century A. D., and is cited by Pliny (vi. 1) and Stephanus of Byzantium (s. v.

Ἰππών, Ταβρακά, Καλιχίαι, Βίζαντες; comp. Gosselin, *Récherches sur les Géographies Ancienne*, tom. ii. pp. 1—30).

The events of the Jugurthine War (B. C. 111—106) led the Romans further into the interior. The historian Sallust, when prætor of Numidia, assiduously collected information respecting the indigenous races of Libya. He mentions the Gaetuli as the rude Aborigines, who fed on the flesh of wild beasts, and on the roots of the earth. They dwelt near the torrid zone ("haud procul ab ardoribus"), and their huts (mapalia) resembled inverted boats. In B. C. 24, Aelius Gallus conducted, by the command of Augustus, an expedition into Aethiopia and Nubia, and extended the knowledge of the eastern districts. The difficulties of the road and the treachery of his guides, indeed, rendered his attempt unprosperous; but in the year following, Petronius repulsed an inroad of the Aethiopians, and established a line of military posts south of Elephantine (Strab. xvii. p. 615; Dion Cass. liv. 6). In B. C. 19, L. Cornelius Balbus attacked the Garamantes with success, and ascertained the names at least of many of their towns. (Flor. iv. 12; Plin. v. 75.) The information then acquired was employed by Strabo in his account of Libya. Again, in Nero's reign, an exploring party was despatched to the Abyssinian highlands, with a view of discovering the sources of the Nile. (Plin. vi. 32; Senec. *Nat. Quæst.* vi. 8.)

But the Romans became acquainted with portions of the Libyan desert, less through regular attempts to penetrate it on either side, than from their desire to procure wild beasts for the amphitheatre. Under the emperors, especially, the passion for exhibiting rare animals prevailed; nor have we reason to suspect that these were found in the cultivated northern provinces, whence they must have been driven by the colonial herdsmen and farmers, even while Cyrene and Carthage were independent states. At the secular games exhibited by the emperor Philip the Arabian (A. D. 248), an incredible number of Libyan wild beasts were slaughtered in the arena, and the Roman hunters who collected them must have visited the *Sahâra* at least, and the southern slope of Atlas: nor, since the hippopotamus and the alligator are mentioned, is it improbable that they even reached the banks of the *Senegal*.

Of all the ancient geographers, however, Claudius Ptolemy, who flourished in the second century A. D., displays the most accurate and various acquaintance with Libya Interior. Yet, with the works of his predecessors before him, the scientific labours of the Alexandrians, and the Roman surveys, Ptolemy possessed a very inadequate knowledge of the form and extent of this continent. His tables show that its western coast had been explored as far as 11° lat. N.; and he was aware of the approximate position of the Fortunate Islands (now the *Casaries*), since from them, or some point in them, he calculates all his eastern distances or longitudes. He was also better acquainted than any of his precursors with the eastern coast, and with the tracts which intervened between the left bank of the Nile and the Great Desert. He mentions an expedition conducted by a Roman officer named Maternus, who, setting forth from *Tripoli*, advanced as far southward as the neighbourhood of the lake *Tchad*, and, perhaps, even of *Timbuctoo*. He has also given, with probable correctness, the position of a number of places in the interior, along a river which he calls

the Nigir. Ptolemy moreover assigns to Africa a greater extent S. of the equator: but here his knowledge becomes inexact, since he makes the land stretch into the Atlantic instead of curving eastward; and he concluded that the southern parts of Libya joined the eastern parts of Asia, and consequently was either incredulous or ignorant of the Periplus of the Phoenicians in the reign of Pharaoh Necho.

Pliny adds little to our information respecting Libya beyond its northern and eastern provinces, although he contributes to its geography a number of strange and irrecognisable names of places. He had seen an abstract at least of the journal of Polybius, and he mentions an expedition in A. D. 41 by Suetonius Paullinus, which crossed the Atlas range, and explored a portion of the desert beyond. But both Pliny and Pomponius Mela are at once too vague and succinct in their accounts to have added much to our knowledge of the interior.

The persecutions which were mutually inflicted by the Christian sects upon each other in the 3rd and 4th centuries A. D., the expulsion of the Donatists, Montanists, Circumcellions, &c., from the ecclesiastical provinces of the Roman church, drove even beyond the Atlas region thousands of fugitives, and combined with the conquests of the Arabs in the 7th century in rendering the interior more permeable and better known. Yet neither the fugitives nor the conquerors have materially increased our acquaintance with these regions. The era of discovery, in any extensive sense of the term, commences with the voyages of the Portuguese at the close of the 15th and the commencement of the 16th century. But their observations belong to the geography of modern Africa.

We have reserved an account of the two most memorable expeditions of the ancients for the discovery of the form and dimensions of the Libyan continent, partly on account of their superior importance, if they are authentic, and partly because the results of them have been the subject of much discussion.

Herodotus (iv. 42) alleges as one reason for his belief that Libya, except at the isthmus of Suez, is surrounded by water, a story which he heard of its circumnavigation by the Phoenicians in the reign and by the command of Pharaoh Necho, king of Aegypt. This supposed voyage was therefore made between B. C. 610—594.

According to Herodotus, whose narrative is indeed meagre enough, Pharaoh Necho desired to connect the Mediterranean with the Red sea by a canal from Babastis in the Delta to the Arsinoite bay near Suez. He abandoned this project at the bidding of the priests, and then ordered his pilots to attempt the passage from the one sea to the other by a different channel. For this purpose his fleet, manned entirely by Phoenicians, set sail from the Red sea, coasted Aegypt and Aethiopia, and passed into the Indian ocean. At the end of three years they entered the mouth of the Nile, having, as they affirmed, circumnavigated the continent. Twice they landed.—probably at the season of the monsoons,—laid up their ships, sowed the fields, and reaped the harvest, and then proceeded on their course. They alleged—and their assertion is remarkable, although Herodotus did not believe it—that as they were sailing westward the sun was on their right hand.

The probability or improbability of this voyage has been canvassed by Mannert (*Geograph. der Griech. und Römer*, vol. x. pt. 2, pp. 491—511), by Gosselin (*Geographie des Grecs Analyticé*, tom. vol. II.

i. pp. 108, &c.), Rennell (*Geogr. of Herod.* vol. ii. pp. 348—363.), and Heeren (*Ideen*, vol. i. p. 364). We do not consider that its improbability is by any means fully established; the voyage, however, was too tedious and difficult to be repeated by the navigators of antiquity, and its results for commerce and geographical knowledge were accordingly unimportant. The most striking argument for the circumnavigation having been accomplished is the reported phenomenon of the sun appearing on the right hand, or to the north of the voyagers: nor were the Phoenician galleys less competent to the voyage than the carrels which conveyed Columbus across the Atlantic, or Di Gama round the Cape. On the other hand, we must admit the improbability of some of the circumstances narrated. Herodotus heard the story 150 years after the supposed voyage had been made: in that time an extraordinary expedition beyond the Red sea may have been magnified into a complete Periplus. Again, for sowing and reaping on an unknown coast, for laying up the ships, &c. the time allowed—three years—is too short. Moreover, no account is made for opposition from the inhabitants of the coast, or for the violent winds which prevail at the Cape itself. The notion which Herodotus entertained, and which long afterwards prevailed, that Libya did not extend so far S. as the equator, is not an argument against the fact of the circumnavigation; for the brevity of Herodotus's statement, in a matter so important to geography, shows that he had taken little pains in sifting the tradition.

A second ancient voyage is better authenticated. This was rather an expedition for the promotion of trade than of geographical discovery. Its date is uncertain: but it was undertaken in the most flourishing period of the Punic Commonwealth,—i. e. in the interval between the reign of Darius Hystaspes and the First Punic War (B. C. 521—264). Hanno, a suffetes or king, as he is vaguely termed, of Carthage (*Geogr. Græc. Minor.* tom. i. Bernhardt), with a fleet of 60 galleys, having on board 30,000 men, set sail from that city through the Straits of Gibraltar with a commission to found trading-stations on the Atlantic coast, the present empire of Morocco. How far he sailed southward is the subject of much discussion. Gosselin (*Geograph. des Anciens*, vol. i. p. 109, seq.) so shortens Hanno's voyage as to make Cape Non, in lat. 28° N., its extreme southern terminus, while Rennell extends it to *Sierra Leone*, within 8° of the equator (*Geog. of Herod.* vol. ii. p. 348). The mention of a river, where he saw the crocodile and the river-horse, renders it probable that Hanno passed the *Senegal* at least. Of the fact of the voyage there is no doubt. The record of it was preserved in an inscription in the temple of Kronos at Carthage. There it was copied and translated into his own language by some Greek traveller or merchant. (Bochart, *Geog. Sacr.* i. 33; Campanianes, *Antiq. Maritim. de Carthago*, vol. ii.; Dalwell, *Dissertat. I. in Geogr. Græc. Min.* ed. Hudson; Bougainville, *Descouvertes d'Hanno Mém. de l'Acad. des Inscript.* tom. xxvi. xxviii.; Heeren, *Ideen*, vol. i. p. 654.)

A third and much later Periplus is that which goes under the name of Arrian. It is probably a work of the first century A. D. It is the record or log-book of a trading-voyage on the eastern coast of Libya, and is chiefly valuable as a register of the articles of export and import in the markets of the Red sea, of the Arabian and Persian coast, of the

western shores of India, and the eastern shores of Africa. The extreme south point of the voyage is the headland of Rhapta, probably the modern *Quiloa*, in lat. 10° N. (See Vincent's *Voyage of Nearchus*, vol. ii. p. 74, seq.) With their imperfect acquaintance with Libya Interior, and their misconception of its extent, it is not surprising that the more ancient geographers should have long hesitated to which portion of the old continent Libya should be assigned. It was sometimes regarded as an independent division of the earth, and sometimes as part of Asia, and even of Europe. (Agathemer. ii.; Herod. iv. 42; Varr. *L. L.* iv. 5; Sall. *Bell. Jugurth.* 17; Lucan, *Pharsal.* ix. 411; Maltebrun, *Geog.* i. 27.) As the topography of the interior is very uncertain, we shall examine rather the general physical phenomena of this region, than attempt to assign a local habitation to tribes who roamed over the waste, or to towns of which the names are doubtful and disguised, even when genuine, by the Greek or Roman orthography of their Libyan titles.

1. *The Great Desert.*—Herodotus (ii. 32, iv. 181) divides Libya N. of the equator into three regions:—(1) *The inhabited*, which is described under the several heads of AFRICA, ATLAS, CARTHAGE, CYRENE, &c.; (2) *the wild beast territory* [ATLAS]; and (3) *the Desert*. These divisions correspond nearly to the modern districts of *Barbary*, *Biledulgerid*, and *Sâhâra*. The latter region (*ὄρη ψάμμου*, Herod. iv. 181) extends from the Atlantic to Aegypt, and is continued under the same degrees of latitude through Arabia, Asia, the southern provinces of Persia, to *Moultan* in Northern India. Contrasted with the vale of *Biledulgerid*, the rich arable districts of Africa Propria, and especially with the well-watered Aegypt, the *Sâhâra* is one of the most dreary and inhospitable portions of the world. To its real barrenness and solitude the ancients ascribed also many fabulous terrors, which the researches of modern travellers have dispersed. It was believed to swarm with serpents, which, by their number and their venom, were able to impede armies in their march (Lucan, *Pharsal.* ix. 765): its tribes shrieked like bats, instead of uttering articulate sounds (Herod. iv. 183); its pestilential winds struck with instant death men and animals, who traversed them (Arrian, *Exp. Alex.* iii. 3); and its eddies of sand buried the slain. These descriptions are, however, much exaggerated. The *Khamsin* or fifty-days' gale, as the Copts term it, the *Simoun* (*semen*, poison) of the Arabs, blows at the summer solstice from S. and SE. over a surface scorched by an almost vertical sun, and thus accumulates heat, which dries up all moisture, relaxes the muscular powers, and renders respiration difficult. But though it enfeebles, it does not necessarily kill. The real peril of the route, which from very remote ages has been trodden by the caravans, lies in the scanty supply of water, and in the obliteration of the track by the whirlwinds of sand. (Bruce, *Travels*, vol. vi. p. 458; Burckhardt, *Nubia*, vol. i. p. 207.) The difficulty of passing the Libyan Desert was, in fact, diminished by the islands or oases, which served as stepping-stones across it. Of these oases a more particular description is given elsewhere [OASIS], but they are too important a feature of this region to be quite omitted from an account of it. Herodotus (iv. 181) mentions a chain of these patches of verdure extending from E. to W. through Libya. Sometimes they are little more than halting-

places for the caravans,—a spring of water, surrounded by date-trees and a few acres of herbage: others, like the oasis of *El-Khargeh*, are spacious and populous tracts, over which nomad hordes wander with their cattle, and a few form entire provinces and kingdoms, such as *Augila* and *Fezân* (Regio Phazania of Ptolemy). One geological feature is common to them all. They are not elevations of the plain, but depressions of its limestone basis. Into these hollows, which are composed of limestone and clay, the subsoil water percolates, the periodical rains are received, and a rich and varied vegetation springs from the strong and moist earth of the oasis. But even the arid waste itself is not a uniform level. It has considerable inequalities, and even hills of gravel. Probably amid the changes which our globe has undergone, at some period anterior to the history, if not the existence of man, the *Sâhâra*, whose level even now is not much above that of the Mediterranean, was the bed of an ocean running athwart the continent. Its irregular breadth and outline favour this supposition. It is widest in the western half of N. Africa, between the present kingdom of *Morocco* and the negro country, and narrowest between the present states of *Tripoli* and *Kassina*, where it is broken up by watery districts. As it approaches Aegypt it becomes again broader. Libya is, indeed, a land of terraces, ascending gradually from the three seas which bound it to central plateaus, such as the Abyssinian highlands, the Lunæ Montes, and the Atlas chain.

Before the importation of the camel from Arabia—and this animal never appears in monuments of the Pharaonic times—the impediments to large companies crossing the *Sâhâra* must have been almost insurmountable. The camel was introduced by the Persians: Darius succeeded in establishing his garrisons in the oases; and in the time of Herodotus they were the stages of a traffic which penetrated Libya nearly from east to west. The Desert, however, was not only a road for commerce, but itself also productive. It exported dates, alum, and mineral salts, which, especially in the district between *El-Siwak*, the ancient Ammonium, and the *Natron* lakes, cover the soil with an incrustation through which the foot of the camel breaks as through a thin coat of ice. The salt was a marketable article with the inhabitants of Nigritia, S. of the *Sâhâra*. The components of the salt are muriate, carbonate, and sulphate of soda; and these, both in ancient and modern times, have been extensively employed in the operations of bleaching and glass-making. Libya shows few, if any, traces of volcanic action; and earthquakes, except in Aegypt, appear to have been unknown. Yet, that the continent has undergone changes unrecorded in history, is manifest from the agatised wood found on the eastern extremity of the desert in the latitude of *Cairo*. The *Bahr-be-la-Ma*, or river without water, is another proof of a change in the elevation of N. Africa. The streams, which once filled its dry hollows, have been violently expelled by subterranean action, and the siliceous, agate, and jasper in its neighbourhood indicate the agency of fire. (Newbold, *Geolog. of Aegypt*, *Proceed. of Geolog. Society*, 1842.)

It is still an unsettled question whether the ancient geographers were acquainted with the countries S. of the Great Desert; i. e. with the upper part of the river *Quorra*, commonly called the *Niger*. Herodotus (ii. 32) relates, on the authority of some Cyrenians, that certain young men of the tribe of

Nasamōnes, who inhabited the Syrtis and the district east of it (the present gulf of *Sidra*), crossed the Desert in a westerly direction, and came to a great river which ran towards the rising sun, and had crocodiles in it, and black men inhabiting its banks. Notwithstanding some marvellous circumstances, the narrative is probably true in substance: and, combined with the known activity of the Carthaginian trade in slaves, gold-dust, ivory, elephants, &c., renders it likely that the interior was known to the ancients as well as the western coast, within 11° of the equator. But such knowledge as was acquired by travellers was rarely employed by the Greek geographers, who were more intent on accumulating names of places, than on recording the physical features, through which alone names become instructive.

The mountain and river system of Libya Interior has been partly described in the article *ATLAS*; and the principal features of its indigenous population under the heads *GARTULI* and *GARAMANTES*. It will suffice, then, to point out here the effect which the general conformation of the mountains has upon the climate and the rivers. The absence of snow on the Atlas range denies to this continent, in its northern portion at least, the privilege of partial refrigeration, although in the loftier regions of the Aethiopian highlands the heat is mitigated by the ice upon their summits. Hence arises the superior volume of the Aethiopian rivers, the tributaries of the Nile, and the milder temperature of the plains surrounding the lake of *Dembia*, which, although within the tropics, enjoy a perpetual spring. Again, the northern range of Atlas runs so close to the Mediterranean that the watershed is brief and abrupt, and the rivers are properly mountain streams, which, after a short course, discharge themselves into the sea. The western slope of the *Libyci Montes* also presents a succession of terraces, which do not propel the rivers with force enough upon the lowlands to produce a continuous course; so that either they lose themselves in swamps, or are absorbed by the sands. In some cases, indeed, they concentrate themselves in vast inland lakes, which in their turn drain off their superfluous waters in thread-like rivulets. On the southern inclination of Atlas, there is a similar impediment to the formation of large rivers, and not until within a few degrees of the equator, and in districts beyond the bounds of ancient Libya, do we meet with majestic streams, like the *Senegal*, the *Quorra*, &c., rivalling the Nile. On this side, indeed, the irrigated portions of the lowlands are rich pasture-lands, and the Great Desert is bordered and encroached upon by luxurious patches both of forest and arable land.

The more remarkable mountains not included in the Atlas range are the following:—On the northern frontier of the Desert, *Mons Ater* or *Niger* (Plin. v. 5. s. 5, vi. 30. s. 35), the modern *Harusch* or *Black Mountain*, which, running from east to west, separated the Oasis *Phazania* (*Fezzan*) from *Africa Romana*. Westward of this was the *Usargala* (*Οὐσάργαλα ὄρος*, Ptol. iv. 6. § 7, &c.), the present *Adameh-kowel-region*, which ran far into the territory of the *Garamantes*, and contained the sources of the river *Bagrada*. This may be regarded as a continuation of the Atlas Major, S. of *Numidia* and *Mauretania*. Next, running in a N. direction to the verge of *Numidia*, and a branch of the *Usargala*, was *Mons Girgiri* (*τὸ Γίργιρι ὄρος*), *Tibesti*, in which the river *Cinyphus* arose. Along the Atlantic coast,

and parallel with the Greater Atlas, were the following mountains and headlands:—Mount *Sagapola* (*Σαγάπολα*, Ptol. iv. 6. § 8, &c.), from which the river *Subus* sprang, to SW. of which was Mount *Mandrus* (*τὸ Μάνδρον ὄρος*), a long chain of hills, reaching to the parallel of the *Fortunate Islands*, and containing the fountains of all the rivers that discharge themselves into the Atlantic, from the *Salathus* to the *Massa*, or from *Cape Non* to *Cape Bajador*. Mt. *Caphus* (*Κάφας*), 8 degrees to S., from which the *Daradas* flowed, stretched in a SE. direction far into the Desert: Mount *Byssadius* (*τὸ Βυσσάδιον ὄρος*) terminated in a headland of the same name, probably *Cape Blanco*, and in it rose the river *Stachir*. Of all these mountains, however, the most remarkable as regards the Libyan rock system, because it exhibited unquestionable tokens of volcanic action, was that denominated the *Chariot of the Gods* (*Θεῶν Ὀχημα*), probably the present *Kong*, or *Sierra Leone*. This was the extreme point of ancient navigation on the Atlantic: for the Phœnician *Periplus*, if it indeed was actually performed, formed the single exception to the otherwise universal ignorance of the coast beyond. As far as modern discoveries have made known the interior, Libya, from the ocean to the borders of *Aegypt*, is crossed by a succession of highlands, arising at certain points to a considerable elevation, and sending forth terraces and spurs towards the south. It is possible that these may form a continuous chain, but our acquaintance with its bearings is very imperfect. The ancient geographers distinguished some portions of these highlands by the names of Mount *Bardetus* (*Βάρδητον ὄρος*), west of the *Lunæ Montes*; and in the same line, but at a considerable interval, *M. Mesche* (*Μεσχί*); *Zipha* (*Ζιφά*), north of *Mesche*; and, approaching the Atlantic, Mount *Ion* (*Ἴον ὄρος*), and *Danchis* (*Δαύχης*). In a line with the *Chariot of the Gods*, and northward of the line of *Bardetus*, were the elevations *Arualtes* (*Ἄρουάλτης*) and *Arangas* (*Ἄραγγας*), the latter of which ran down to the equatorial line. These, with Mount *Thala* (*τὸ Θάλα ὄρος*), and, further eastward, the serrated range entitled the *Garamantic Pharanx* or *Combe* (*ἡ Γαλαμαντική φάραγξ*), may be regarded as offsets of the Aethiopian highlands. That these mountains contain considerable mineral wealth is rendered probable by their feeding the sources of rivers in the gold region, and from the copper pyrites discovered on their flanks. That they were the cradles of innumerable streams is also certain from the rich pasture and woodland which mark the confines of the equatorial region of Libya Interior.

The voyage of *Hanno* was undertaken for the purpose of planting upon the coast of the Atlantic trading stations, and to secure with the regions that produced gold, aromatics, and elephants, a readier communication with Carthage than could be maintained across the *Sahāra*. That this trade was materially impaired when the Romans became masters of Africa, is probable, because the conquering people had little genius for commerce, and because they derived the same articles of trade through the more circuitous route of *Egypt* and *Aethiopia*. Yet the knowledge acquired by the Carthaginians was not altogether lost, and the geographers of the empire have left us some important information respecting the western coast of Libya as far as 11° N. lat. According to Ptolemy, the principal promontories were, beginning from the

N.—Gannaria (Γανναρία ἕκτρα), probably *Cape Non*; Solōintia (Σολοειντία), *Cape Bojador*; Arsinarium (Ἀρσινάριον), *Cape Corveiro*, the westernmost point of the continent, lying between the mouths of the Daradus and the Stachir; the headland of Ryssadium, *Cape Blanco*, a continuation of the mountain ridge of that name, and a few miles southward of Arsinarium; the promontories of Catharon (τὸ Καθαρὸν ἕκτρα), *Cape Darca*, near the mouth of the Nia, and of the Hesperides, celebrated in fable (Ἑσπέρου κέρας, Ptol.; Hesperion Ceras, Plin. v. 1. s. 1), the *Cape Verde* of the Portuguese; lastly, the term of Hanno's voyage, the basaltic rock entitled the headland of Notium (Νότου κέρας), *Cape Roxo*, or *Red Cape*, from the colour of its surface. Between the two last-mentioned projections lay the Hesperian bay (Ἑσπερίου κόλπος), which, owing to their misconception of the extent of this continent, the ancients regarded as the southern boundary of Libya, the point from which it crossed towards Asia, or where the great Southern Ocean commenced.

While enumerating the mountains which concealed their springs, we have nearly exhausted the catalogue of the Libyan rivers which flow into the Atlantic. It is a consequence of the terraced conformation of the interior, that the streams would, for the most part, take an easterly or a westerly direction. Those which ran east were the tributaries of the lakes, morasses, and rivers of Aethiopia, and, with the exception of such as fed the Astapus and the Astaboras, have been scarcely explored. On the western side the most important were (Ptol. iv. 6. § 8) the Subus (Σούβος), the modern *Sus*, and combining, if not the same, with the Chretes (Χρέτης) and the Xion (Ξιών) (Scylax, p. 53), had its source in Mt. Sagapola, and entered the Atlantic below the furthest western projection of the Greater Atlas. Mt. Mandrus gave birth to the Salathus, at the mouth of which stood a town of the same name; to the Chusarius (Χουσαρίος), apparently the Cœsus of Polybius (ap. Plin. v. 1. s. 1); to the Ophiodes (Οφιδῶδες) and Novius (Νοβίος), between the headlands of Gannarium and Soloeis; and, lastly, the Massa or Masasat. (Polyb. l. c.) In Mount Capus arises a more considerable stream than any of the above-mentioned, the modern *Rio de Ouro*, the ancient Daradus (Δαράδος, Δαράτ), which contained crocodiles, and discharged itself into the Sinus Magnus. The appearance of the crocodile in this river, and the dark population which inhabited its banks in common with those of the *Niger*, led many of the ancient geographers to imagine that the Nile, wherein similar phenomena were observed, took a westerly course S. of Meroe, and, crossing the continent, emptied itself a second time into the sea in the extreme west. The Aethiopes Hesperii were among the consequences of this fiction, and were believed to be of the same race with the Aethiopsians of the Nile. Next in order southward was the Stachir (Στάχειρ), which rose in Mt. Ryssadium, and, after forming the Lake Clonia, proceeded in a SE. direction to the bay of the Hesperides. The Stachir is probably represented by the present *S. Antonio* river, or *Rio de Guaoon*, and seems to answer to the Salsus of Polybius (ap. Plin. l. c.). The same bay receives the waters of the Nia, the Bambotus of Polybius, and the modern *Senegal*. The river-horse, as well as the crocodile, inhabit its streams, and the hides of the former were exported by the neighbouring tribe of Daratae to Carthage. The Ma-itnouus, the present *Gambia*, de-

scends into the Atlantic from the Theon Ochema, a little N. of the Hippodrome of the Aethiopsians (Ἰπποδρόμος Αἰθιοπίας), or *Cape Roxo*, with which terminates the geographer Ptolemy's Itinerary of the Libyan coast. He mentions, indeed, a few rivers in the interior which have no outlet to the sea, but form vast inland lakes. These are, probably, either tributaries of the *Niger*, or the upper portion of the arms of the *Niger* itself; but the course of the streams that flow southward to *Nigritia* and the *Bight of Benin* belongs rather to modern than to ancient geography. It is worthy of notice, however, that rumours at least of the dimensions of the *Niger* must have reached the ears of the old geographers (Agathem. ii. 10; Plin. v. 1. s. 1), since they ascribe to the Ger or Gir (*Tab. Peuting.* Girin) a course of more than 300 miles, with a further curvature to the N. of 100, where it ends in the lake Chelonides. The direct mainstream was represented as diving underground, reappearing on the surface, and finally discharging itself into a lake called Nuba.

Libya, indeed, "is a region of extensive lakes; of which there appear to be a great number on the lowlands of its east coast, in which many of the rivers from the edge of the table-land terminate." (Somerville, *Physical Geog.* vol. ii. p. 9.) In Libya N. of the equator the following were known to the ancients:—The Tritonis (Aeschyl. *Eumen.* 289; Pindar, *Pyth.* iv. 36; Scylax, p. 49; Herod. iv. 178); the lake of the Hesperides (Strab. xviii. p. 836); the Libya Palus, which was connected with the *Niger* by one of its tributaries; the Clonia, near the eastern flank of the Mount Ryssadium: the Nigritis, into which the upper portion of the Nigir flowed, probably the present *Dibbeh* of the Arabs, or the Black-Water, SW. of *Timbuctoo*: the Nuba, in which the river Ger terminates, and which answers to *Lake Tchad*, or *Nou* in *Bornou*, and whose dimensions almost entitle it to the denomination of a fresh-water sea; and lastly, the cluster of lakes named Chelonides, perhaps the modern *Fittre*, into which an arm of the Ger flows, and which are surrounded with jungle and pastures celebrated for their herds of elephants. Salt-water lakes abound on the northern extremity of the *Sâdra*, and the salt obtained from them has been in every age an article of barter with the south, where that necessary of life is wholly wanting. It is obtained either from these lakes, which, dried up by the summer heat, leave behind a vast quantity of salt, covering extensive patches of the earth, or from large beds, or layers, which frequently extend for many miles, and rise into hills. The inhabitants of *Nigritia* purchase salt with gold-dust. A scarcity of salt in *Kashna* and *Timbuctoo* is equivalent to a famine in other lands. At such times the price of salt becomes so extravagant, that Leo Africanus (p. 250) saw an ass's load sold at *Timbuctoo* for eighty ducats. The neighbourhood of the lakes is also celebrated for the number and luxuriance of its date trees. To the borderers of the Desert the date tree is what the bread-fruit tree is to the South Sea islanders. Its fruit is food for both men and cattle: it was capable of being preserved for a long time, and conveyed to great distances; while, from the sap or fruit of the tree (Rennell, *Exped. of Cyrus*, p. 120) was extracted a liquor equally intoxicating with wine.

Population.—Herodotus (iv. 168—199) distinguishes four main elements in the population of Libya.—(1) the Libyans, (2) the Aethiopsians

(3) the Phoenicians, and (4) the Greeks. He enumerates, moreover, a considerable number of indigenous tribes, and his catalogue of them is greatly increased by subsequent writers, e.g. Scylax, Hanno, Polybius, and Ptolemy. When, however, we would assign to these a generic connection, or a local habitation, the insurmountable difficulty meets us which ever attends the description of nomad races; ignorance of their language, of their relations with one another, and their customary or proper districts. The Greek geographers, in their efforts to render the names of barbarians euphonic, impenetrably disguise them for the most part. Again, their information of the interior was principally derived from the merchants, or guides of the caravans; and these persons had a direct interest, even if their knowledge were exact or various, in concealing it. Moreover, the traveller, even if unbiassed, was liable to error in his impression of these regions. The population, beyond the settled and cultivated districts, was extremely fluctuating. In the rainy season they inhabited the plains, in the hot months the highlands, accordingly as their cattle required change of climate and pasture. The same tribe might, therefore, be reckoned twice, and exhibited under the opposite characteristics of a highland or a lowland people. Savage races also are often designated, when described by travellers, by names accidentally caught up or arbitrarily imposed, and not by their genuine and native appellations. Thus Herodotus, in common with the other geographers of antiquity, gives an undue extension to the name Aethiopes, derived from the mere accident of a black or dark complexion, and had he been acquainted with the Caffirs and the Hottentots, he would, doubtless, from their colour, have placed them in the same category. The diet of the Ichthyophagi was not restricted to fish, since they were also breeders of cattle; but they acquired that appellation from their principal food at one season of the year. The Troglodytes, during the spring and summer months, dwell among the low meadows and morasses of Merue and Aethiopia; but their name was given them because, during the rainy period, they retired to habitations scooped in the rocks. With regard to the native races of Libya, the only secure presumption is, that they formed one of those sporadic offshoots of the human family which remain in, or acquire a lower degree of civilisation, because they have wandered beyond the verge of the great empires and communities in which civilisation is matured. The Libyan continent has, indeed, been in all ages the principal resort of these sporadic tribes. The deserts, which intervene between the cultivated and uncultivated portions of it, removed much of its population from the neighbourhood of cities; they were liable to no admixtures from other countries; they were never thoroughly subdued or intermingled with superior races: and though, as in the instance of the Periœci of the Greek states, the Liby-Phoenicians in the dominions of Carthage, and the subordinate castes of Aegypt, they were not incapable of a high material cultivation; yet, when left to themselves, they continued to exist under the simplest forms of social life. Combining the glimpses we obtain from the ancients with the more accurate knowledge of the moderns, we are warranted in ascribing to them, generally, a monarchical form of government, with some control from the priests and assembly of chief men, warlike and migratory habits, debased condition of the female sex, and the vice of Africa,

in all ages, constant warfare, waged with the sole purpose of supplying the slave-markets of the North and East.

The Fauna of Libya must not be unnoticed. In the northern deserts tawny and grey tints are the prevailing colours, not merely in birds and beasts, but also in reptiles and insects. In consequence of the extension of this barren region from North Africa through Arabia to Persia and India, many similar species of animals are common to both continents,—as the ass, antelopes, leopards, panthers, and hyænas. The cat tribe prevails in great beauty and variety: the lion of Mount Atlas is said to be the strongest and most formidable of his species. The African elephant is different from the Asiatic, and has always been preferred to it for military purposes. The hippopotamus, which was known to the ancients as the inhabitant of the Senegal and the Upper Nile, appears to be a different species from that which is found in the inter-tropical and southern parts of the continent. The magot or Barbary ape was known to the ancients, and is mentioned by the Byzantine writers as imported for the menageries of Constantinople. The giraffe or camelopard is found as far north as the Great Desert. It appears on the monuments of Aegypt, and was exhibited in the imperial triumphs at Rome. The Atlas region contains two kinds of fallow-deer, one of which is the common fallow-deer of Europe. The ox of *Nubia*, *Abyssinia*, and *Bornos* is remarkable for the extraordinary size of its horns, which are sometimes two feet in circumference at the root. Of the Libyan animals generally it may be remarked, that while the species which require rich vegetation and much water are found in the Atlas valleys and the plains below them, the Desert abounds in such kinds as are content with scanty herbage,—such as the deer, the wild ass, and the antelope. These being fleet of foot, easily remove from the scorched to the green pasture, and find a sufficient supply of water in the ooze of the river beds.

As regards its Flora, the northern coast of Libya, and the range of the Atlas generally, may be regarded as a zone of transition, where the plants of southern Europe are mingled with those peculiar to Africa. The Greek and Phœnician colonists built their naval armaments of the pine and oak of Mount Atlas, the Aleppo pine and the *sandarach* or *Thuia articulata*, being celebrated for their close grain and durability. The vegetation of the interior has been already in part mentioned. The large forests of date-palms, along the southern base of the Atlas, are its principal woodland. The date tree is indigenous, but improved by cultivation. Of the Desert itself stunted shrubs are the only produce besides the coarse prickly grass (*pennisetum dichotomum*), which covers large tracts, and supplies fodder to the camels.

For the authorities upon which this account of Libya rests, see, besides the ancient writers already cited, the travels of Shaw, Hornemann, Burckhardt; Ritter's *Erdbunde, Africa*; Heeren, *Ideen*, vol. i.; Mannert's *Geographie, Libya*; and Maltebrun, *Afrique*. [W. B. D.]

LIBYA PALUS. [LIBYA, p. 180, b.; TRITON.]

LIBYARCHÆ. [MARMARICA.]

LIBYCI MONTES. [ÆGYPTUS, p. 37; OASIS.]

LIBYUM MARE (τὸ Λιβυκὸν πέλαγος, πόντος Λιβύης), was the name applied to that part of the Mediterranean which washed the shores of N. Africa, from the E. coast of Africa Propria on

the W., to the S. shores of Crete, and the frontier of Egypt, on the E., where it joined the Mare Aegyptium: the two Syrtis belonged to it. (Strab. ii. pp. 122, 123, x. pp. 475, 488; Agathem. i. 3, ii. 14; Dion. Per. 104; Mela, i. 4, ii. 7; Plin. v. 1; Florus, iii. 6. § 10.) [P. S.]

LIBYCUS NOMOS. [MARMARICA.]

LIBYPHOENICES (*Λιβυφοίνικες*, sometimes spelt *Λιβφοίνικες*), a portion of the population of N. Africa, who are defined by Livy, in accordance with the signification of their name, as "*mixtum Punicum Afris genus*" (Liv. xxi. 22). Diodorus gives a somewhat fuller account of them, as one of the four races who inhabited the Carthaginian territory in N. Africa, namely, the Punic inhabitants of Carthage, the Libyphoenicians, the Libyans, and the Numidians; and he says that the Libyphoenicians possessed many of the cities on the sea-shore, and had the tie of intermarriage with the Carthaginians (Diod. xx. 55). Pliny restricts them to the S. part of the ancient territory of Carthage. (Plin. v. 4. s. 3: *Libyphoenices vocantur qui Byzacium incolunt*); and there can be no doubt, from the nature of the case, that the original seat of the race was in the country around Carthage. It is not, however, equally clear whether the Libyphoenicians of the Carthaginian colonies along the coast of Africa are to be regarded as a race arising out of the intermarriage of the original Punic settlers with the natives of the surrounding country, or as the descendants of Libyphoenicians from the country round Carthage, who had been sent out as colonists. The latter is the more probable, both from indications which we find in the ancient writers, and from the well-known fact that, in all such cases, it is the half-breed which multiplies rapidly, so as to make it a matter of importance for the members of the pure and dominant caste to find a vent for the increasing numbers of the race below them. That such was the policy of Carthage with regard to the Libyphoenicians, and moreover that they were marked by the energy and success which usually distinguishes such half-bred races, we have some interesting proofs. The defence of Agrigentum against the Romans, during the Second Punic War, was signalled by the skill and energy of Mutines, a Libyphoenician of Hipponium, whom Livy describes as "*vir impiger, et sub Hannibale magistro omnes belli artes edoctus*" (Liv. xxv. 40). The mention of his native place, Hipponium, on the Bruttian coast, a city which had been for some time in the hands of the Carthaginians, is a proof of the tendency to make use of the race in their foreign settlements; while the advantage taken by Hannibal of his talents agrees with the fact that he employed Libyphoenician cavalry in his armies. (Polyb. iii. 33; Liv. xxi. 22.) Niebuhr has traced the presence of Libyphoenicians in the Punic settlements in Sardinia, and their further mixture with the Sardinians, as attested by Cicero in an interesting fragment of his speech for Scaurus. (*Lectures on Anc. Geog.* vol. ii. p. 275.) Avienus mentions the "wild Libyphoenicians" on the S. coast of Spain, E. of Calpe. (*Or. Mar.* 419.) Perhaps the half-bred races of the Spanish colonies in America furnish the closest analogy that can be found to the Libyphoenician subjects of Carthage. [P. S.]

LIBYSSA (*Λιβύσσα* or *Αίδισσα*, Ptol. v. 1. § 13: *Eth. Αιδυσαίος*), a town on the north coast of the Sinus Atacenus in Bithynia, on the road from Nicæa to Chalcedon. It was celebrated in antiquity

as the place containing the tomb of the great Hannibal. (Plut. *Flam.* 20; Steph. B. s. v.; Plin. *H. N.* v. 43; Amm. Marc. xxii. 9; Eutrop. iv. 11; *Itin. Ant.* p. 139; *Itin. Hier.* p. 572.) In Pliny's time the town no longer existed, but the spot was noticed only because of the tumulus of Hannibal. According to Appian (*Syr.* 11), who evidently did not know the town of Libyssa, a river of Phrygia was called Libyassus, and he states that from it the surrounding country received the name of Libyssa. The slight resemblance between the name Libyssa and the modern *Ghebes* has led some geographers to regard the latter as the site of the ancient town; but Leake (*Asia Minor*, p. 9), from an accurate computation of distances, has shown that the modern *Maldysem* is much more likely to be the site of Libyssa. [L. S.]

LICATII, or LICATTII (*Λικαττιοί*, or *Λικάρτιοί*), a tribe of the Vindelici, dwelling on the banks of the river Licias or Licus, from which they derived their name. (Ptol. ii. 13. § 1.) Strabo (iv. p. 206) mentions them among the most audacious of the Vindelician tribes. Pliny (iii. 24), who calls them Licates, enumerates them among the Alpine tribes subdued by Augustus. [L. S.]

LICHADES (*αἱ Λιχάδες*), a group of three small islands between the promontory of Ceneæ in Eubœa and that of Cnemides in Locris. They are said to have derived their name from Lichas, who was here thrown into the sea by Hercules, when he was suffering from the poisoned garment. (Strab. i. p. 60, ix. p. 426; Plin. iv. 12. a. 20; Leake, *Northern Greece*, vol. ii. p. 177.)

LICIAS, LICUS (*Λικίας*: *Lech*), a small river in Vindelicia. (Ptol. ii. 12. § 2, 13. § 1; Ven. *Fort. Vit. S. Mart.* iv. 641.) It assumed the modern form of its name as early as the time of the Lombards (Paul. Diac. *Longob.* ii. 13.) Its only tributary of any note was the Virdo or Vindo. It has its sources in the Alps, and, flowing in a northern direction, empties itself into the Danube, not far from Drusomagus. [L. S.]

LICINIA'NA. [LUSITANIA.]

LIDE (*Λίδη*), a mountain in Caria, in the neighbourhood of Pedasus. In the war of Cyrus against the Carians, the Pedasæans alone of all the Carians maintained themselves against Harpalus, the Persian commander, by fortifying themselves on Mount Lide; but in the end they were also reduced. (Herod. i. 175, viii. 104.) [L. S.]

LIGAUNI, a people of Gallia Narbonensis, mentioned by Pliny (iii. 4): "*Regio Oxubiorum Ligaurumque: super quos Suetri, &c.*" The next Regio to the east that he mentions is "*Regio Deciatium.*" If we can make a safe conclusion from Pliny's text, the Ligauni must have been close to the Oxybii, with the Deciates to the east, and somewhere between the Argenteus river and Antipolia. Walckenaer (*Geog. ꝑc.* vol. ii. p. 42) places the Ligauni in the parts about *Saint-Vallier, Calhonn, and Fagen.* [G. L.]

LIGER, LIGERIS (*Λεγρη, Λεγριπ: Loire*), a river of Gallia, which has the largest basin of all the French rivers. The orthography seems to be Liger or *Λεγρη* (Caes. iii. 9, ed. Schneider), though the Romans made both syllables short. In Caesar (vii. 55), the nominative "Liger" occurs, and the genitive "Ligeris." In *B. G.* vii. 5, 11, the accusative "Ligerem," or according to some editions "Ligerim" occurs; and "Ligerim," if it is right, must have a nominative "Ligeris." The forms "Ligere," "Li-

peri," for the ablative also occur in Caesar's text. The form *Αίγυψ* occurs in Ptolemy (ii. 7. § 2), and in Stephanus Byz. (s. v. *Βέχσιψ*), who has also *Αίγυπος* (s. v. *Αίγυπες*), with a remark that the Ligures, who border on the Tyrrheni, derive their name from the river Ligyrrus. Dion Cassius (xxxix. 40, xliv. 42; and the notes of Reimarus), has the shorter form *Αίγυπος*. Lucan (i. 438) is generally cited as authority for the Roman quantity of the word:

"In nebulis Meduana tuis marcere perosus
Andus jam placida Ligeris recreatur ab unda."

But these verses are spurious. (See the Notes in Oudendorp's edition.) According to Strabo, the *Loire* rises in the *Cévennes* (τὰ *Κέμμενα*), and flows into the ocean. But he is mistaken as to the course of the *Loire*, for he makes both the Garumna and the Liger flow parallel to the Pyrenees; and he was further mistaken in supposing the axis of the Pyrenees to be south and north. [GALLIA TRANSALPINA, vol. i. p. 949.] He estimates the navigable part of each river at 2000 stadia; but the *Loire* is a much longer river than the *Garonne*. He says that the *Loire* flows past Genabum (*Orléans*), and that Genabum is situated about half way between the commencement of the navigable part of the river and its outlet, which lies between the territory of the Pictones on the south, and the territory of the Namnetes on the north; all which is correct enough. (Strab. iv. pp. 189, 190, 191.) He adds that there was a trading place (*ἀμφορέιον*), named Corbilo [CORBILO], on the river, which Polybius speaks of. It appears that Strabo did not distinguish the Elaver (*Allier*) from the *Loire*, for he says: "the Arverni are situated on the Liger, and their chief city is Nemosus, which lies on the river; and this river, flowing past Genabum, the trading town of the Carnutes, which is situated about the middle of the navigable part, discharges itself into the ocean" (p. 191). But Nemosus is near the *Allier*.

Caesar was acquainted both with the Elaver (vii. 34, 35) and the river properly called the *Loire*. He crossed the Elaver on his march to Gergovia. [GERGOVIA.] He remarks that the *Allier* was not generally fordable before the autumn; and in another place (*B. G.* vii. 55) he describes his passage over the *Loire* at a season when it was swollen by the melted snow. When Caesar was preparing for his naval warfare with the Veneti, he had ships built on the *Loire*. (*B. G.* iii. 9.) He does not tell us where he built them, but it may have been in the country of the Andes or Andecavi, which he held at that time.

Of the four passages which were made in Strabo's time from Gallia to Britannia, one was from the mouth of the *Loire*; and this river was one line of commercial communication between the Provincia and Britannia. Goods were taken by land from the Provincia to the *Loire*, and then carried down the *Loire*. (Strab. iv. p. 189.) Pliny (iv. 18) calls the *Loire* "flumen clarum," which Forbiger explains by the words "clear stream;" but this does not seem to be what Pliny means. Tibullus (i. 7, 11) says,

"Testis Arar Rhodanusque celer magnusque Garumna,
Carnuti et flavi caerulea lympha Liger."

This seems to be all that the ancient geographers have said of the *Loire*. The Elaver (*Allier*) rises in Mons Lesura (*Mont Lozière*), not very far from

the source of the *Loire*, and on the north-west side of the *Cévennes*. It flows north through the fertile *Limagne d'Auvergne*, and after a course of about 200 miles joins the *Loire* at Noviodunum or Nevirnum (*Nevers*). The *Loire* rises in *Mont Mezene*, and flows north to its junction with the *Allier* in a valley between the valley of the *Allier* and the basin of the *Rhone*. From *Nevers* the course of the *Loire* is north-west to Genabum (*Orléans*); and from *Orléans* it has a general west course to the ocean, which it enters below *Nantes*. The whole length of the river is above 500 miles. Several large rivers flow into it on the left side below *Orléans*; and the *Mayenne* on the right side below *Tours*. The area of this river-basin is 50,000 square miles, or as much as the area of England. The drainage from this large surface passes through one channel into the sea, and when the volume of water is increased by great rains it causes inundations, and does great damage [G. L.]

LIGURES. [LIGURIA.]

LIGURES BAEBIANI ET CORNELIANI. [HIRPINI.]

LIGURIA (*Αργυρία*, Ptol.; but in earlier Greek writers always ἡ *Αργυρική*: the people were called by the Greeks *Αίγυες*, but by later writers *Αργυρῖνοι*: by the Romans Ligures; but the adjective form is *Ligustinus*), one of the provinces or regions of Northern Italy, extending along the N. coast of the Tyrrhenian sea, from the frontiers of Gaul to those of Etruria. In the more precise and definite sense in which the name was employed from the time of Augustus, and in which it is used by the geographers (Strabo, Pliny, Ptolemy, &c.). Liguria was bounded by the river Varus on the W., and by the Macra on the E., while towards the N. it extended across the chain of the Maritime Alps and Apennines as far as the river Padus. The Trebia, one of the confluent of the Padus on its right bank, appears to have formed the limit which separated Liguria from Gallia Cispadana. In this sense, Liguria constituted the ninth region of Italy, according to the division of Augustus, and its boundaries were fixed by that monarch. (Plin. iii. 5. s. 7; Strab. v. p. 218; Mel. ii. 4. § 9; Ptol. iii. 1. § 3.)

But Liguria, in its original sense, as "the land of the Ligurians," comprised a much more extensive tract. All the earliest authors are agreed in representing the tribes that occupied the western slopes of the Maritime Alps and the region which extends from thence to the sea at Massilia, and as far as the mouths of the Rhone, as of Ligurian, and not Gaulish origin. Thus Aeschylus represents Hercules as contending with the *Ligurians* on the stony plains near the mouths of the Rhone, Herodotus speaks of Ligurians inhabiting the country above Massilia, and Hecataeus distinctly calls Massilia itself a city of Liguria, while he terms Narbo a city of Gaul. Scylax also assigns to the Ligurians the coast of the Mediterranean sea as far as the mouths of the Rhone; while from that river to Emporium in Spain, he tells us that the Ligurians and Iberians were intermingled. The Heliysi, who, according to Avienus, were the earliest inhabitants of the country around Narbo, were, according to Hecataeus, a Ligurian tribe. (Aeschyl. *op.* Strab. iv. p. 183; Hecat. *Fr.* 19, 20, 22, ed. Klausen; Herod. v. 9; Scyl. p. 2. §§ 3. 4; Avien. *Or. Marit.* 584; Strab. iv. p. 203.) Thucydides also speaks of the Ligurians having expelled the Sicanians, an Iberian tribe from the banks of the river Sicanus, &c.

Iberia, thus pointing to a still wider extension of their power. (Thuc. vi. 2.) But while the Ligurian settlements to the W. of the Rhone are more obscure and uncertain, the tribes that extended from that river to the Maritime Alps and the confines of Italy—the Salyes, Oxybii, and Deciates—are assigned on good authority to the Ligurian race. (Strab. iv. pp. 202, 203; Pol. xxxiii. 7, 8.) On their eastern frontier, also, the Ligurians were at one time more widely spread than the limits above described. Polybius tells us that in his time they occupied the sea-coast as far as Pisa, which was the first city of Etruria: and in the interior they held the mountain districts as far as the confines of the Arretines. (Pol. ii. 16.) In the narrative of their wars with Rome in the 2nd century B. C., as given in Livy, we find them extending to the same limits: and Lycophron represents them at a much earlier period as stretching far down the coast of Etruria, before the arrival of the Tyrhenians, who wrested from them by force of arms the site of Pisa and other cities. (Lycophr. *Alex.* 1356.) The population of Corsica also is ascribed by Seneca, and probably with good reason, to a Ligurian stock. [CORSIKA.] On the N. of the Apennines, in like manner, it is probable that the Ligurians were far more widely spread, before the settlement of the Gauls, who occupied the fertile plains and drove them back into the mountains. Thus the Laevi and Libici, who occupied the banks of the Ticinus, appear to have been of Ligurian race (Plin. iii. 17. s. 21; Liv. v. 35): the Taurini, who certainly dwelt on both banks of the Padus, were unquestionably a Ligurian tribe; and there seems much reason to assign the same origin to the Salassi also.

In regard to the national affinities or origin of the Ligurians themselves, we are almost wholly in the dark. We know only that they were *not* either Iberians or Gauls. Strabo tells us distinctly that they were of a different race from the Gauls or Celts who inhabited the rest of the Alps, though they resembled them in their mode of life. (Strab. ii. p. 123.) And the same thing is implied in the marked distinction uniformly observed by Livy and other Roman writers between the Gaulish and Ligurian tribes, notwithstanding their close geographical proximity, and their frequent alliance in war. Dionysius says that the origin and descent of the Ligurians was wholly unknown, and Cato appears to have acquiesced in a similar conclusion. (Dionys. i. 10; Cato, *ap. Serv. ad Aen.* xi. 715.) But all ancient authors appear to have agreed in regarding them as one of the most ancient nations of Italy; and on this account Philistus represented the Siculi as a Ligurian tribe, while other authors assigned the same origin to the Aborigines of Latium. (Dionys. i. 10, 22.) Several modern writers have maintained the Celtic origin or affinity of the Ligurians. (Cluver. *Ital.* pp. 49—51; Grotfend. *Alt.-Italien*, vol. ii. pp. 5—7.) But the authority of Strabo seems decisive against any *close* connection between the two races: and it is impossible, in the absence of all remains of their language, to form even a reasonable conjecture as to their more remote affinities. A fact mentioned by Plutarch (*Mar.* 19), according to whom the Ligurians in the army of Marius called themselves in their own language Ambrones, though curious, is much too isolated and uncertain to be received as reasonable proof of a common origin with the Gauls of that name.

The name of the Ligurians appears to have been

obscurely known to the Greeks from a very early period, for even Hesiod noticed them, in conjunction with the Scythians and Aethiopiæans,—evidently as one of the most distant nations of the then known world. (Hesiod. *ap. Strab.* vii. p. 300.) But from the time of the foundation of the flourishing Greek colony of Massilia, which speedily extended not only its commerce but its colonies along the shores of Liguria, as well as those of Iberia, the name of the Ligurians must have become familiar to the Greeks, and was, as we have seen, well known to Hecataeus and Aeschylus. The Ligurians seem also from an early period to have been ready to engage as mercenary troops in the service of more civilised nations; and we find Ligurian auxiliaries already mentioned in the great army of the Carthaginian general Hamilcar, in B. C. 480. (Herod. viii. 165; Diod. xi. 1.) The Greek despots in Sicily continued to recruit their mercenary forces from the same quarter as late as the time of Agathocles. (Diod. xxi. 3.) The Greeks of Massilia founded colonies along the coast of Liguria as far as Nicea and the Portus Herculis Monocci, but evidently never established their power far inland, and the mountain tribes of the Ligurians were left in the enjoyment of undisturbed independence.

It was not till the year 237 B. C. that the Ligurians, for the first time, came into contact with the arms of Rome; and P. Lentulus Caudinus, one of the consuls of the following year, was the first who celebrated a triumph over them. (Eutrop. iii. 2; Liv. *Epit.* xx. *Fast. Capit.*) But the successes of the Romans at this period were evidently very partial and incomplete, and though we find one of the consuls for several years in succession sent against the Ligurians, and the name of that people appears three times in the triumphal *Fasti* (B. C. 233—223), it is evident that nothing more was accomplished than to prevent them from keeping the field and compel them to take refuge in the mountains (Zonar. viii. 18, 19). The Ligurian tribes with whom the Romans were at this time engaged in hostilities were exclusively those on the N. of the Apennines, who made common cause with the neighbouring Gaulish tribes of the Boians and Insubrians. These petty hostilities were for a time interrupted by the more important contest of the Second Punic War. During that struggle the Ligurians openly sided with the Carthaginians: they sent support to Hannibal, and furnished an important contingent to the army with which Hasdrubal fought at the Metaurus. Again, before the close of the war, when Mago landed in their territory, and made it the base of his operations against Cisalpine Gaul, the Ligurians espoused his cause with zeal, and prepared to support him with their whole forces (Liv. xxii. 33, xxvii. 47, xxviii. 46, xxix. 5). After the untimely fate of Mago, and the close of the war, the Romans were in no haste to punish the Ligurians and Gauls for their defection, but those nations were the first to take up arms, and, at the instigation of the Carthaginian Hamilcar, broke out into open hostilities, (B. C. 200), and attacked the Roman colonies of Placentia and Cremona. (Liv. xxxi. 10.)

From this time commenced the long series of wars between the Romans and Ligurians, which continued with little intermission for above eighty years. It would be impossible to give here any detailed account of these long protracted, but desultory hostilities; indeed we possess, in reality, very little information concerning them. So long as the books of Livy are pre-

served to us, we find perpetually recurring notices of campaigns against the Ligurians; and while the Roman arms were overthrowing the powerful empires of Macedonia and Syria in the East, one, and sometimes both, of the consuls were engaged in petty and inglorious hostilities with the hardy mountaineers of Liguria. But the annual records of these campaigns for the most part throw little light on the true state of the case or the progress of the Roman arms. It is evident, indeed, that, notwithstanding the often repeated tales of victories, frequently celebrated at Rome by triumphs, and often said to have been followed by the submission of the whole Ligurian nation, the struggle was really an arduous one, and it was long before the Romans made any real progress in the reduction of their territory.

One of the most formidable and powerful of the Ligurian tribes was that of the APUANI, who inhabited the lofty group of mountains bordering on Etruria, and appear to have occupied the valleys of the Macra and Ausar (*Magra* and *Serchio*), while they extended eastwards along the chain of the Apennines to the frontiers of the Arretines and the territory of Mutina and Bononia. To oppose their inroads, the Romans generally made Pisae the head-quarters of one of their armies, and from thence carried their arms into the heart of the mountains: but their successes seldom effected more than to compel the enemy to disperse and take refuge in their villages and castles, of which the latter were mountain fastnesses in which they were generally able to defy the Roman arms. It was not till B. C. 180 that the first effectual step was taken for their reduction, by the consuls Cornelius and Baebius, who, after having compelled them to a nominal submission, adopted the expedient of transporting the whole nation (to the number of 40,000, including women and children) to a distance from their own country, and settled them in the heart of Samnium, where they continued to exist, under the name of "Ligures Cornelianii et Baebiani," for centuries afterwards. (Liv. xl. 38, 41.) The establishment of Roman colonies at Pisae and Luca a few years afterwards tended to consolidate the conquest thus obtained, and established the Roman dominion permanently as far as the Macra and the port of Luna. (Id. xl. 43, xli. 13.) The FRINIATES, a tribe on the N. of the Apennines, near the sources of the Scultenna (*Panaro*), had been reduced to subjection by C. Flaminius in B. C. 187, and the obscure tribes of the Briniates, Garuli, Hercates, and Lopicini appear to have been finally subdued in B. C. 175. (Id. xxxix. 2, xli. 19.) The INGAUNI, one of the most powerful tribes on the coast to the W. of Genoa, had been reduced to nominal submission as early as B. C. 181, but appear to have been still very imperfectly subdued; and they, as well as their neighbours the Intemelii, continued to harass the territory of the Romans, as well as of their allies the Massilians, by piratical expeditions. (Liv. xl. 18, 25—28, 41.) In A. C. 173 the STATIELLI were reduced to subjection (Id. xlii. 8, 9); and the name of this people, which here appears for the first time, shows that the Romans were gradually, though slowly, making good their advance towards the W. From the year 167 B. C., when we lose the guidance of Livy, we are unable to trace the Ligurian wars in any detail, but we find triumphs over them still repeatedly recorded, and it is evident that they were still unsubdued. In B. C. 154 the Romans for the first time attacked the Ligurian tribes of the Oxybii

and Deciates, who dwelt W. of the Varus, and were therefore not included in Italy, according to its later limits. (Liv. *Epit.* xlvii.; Polyb. xxxiii. 7.) It was not till more than thirty years afterwards (B. C. 123—122) that two successive triumphs celebrated the reduction of the more powerful tribes of the Vocontii and Salluvii, both of them in the same neighbourhood. But while the Ligurian tribes W. of the Maritime Alps were thus brought gradually under the Roman yoke, it appears that the subjection of those in Italy was still incomplete; and in B. C. 117, Q. Marcius for the last time earned a triumph "de Liguribus." (*Fast. Capit.*) Even after this, M. Aemilius Scaurus is said to have distinguished himself by fresh successes over them; and the construction by him (B. C. 109) of the Via Aemilia, which extended along the coast from Luna to Vada Sabbata, and from thence inland across the Apennines to Dertona, may be considered as marking the period of the final subjugation of Liguria. (Strab. v. p. 217; Aur. Vict. *de Vir. Illustr.* 72.) But a remarkable expression of Strabo, who says that, after eighty years of warfare, the Romans only succeeded in securing a space of 12 stadia in breadth for the free passage of public officers, shows that even at this time the subjection of the mountain tribes was but imperfect. (Strab. iv. p. 203.) Those which inhabited the Maritime Alps, indeed, were not finally reduced to obedience till the reign of Augustus, B. C. 14. (Dion Cass. liv. 24.) This had, however, been completely effected at the time that Strabo wrote, and Liguria had been brought under the same system of administration with the rest of Italy. (Strab. l. c.) The period at which the Ligurians obtained the Roman franchise is unknown: it is perhaps probable that the towns obtained this privilege at the same time with those of Cisalpine Gaul (B. C. 89); but the mountain tribes, even in the days of Pliny, only enjoyed the Latin franchise. (Plin. iii. 20. s. 24.)

In the division of Italy under Augustus, Liguria (in the more limited sense, as already defined) constituted the ninth region (Plin. iii. 5. s. 7), and its boundaries on the E. and W. appear to have continued unchanged throughout the period of the Roman Empire: but the Cottian Alps, which in the time of Augustus still constituted a separate district under their own native chieftain, though dependent upon Rome, and, from the reign of Nero to that of Constantine, still formed a separate province, were incorporated by Constantine with Liguria; and from this period the whole of the region thus constituted came to be known as the ALPES COTTIAE, while the name of Liguria was transferred (on what account we know not) to the eleventh region, or Gallia Transpadana [ITALIA, p. 93]. Hence we find late writers uniformly speaking of Mediolanum and Ticinum as cities of Liguria, while the real land of the Ligurians had altogether lost that appellation, and was known only as "the province of the Cottian Alps." (*Lib. Provinc.*; P. Diae. *Hist. Lang.* ii. 15, 16; Jomard. *Geol.* 30, 42; Procop. *B. G.* i. 14; Böcking, *ad Not. Dign.* ii. pp. 442, 443.) It is evident that long before this change took place the Ligurians must have lost all traces of their distinct nationality, and become blended into one common mass with the other Italian subjects of Rome.

Liguria is throughout the greater part of its extent a mountainous country. The Maritime Alps, which formed the western boundary, descend completely to the sea in the neighbourhood of Nice and

Monaco, while the main chain of the same mountains, turning off from the general direction of the central chain of the Alps near the sources of the *Var* (*Varus*), is prolonged in a lofty and rugged range till it reaches the sea between *Noli* and *Savona*. The lateral ranges and offshoots which descend from these mountains to the sea occupy the whole line of coast from *Monaco* to *Savona*. Hence this line has always been one where there has been much difficulty in making and maintaining a practicable road. It was not till the reign of Augustus that the Romans carried a highway from *Vada Sabbata* to *Antipolis*; and in the middle ages, when the Roman roads had fallen into decay, the whole of this line of coast became proverbial for the difficulty of its communications. (Dante, *Purg.* iii. 49.) From the neighbourhood of *Vada Sabbata*, or *Savona*, where the Alps may be considered to end and the Apennines to begin, the latter chain of mountains runs nearly parallel with the coast of Liguria throughout its whole extent as far as the river *Macra*; and though the range of the Apennines is far inferior in elevation to that of the Maritime Alps, they nevertheless constitute a mountain mass of a rugged and difficult character, which leaves scarcely any level space between the foot of the mountains and the sea. The northern declivity of the Apennines is less abrupt, and the mountains gradually subside into ranges of steep wooded hills as they approach the plains of the *Po*: but for this very reason the space occupied by the mountainous and hilly tract is more extensive, and constitutes a broad belt or band varying from 15 to 30 miles in width. The narrowest portion of the range, as well as one of the lowest, is immediately at the back of *Genoa*, and for that reason the pass from that city to *Dertona* was in ancient as well as modern times one of the principal lines of communication with the interior. Another natural pass is marked out by a depression in the ridge between the Maritime Alps and Apennines, which is crossed by the road from *Savona* to *Ceva*. This line of road communicates with the plain at the N. foot of the Maritime Alps, extending from the neighbourhood of *Coni* and *Mondovì* to that of *Turin*, which is one of the most extensive tracts of fertile and level country comprised within the limits of the ancient Liguria. E. of this, the hills of the *Astigliana* and *Monferrat* extend from the foot of the Apennines (of the northern slopes of which they are, in fact, a mere continuation) quite to the bank of the *Po*; but are of moderate elevation and constitute a fertile country. Beyond these, again, another tract of plain occurs, but of less extent; for though it runs far up into the mountains near *Novi*, it is soon hemmed in again by the hills which descend to *Tortona* (*Dertona*), *Voghera* (*Iria*), and *Casteggio* (*Clastidium*), so as to leave but a narrow strip of plain between them and the banks of the *Po*.

The physical features of Liguria naturally exercised a marked influence on the character and habits of its inhabitants. It was with the tribes who occupied the lofty and rugged ranges of the Apennines E. of the *Macra* (where these mountains rise to a much greater elevation, and assume a much more Alpine character, than in any part of Liguria proper) that the Romans waged their longest and most obstinate contests; but all the tribes who inhabited the upper valleys of the central chain, and the steep and rugged declivities of the Apennines towards the sea, partook of the same hardy and warlike character. On the other hand, the *Statielli*, *Vagienni*, and other

tribes who occupied the more fertile hills and valleys on the N. declivity of the Apennines, were evidently reduced with comparatively little difficulty. It is to the former portion of the Ligurian people that the character and description of them which we find in ancient writers may be considered almost exclusively to apply. Strabo says that they dwelt in scattered villages, tilling the soil with difficulty, on account of its rugged and barren character, so that they had almost to *quarry* rather than *dig* it. But their chief subsistence was derived from their herds, which supplied them with flesh, cheese, and milk; and they made a kind of drink from barley. Their mountains also supplied timber in great abundance and of the largest size. *Genoa* was their principal emporium, and thither they brought, for export, timber, cattle, hides, and honey, in return for which they received wine and oil. (Strab. iv. p. 202, v. p. 218; Diod. v. 39.) In the days of the geographer they produced but little wine, and that of bad quality; but Pliny speaks of the Ligurian wines with commendation. (Strab. p. 202; Plin. xiv. 6. s. 8.) The nature of their country and the life they led inured them to hardships ("assuetum malo Ligurum," Virg. G. ii. 168; "Ligures montani duri et agrestes," Cic. *de Leg. Agr.* ii. 35); and they were distinguished for their agility, which admirably fitted them for the chase, as well as for the kind of predatory warfare which they so long maintained against the Romans. Cato gave them the character of being treacherous and deceitful,—an opinion which seems to have been generally adopted by the Romans (Serv. *ad Aen.* xi. 700, 715), and must naturally have grown up from the nature of the wars between them; but they appear to have served faithfully, as well as bravely, in the service of the Greeks and Carthaginians, as mercenaries, and, at a later period, as auxiliaries in those of Rome. (Diod. v. 39; Plut. *Mar.* 19; Tac. *Hist.* ii. 14.) The troops they furnished were almost exclusively infantry, and, for the most part, light-armed: they excelled particularly as slingers (Pseudo Arist. *Mirab.* 90); but their regular infantry carried oblong shields of brass, resembling those of the Greeks. (Diod. l. c.; Strab. iv. p. 202.) During the period of their independence, they not only made plundering incursions by land into the neighbouring countries, but carried on piracy by sea to a considerable extent, and were distinguished for their hardiness and daring as navigators, as well as in all their other pursuits. (Diod. v. 39; Liv. xl. 18, 28.) The mountain tribes resembled the Gauls and Germans in the custom of wearing their hair long; on which account the wilder tribes, which were the last to maintain their independence, were known as the *Ligures Capillati* or *Comati* (*Αἰγυες Κομηταί*, Dion Cass. liv. 24; Plin. iii. 20. s. 24; Lucan, i. 442): and the cropping their hair was regarded as a proof of their subjection to Rome.

Among the more peculiar natural productions of Liguria are noticed a breed of dwarf horses and mules, called by the Greeks *γίπνοι*: and a kind of mineral resembling amber, called *λιγγότριον*, which appears to have been confounded by Theophrastus with genuine amber. (Strab. iv. p. 202; Theophr. *de Lapid.* §§ 28, 29.)

The Ligurians were divided, like most nations in a similar state of society, into a number of tribes, which appear to have had little, if any, political bond of union beyond the temporary alliances which they might form for warlike objects; and it is evident, from the account of the wars carried on by

them with the Romans, that these leagues were extremely variable and partial. The names of many of the different tribes have been transmitted to us; but it is often difficult, or impossible, to determine with any degree of certainty the situation or limits of their respective territories. It is probable, as pointed out by Pliny, that these limits themselves varied much at different times (Plin. iii. 5. s. 6), and many of the minor tribes, whose names are mentioned by Livy in the history of the Roman conquest of Liguria, seem to have at a later period disappeared altogether.* The only tribes concerning whom we have any tolerably definite information are:—1. the APCANI, in the valley of the Macra, and about the Portus Lunae; but the greater part of the territory which had once belonged to this powerful tribe was not included in Roman Liguria. 2. The FRINIATES, who may be placed with much probability in the upper valley of the Scultenna, or *Panaro*, on the N. slope of the Apennines towards Mutina (a district still called *Friignano*); so that they also were excluded from Liguria in the later sense of the term. 3. The BRINIATES may perhaps be placed in the valley of the *Vura*, the most considerable confluent of the *Magra*, called by Ptolemy the *Bœates*. 4. The GENUATES, known to us only from an inscription [GENUA], were obviously the inhabitants of Genua and its immediate neighbourhood. 5. The VETURI, mentioned in the same inscription, adjoined the Genuates on the W., and were apparently separated from them by the river *Porciferæ*, or *Polcevera*. 6. The more powerful and celebrated tribe of the INGAUNI may be placed with certainty on the coast near *Albenga* (Albium Ingaunum), though we cannot fix their limits with any precision. 7. The INTIMELII occupied the coast W. of the Ingauni: their chief town was Albium Intemelium, now *Vintimiglia*. 8. The VEPIANTII inhabited the country on both sides of the *Varus*, as their name is evidently retained by the town of *Fence*, some miles W. of that river; while *Cemerellum*, about 5 miles to the E. of it, also belonged to them. (Plin. iii. 5. s. 7.)

Of the tribes N. of the Apennines, or inhabiting the valleys of that range which slope towards the *Padus*, the most conspicuous were:—1. The VAGIENSI, whose capital was *Augusta Vagiennorum*, now *Bene*, between the *Stura* and the *Tanaro*, while their confines appear to have extended as far as the *Monte Viso* and the sources of the *Po*. 2. The STATIELLI, whose position is marked by the celebrated watering-place of *Aquæ Statiellæ*, now *Acqui*. 3. The TAURINI, whose capital was *Augusta Taurinorum*, now *Turin*, and who appear to have occupied the whole country on both sides of the *Padus*, from the foot of the Cottian Alps to the banks of the *Tanarus*. 4. The EUBURIATES (Flor. ii. 3; Plin. iii. 5. s. 7) may be placed, according to a local antiquary, in the hills of the *Astigiæna*. (Durandi, *Piemonte Cispadano*, cited by Walckenaer, *Geogr. des Gaules*, vol. i. p. 161.) 5. E. of these must be placed several smaller tribes mentioned by Livy in the history of the Roman wars with Liguria, and of which we know only that they were situated

* The same thing is the case with the names of three Ligurian tribes, cited by Stephanus of Byzantium (s. v.) from Theophrastus,—the Arbaxani, Eabii, and Ipsicuri. Of these we do not know even whether they dwelt in Italy or on the southern coast of Gaul.

on the N. side of the Apennines. These are the Celelates, Cerdiciates, and apparently the Ilvates also. (Liv. xxxii. 29, 31.) 6. The EPANTERII are mentioned also by Livy (xxviii. 46) as a tribe who occupied the mountains above the Ingauni; but no subsequent mention of them occurs.

In addition to these, Livy notices the Garuli, Herrcates, and Lopicini, as situated on the S. side of the Apennines (xli. 19), but we have no further clue to their position. Pliny also enumerates (iii. 5. s. 7) among the Ligurian tribes on the Italian side of the Alps, the Veneni, Bimbelli, Magelli, Casmonates, and Veleiates, of which the last doubtless occupied the country around *Veleia*, the ruins of which still remain about eighteen miles S. of *Placentia*. The others are wholly unknown, and the names themselves vary so much in the MSS. as to be of very doubtful authority.

The coast of Liguria, as already described, is bordered closely throughout its whole extent by the ranges of the Maritime Alps and Apennines, which for the most part rise very abruptly from the seashore, in other places leave a narrow strip of fertile territory between their foot and the sea, but nowhere is there anything like a plain. This steep coast also affords very few natural ports, with the exception of the magnificent bay called the *Portus Lunæ* (now the *Gulf of Spezia*) near its eastern extremity, which is one of the most spacious and secure harbours in the Mediterranean. The port of *Genua* also caused it to be frequented from the earliest times as a place of trade (Strab. iv. p. 202), while the *Portus Hercules Monoeci* (*Monaco*), though small, was considered secure. It is singular that the much more spacious and secure harbour of *Villafranca*, in the same neighbourhood, is not mentioned by any ancient writer, though noticed in the Maritime Itinerary under the name of *Portus Olivulæ*. The same Itinerary (pp. 503, 504) notices two small ports, which it places between this last and that of *Monaco*, under the names of *Anao* and *Avisio*, which may probably be placed respectively at *S. Ospizio* and *Eza*. [NICÆA.] THE PORTUS MAURICI of the same Itinerary is still called *Porto Maurizio*, a small town about two miles W. of *Oneglia*.

The rivers of Liguria are not of much importance. From the proximity of the mountains to the S. coast, the streams which descend from them to the sea are for the most part mere mountain torrents, altogether dry in summer, though violent and destructive in winter and after heavy rains. Almost the only exceptions are the two rivers which formed the extreme limits of Liguria on the E. and W., the *MACRA* and the *VARUS*, both of which are large and perennial streams. Next in importance to these is the *RUTUBA* or *Roja*, which flowed through the country of the Intemelii. It rises at the foot of the *Col di Tenda*, in the Maritime Alps, and has a course of above 36 miles from thence to the sea at *Vintimiglia*. The smaller streams on the S. coast were:—the *PAULO* (*Paglione*), which flowed by the walls of *Nicæa* (Plin. iii. 5. s. 7; Mel. ii. 4. § 9); the *TAVIA* (*Itin. Marit.* p. 503) still called the *Taggia*, between *S. Remo* and *Porto Maurizio*; the *MERULA* (Plin. l. c.), which still retains its name, and falls into the sea between *Oneglia* and *Albenga*; the *PORCIFERA* of Pliny (l. c.), now called the *Polcevera*, which flows a few miles to the W. of *Genua*; the *FERITUR* (*ib.*) on the E. of the same city, now the *Bisagno*; the *ENTELLA* (Ptol. iii. 1. § 3), which is probably

the *Lavagna*, that falls into the sea at *Chiavari*; and the *BOACTES* of the same author, which can be no other than the *Vara*, the most considerable tributary of the *Magra*. Much more considerable than these, both in the volume of water and length of their course, are the streams which flow from the N. slopes of the Apennines towards the Padus. But of these, the only ones whose names are found in any ancient author, are the *TANARUS*, or *Tanaro*, one of the most important of the southern tributaries of the Padus; the *STURA*, which joins the Tanarus near Pollentia; and the *TREBIA*, which rises in the Apennines, not far from *Genoa*, and falls into the *Po* near *Placentia*, forming during a part at least of its course the boundary between Liguria and Gallia Cispadana.

The rivers marked in this part of Italy in the Tabula are so confused, and the names so corrupt, that it is useless to attempt to identify them.

The native Ligurians lived for the most part in mere villages and mountain fastnesses ("castella vicique," Liv. xl. 17; Strab. v. p. 218), and had probably few towns. Even under the Roman government there seem to have been few places which deserved the name of *towns* along the sea-coast, or among the inner ranges of the Apennines; but on the northern slopes of the same mountains, where they approached or opened out into the plains, these grew up rapidly and rose to great prosperity,—so that Pliny says of this part of Liguria in his time, "omnia nobilibus oppidis nitent" (Plin. iii. 5. s. 7). Those which he proceeds to enumerate are:—*LIBARNA* (between *Arquata* and *Serravalle*), *DERTONA* (*Tortona*), *IRIA* (*Voghera*), *BARDERATE* (of uncertain site), *INDUSTRIA* (at *Monteu*, on the right bank of the *Po*), *POLLENTIA* (*Polenza*), *CARREA POTENTIA* (uncertain), *FORUM FULVII*, called *VALENTINUM* (*Valenza*), *AUGUSTA VAGIENORUM* (*Bene*), *ALBA POMPEIA* (*Alba*), *ASTA* (*Asti*), *AQUAE STATIELLAR* (*Acqui*). To these must be added *AUGUSTA TAURINORUM*, which was certainly a Ligurian town, though, from its position on the left bank of the Padus, it is enumerated by Pliny with the cities of the xith region, or Gallia Transpadana. In the same district were *FORUM VIBII*, in the territory of the Vagienni, and *OCCELUM*, now *Uzeau*, in the valley of *Fenestrelles*. *Segusio* (*Susa*) was probably a Gaulish rather than a Ligurian town. In addition to these may be mentioned *CLASTIDIUM* (*Casteggio*), which is expressly called by Livy a Ligurian town, though situated on the Gaulish frontier, and *CEBA*, now *Ceva*, in the upper valley of the *Tanaro*. *Litubium*, mentioned by Livy together with *Clastidium* (xxxii. 29), and *Carystum*, noticed by the same author as a town of the *Statielli* (xlii. 7), are otherwise wholly unknown.

Along the coast of Liguria, beginning from the *Varus*, the towns enumerated by Pliny or Ptolemy are:—*NICAËA* (*Nice*), *CEMENEIUM* (*Cimiez*, a short distance inland), *PORTUS HERCULIS MONOECI* (*Monaco*), *ALBIUM INTEMELIUM* (*Vintimiglia*), *ALBIUM INGAUNUM* (*Albenga*), *VADA SABBATA* (*Vado*, near *Savona*), *GENUA*, *PORTUS DELPHINI* (*Porto Fino*), *Tigullia* (probably *Tregoso*, near, *Sestri*), *Segesta* (probably *Sestri*), *PORTUS VENERIS* (*Porto Venere*), and *PORTUS ERICIS* (*Lerici*), both of them on the *Gulf of Spezia*, which was called as a whole the *PORTUS LUNÆ* [*LUNA*]. The other names enumerated in the Itineraries are for the most part very obscure and uncertain, and many of

them, from their very form, are obviously not the names of towns or even villages, but of mere stations or "mutationes." The few which can be determined with any certainty have their modern names annexed in the Itineraries here given.

1. The coast road from the *Varus* to the *Macra* is thus given in the *Tabula Pentingeriana*:—

Varum fl. (*Var*).
Cemenelium (*Cimiez*).
In Alpe Maritima (*Turbia*).
Albintemelium (*Vintimiglia*).
Costa Balaenae.
Lucus Bormani.
Albingaunum (*Albenga*).
Vada Sabata (*Vado*).
Vicus Virginis.
Alba Docilia (*Albisola*).
Ad Navalia.
Hasta.
Ad Figlinas.
Genua (*Genoa*).
Ricina.
Ad Solaria (*Solaro* near *Chiavari*).
Ad Monilia (*Moneglia*).
In Alpe Pennino.
Boron.
Luna (*Lumi*).

2. The same line of route is thus given (in the contrary direction) in the *Itinerary of Antoninus* (p. 293):—

Luna.
Boaceas (probably *Boactes fl.*: the *Vara*).
Bodetia.
Tegulata (perhaps identical with the *Tigullia* of Pliny: *Tregoso*).
Delphinis (*Portus Delphini*, Plin.: *Porto Fino*).
Genua (*Genoa*).
Libarium (*Libarnum*)*.
Dertona (*Tortona*).
Aquae (*Acqui*).
Crixia.
Canalicum.
Vada Sabata (*Vado*).
Pullopicem.
Albingaunum (*Albenga*).
Lucus Bormani.
Costa Balaenae.
Albintemelium (*Vintimiglia*).
Lumonem (*Mentone*).
Alpe summa (*Turbia*).
Cemenelium (*Cimiez*).
Varum flumen (*Var*).

(The distances given along this line of route are in both Itineraries so corrupt and confused that they are omitted above. For a fuller discussion of the routes in question see Walckenaer, *Géographie des Gaules*, vol. iii. pp. 18—21; and Serra, *Storia dell'antica Liguria*, vol. i. pp. 97—100.)

* It is evident that the Antonine Itinerary here quits the coast road, and makes a sudden turn inland to *Dertona*, and thence back again by *Aquae Statiellae* to the coast at *Vada Sabata*, from whence it resumes the line of coast road. A comparison with the *Tabula* (as given in fac-simile by Mannert), in which both lines of road are placed side by side, will at once explain how this error originated; and points out a source of corruption and confusion in our existing copies of the Itinerary, which has doubtless operated in many other cases where it cannot now be so distinctly traced.

3. The most important of the routes in the interior of Liguria, was that leading from Genoa inland by Libarunum to Dertona, from whence a branch communicated, through Iria and Comillomagus, with Placentia; while another branch passed by Aquae Statiellae to the coast at Vada Sabata. (The stations on both these roads have been already given in the preceding route). From Aquae Statiellae another branch led by Pollentia to Augusta Taurinorum. (*Tab. Peut.*) [E. H. B.]

LIGUSTICUM MARE (τὸ Λιγυστικὸν πέλαγος, Strab. ii. p. 122), was the name given in ancient times to that part of the Mediterranean sea which adjoined the coast of Liguria, and lay to the N. of the Tyrrhenian sea. The name was applied (like all similar appellations) with considerable vagueness, sometimes as limited to what is now called the *Gulf of Genoa*,—in which sense it is termed the LIGUSTICUS SINUS by Florus (iii. 6. § 9),—at others in a much wider sense, so that Pliny speaks of Corsica as an island "in Ligustico mari." Some of the Greek geographers included under the name the whole extent from the frontiers of Spain to those of Etruria, comprising the MARE GALLICUM of the Romans, or the modern *Gulf of Lyons*. The more limited use of the name seems, however, to have been the more usual, at all events in later times, and is elsewhere adopted by Pliny himself. (Plin. iii. 5. s. 10, 6. s. 12; Strab. l. c.; Ptol. iii. 1. § 3; Agathem. i. 3; Dionys. Per. 76; Priscian, Per. 80.) [E. H. B.]

LILAEA (Λιλαία: *Eth. Λιλαίεύς*), a town of Phocis, situated at the foot of Mount Parnassus, and at the sources of the Cephissus. (Hom. *Il.* ii. 522, *Hymn. in Apoll.* 240; Strab. ix. pp. 407, 424; Paus. ix. 24. § 1, x. 33. § 3; Stat. *Theb.* vii. 348.) It was distant from Delphi by the road over Parnassus 180 stadia. (Paus. l. c.) It is not mentioned by Herodotus (viii. 31) among the towns destroyed by the Persians; whence we may conjecture that it belonged at that time to the Dorians, who made their submission to Xerxes. (Leake, *Northern Greece*, vol. ii. p. 90.) It was destroyed at the end of the Sacred War; but was soon afterwards restored. It was taken by Demetrius, but subsequently threw off the Macedonian yoke. Pausanias saw at Lilaea a theatre, an agora, and baths, with temples of Apollo and Artemis, containing statues of Athenian workmanship and of Pentelic marble. (Paus. x. 33. § 4; see also x. 3. § 1, x. 8. § 10; Lycophr. 1073; Steph. B. s. v.) The ruins of Lilaea, called *Paleókastron*, are situated about half a mile from the sources of the Cephissus. The entire circuit of the fortification exists, partly founded on the steep descent of a rocky hill, while the remainder encompasses a level space at its foot, where the ground is covered with ruins. Some of the towers on the walls are almost entire. The sources of the Cephissus, now called *Kefalorrýsses* (Κεφαλορρύσεις), are said by Pausanias very often to issue from the earth, especially at midday, with a noise resembling the roaring of a bull; and Leake found, upon inquiry, that though the present natives had never made any such observation at *Kefalorrýsses*, yet the water often rises suddenly from the ground in larger quantities than usual, which cannot but be accompanied with some noise. (Dodwell, *Classical Tour*, vol. ii. p. 133; Leake, *Northern Greece*, vol. ii. pp. 71, 84.) Ptolemy (iii. 15. § 15) erroneously calls Lilaea a town of Doris.

LILLIUM or LILEUM (Λιλλίον, Λιλέον), a

commercial place (emporium) on the coast of Bithynia, 40 stadia to the east of Dia; but no particulars are known about it. (Arrian, *Peripl.* p. 13; Anonym. *Peripl.* 3.) It is possible that the place may have derived its name from the Lilaicus, which Pliny (*H. N.* v. 43) mentions among the rivers of Bithynia. [L. S.]

LILYBAEUM (Λιλυθαίων: *Eth. Λιλυθαίτης*, Lilybaetanus: *Marsala*), a city of Sicily, situated on the promontory of the same name, which forms the extreme W. point of the island, now called *Capo Boè*. The promontory of Lilybaeum is mentioned by many ancient writers, as well as by all the geographers, as one of the three principal headlands of Sicily, from which that island derived its name of Trinacria. It was the most westerly point of the island and that nearest to Africa, from which it was distant only 1000 stadia according to Polybius, but Strabo gives the distance as 1500 stadia. Both statements, however, exceed the truth; the real distance from *Cape Bon*, the nearest point of the coast of Africa, being less than 90 geog. miles, or 900 stadia. (Pol. i. 42; Strab. ii. p. 122, vi. pp. 265, 267; Mel. ii. 7; Plin. iii. 8. s. 14; Ptol. iii. 4. § 5; Diod. v. 2, xiii. 54; Steph. B. s. v.; Dionys. l' r. 470.) The headland itself is a low but rocky point, continued out to sea by a reef of hidden rocks and shoals, which rendered the navigation dangerous, though there was a safe port immediately adjoining the promontory. (Ptol. l. c.; Virg. *Aen.* iii. 706.)

Diodorus tells us distinctly that there was no town upon the spot until after the destruction of Motya by Dionysius of Syracuse, in B. C. 397, when the Carthaginians, instead of attempting to restore that city, settled its few remaining inhabitants on the promontory of Lilybaeum, which they fortified and converted into a stronghold. (Diod. xiii. 54, xxii. 10.) It is, therefore, certainly a mistake (though one of which we cannot explain the origin) when that author, as early as B. C. 454, speaks of the *Lilybaeans* and *Segestans* as engaged in war on account of the territory on the banks of the river Mazarus (Id. xi. 86). The promontory and port were, however, frequented at a much earlier period; we are told that the Cnidians under Pentathlus, who afterwards founded Lipara, landed in the first instance at Lilybaeum (Id. v. 9); and it was also the point where, in B. C. 409, Hannibal landed with the great Carthaginian armament designed for the attack of Selinus. (Id. xiii. 54.) Diodorus tells us (l. c.) that on the promontory was a *well* (φρέαρ), from whence the city took its name: this was obviously the same with a source or spring of fresh water rising in a cave, now consecrated to St. John, and still regarded with superstitious reverence. (Fazell. *de Reb. Sic.* vii. 1; Sinyth's *Sicily*, p. 228.)

It is clear that the new city quickly rose to prosperity, and became an important stronghold of the Carthaginian power, succeeding in this respect to the position that Motya had previously held. [MOTYA.] Its proximity to Africa rendered it of especial importance to the Carthaginians in securing their communications with Sicily, while the danger which would threaten them if a foreign power were in possession of such a fortress, immediately opposite to the gulf of Carthage, led them to spare no pains for its security. Hence Lilybaeum twice became the last bulwark of their power in Sicily. In B. C. 276 it was besieged by Pyrrhus, who had already reduced all the other cities of Sicily, and expelled the Car-

thaginians from all their other strongholds. But they continued to throw in supplies and reinforcements by sea to Lilybaeum, so that the king, after a siege of two months, was compelled to abandon the enterprise as hopeless. (Diod. xxii. 10. Exc. Hoersch. pp. 498, 499.) But it is the memorable siege of Lilybaeum by the Romans in the First Punic War which has given to that city its chief historical celebrity. When the Romans first commenced the siege in the fifteenth year of the war, B. C. 250, they were already masters of the whole of Sicily, with the exception of Lilybaeum and Drepanum; and hence they were able to concentrate all their efforts and employ the armies of both consuls in the attack of the former city, while the Carthaginians on their side exerted all their energies in its defence. They had just before removed thither all the inhabitants of Selinus (Diod. xxiv. 1. p. 506), and in addition to the citizens there was a garrison in the place of 10,000 men. (Pol. i. 42.) The city appears to have occupied the whole of the promontory, and was fortified on the land side by a wall flanked with towers and protected by a deep ditch. The Romans at first attacked this vigorously, but all their efforts were frustrated by the courage and activity of the Carthaginian commander Himilco; their battering engines were burnt by a sally of the besieged, and on the approach of winter the consuls were compelled to convert the siege into a blockade. This was easily maintained on the land side, but the Romans in vain endeavoured to exclude the besieged from succours by sea. A Carthaginian fleet under Hannibal succeeded in making good its entrance into the port; and the skilful Carthaginian captains were able to elude the vigilance of the Roman cruisers, and keep up free communications with the besieged. The Roman consuls next tried to block up the entrance of the port with a mound, but this was soon carried away by the violence of the waves; and soon after, Adherbal, the Carthaginian commander-in-chief, who lay with a large fleet at Drepanum, totally defeated the Roman fleet under the consul P. Claudius, B. C. 249. This disaster was followed by the almost total loss of two Roman fleets in succession by shipwreck, and these accumulated misfortunes compelled the Romans to abandon the very attempt to contest the dominion of the sea. But though they could not in consequence maintain any efficient blockade, they still continued to hem in Lilybaeum on the land side, and their armies continued encamped before the city for several years in succession. It was not till the tenth year of the siege that the victory of C. Lutatius Catulus at the Aegates, B. C. 241, compelled the Carthaginians to conclude peace, and to abandon the possession of Lilybaeum and Drepanum, which up to that time the continued efforts of the Romans had failed in wresting from their hands. (Pol. i. 41—54, 59—62; Diod. xxiv. 1, 3, 11, Exc. H. pp. 506—509, Exc. Vales. p. 565; Zonar. viii. 15—17; Oros. iv. 10.)

Lilybaeum now passed into the condition of a Roman provincial town: but it continued to be a flourishing and populous place. Its position rendered it now as important a point to the Romans for the invasion of Africa, as it had previously been to the Carthaginians for that of Sicily; and hence its name is one of frequent occurrence during almost all periods of Roman history. Thus, at the outbreak of the Second Punic War, B. C. 218, Lilybaeum was the station of the Roman fleet under the praetor M.

Aemilius, who defeated a Carthaginian force that had attempted to surprise that important post. (Liv. xxi. 49, 50.) During the course of the same war it was the point from whence Roman commanders repeatedly made predatory descents with small squadrons upon the coast of Africa; and towards the close of the same memorable contest, B. C. 204, it was from thence that Scipio sailed with the fleet and army which were destined for the conquest of Africa. (Liv. xxv. 31, xxvii. 5, xxix. 24.) In like manner it was at Lilybaeum that the younger Scipio Africanus assembled his fleet and army in B. C. 149, preparatory to passing over into Africa (Diod. xxxii. 6); and in the Civil Wars Caesar made it his head-quarters when preparing for his African campaign against Scipio and Juba, B. C. 47. (Hirt. *B. Afr.* 1, 2, 37; Appian, *B. C.* ii. 95.) It was also one of the chief naval stations of Sextus Pompeius in his war with Augustus, B. C. 36. (Appian, *B. C.* v. 97, 122; Dion Cass. xlix. 8.) Nor was the importance of Lilybaeum confined to these warlike occasions: it is evident that it was the habitual port of communication between Sicily and Africa, and must have derived the greatest prosperity from the constant traffic which arose from this circumstance. Hence we find it selected as the habitual place of residence of one of the two quaestors of Sicily (Pseud. Ascon. in *Verr.* p. 100); and Cicero, who had himself held that office at Lilybaeum, calls it "splendidissima civitas" (*Verr.* v. 5.) It was one of the few cities of Sicily which still retained some importance in the time of Strabo. (Strab. vi. p. 272.) Its continued prosperity under the Roman Empire is sufficiently attested by inscriptions: from one of these we learn that its population was divided into twelve tribes; a rare mode of municipal organisation. (Torremuzza *Inscr. Sicil.* pp. 7, 15, 49; Orell. *Inscr.* 151, 1691, 3718.) In another inscription it bears the title of a colonia: the time when it became such is uncertain; but probably not till the reign of Hadrian, as Pliny does not mention it among the five colonies founded by Augustus in Sicily. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5; *Itin. Ant.* pp. 86, 89, 96; Zumpt, *de Colon.* p. 409.)

After the fall of the Roman Empire Lilybaeum still continued to be one of the most important cities of Sicily. It is mentioned as such under the successive dominion of the Goths and Vandals (Procop. *B. V.* i. 8, ii. 5); and during the period of the Arabian dominion in Sicily, that people attached so much value to its port, that they gave it the name of *Marsa Alla*,—the port of God,—from whence has come its modern appellation of *Marsala*. It was not till the 16th century that this celebrated port was blocked up with a mole or mound of sunken ships by order of the Emperor Charles V., in order to protect it from the attacks of the Barbary corsairs. From that period *Trapani* has taken its place as the principal port in the W. of Sicily; but *Marsala* is still a considerable town, and a place of some trade, especially in wine. (Smyth's *Sicily*, p. 234.) Very few vestiges of the ancient city remain, but numerous fragments of sculpture, vases, and other relics, as well as coins, have been discovered on the site; and some portions of an ancient aqueduct are still visible. The site of the ancient port, though now filled with mud, may be distinctly traced, but it is of small extent, and could never have had a depth of more than 12 or 14 feet. The rocks and shoals, which even in ancient times rendered it difficult of

approach (Pol. i. 42), would now effectually prevent it from being used as a port for large vessels. (Smyth, *l. c.* pp. 233, 234.)

It is a strong proof of the extent to which Greek culture and civilisation were diffused throughout Sicily, that, though we have no account of Lilybaeum being at any time in possession of the Greeks, but, on the contrary, we know positively that it was founded by the Carthaginians, and continued in their hands till it passed under the dominion of Rome, yet the coins of Lilybaeum are exclusively Greek; and we learn from Cicero that it was possible for a man to acquire a knowledge of the Greek language and literature in that city (Cic. in *Caecil.* 12).

[E. H. B.]



COIN OF LILYBAEUM.

LIMENAE (Λιμέναι), also called LIMNOPSIS (Λιμνὸν ὄρος), a place in the north of Pisidia, which is mentioned only by ecclesiastical writers (Hierocl. p. 672; *Concil. Chalced.* p. 670; *Concil. Const.* iii. p. 676, where it is called *Αυραία*). The ancient ruins of Galaudos, on the east of the lake of Eyerdir, are believed to belong to Limenae. (Arundell, *Discov. in Asia Minor.* vol. i. p. 326; Franz, *Fünf Inschrift.* p. 35.) [L. S.]

LIMENIA (Λιμηνία), a town of Cyprus, which Strabo (x. p. 683) places S. of Soli. It appears from some ecclesiastical documents cited by Wesseling (*ap. Hierocl.*) to have been 4 M. P. from Soli. Now *Linnia*. (Engel, *Kypros*, vol. i. p. 77.) [E. H. B.]

LIMIA, river and town. [GALLAECIA.]

LIMICI. [GALLAECIA.]

LIMIGANTES. The ordinary account of the Limigantes is as follows. In A. D. 334—337, the Sarmatians, in alliance with the Vandals under Visumar, provoke the indignation of Constantine by their inroads on the Empire. He leaves them to the sword of Geberic the Gothic king. Reduced and humbled by him, they resort to the expedient of arming their slaves. These rebel against their masters, whom they either reduce or expel. Of those that leave their country, some take arms under the Gothic king, others retreat to the parts beyond the Carpathians; a third portion seeks the service of Rome, and is established, to the number of 300,000, in different parts of Pannonia, Thrace, Macedonia, and Italy (Gibbon, c. xviii. with note).

Zeus (*Die Deutschen*, &c., s. v. *Sarmatae*) holds that others were transplanted to the Rhine, believing that a passage in Ausonius applies to them. (*Ad Moell* l. 5—8.) This may or may not be the case. The more important elements of the account are, that the slaves who were thus armed and thus rebelled, are called *Limigantes*—this being the name they take in Gibbon. Their scene of action was the parts about the present town of Peterwardein, on the north bank of the Danube, nearly opposite the *Servian* frontier, and in the district between the Theiss and the great bend of the Danube. Here lay the tract of the *Sarmatae*, and *Jazyges Metanastae*, a tract which never was Roman, a tract which lay as a *March* or *Boun-*

dary, with Pannonia on one side and Dacia on the other, but belonging to neither. Observe the words in Italics.

In his note, Gibbon draws special attention to "the broken and imperfect manner" in which the "Gothic and Sarmatian wars are related." Should this remark stimulate the inquiries of the historian, he may observe that the name *Limigantes* is not found in the authority nearest the time, and of the most importance in the way of evidence, viz. Ammianus Marcellinus. Ammianus speaks only of *servi* and *domini*:—"Sarmatae liberi ad discretionem *servorum* rebellium appellati (xxix. 6. 15)."

On the other hand, it is only in a work of such inferior authority (at least, for an event A. D. 337) as the Chronicle of Jerome (*Chronicon Hieronymi*) that the name *Limigans* is found; the same work stating that the masters were called *Arcaragantes*.

To say nothing about the extent to which the story has a suspicious similarity to more than one older account of the expulsion of the masters by the slaves of the same sort, the utter absence of either name in any other writer is remarkable. So is their semi-Latin form.

Can the whole account of the slave insurrection be problematical—based upon a confusion of names which will be shown to be highly probable? Let us bear in mind the locality of these *Limigantes*, and the language of those parts in contact with it which belonged to Rome. The locality itself was a *Limes* (eminently so), and the contiguous tongue was a *Lingua Rustica* in which such a form as *Limigantes* would be evolved. It is believed to be the Latin name of the *Sarmatae* and *Jazyges* of what may be called the *Daco-Pannonian March*.

The account of the Servile War is susceptible of a similar explanation. Ammianus is nearly the last of the authors who uses the name *Sarmatae*, which will, ere long, be replaced, to a great extent, by the name *Serv-* (Σερβ-). Early and late, this name has always suggested the idea of the Latin *Servus*,—just as its partial equivalent *Slav-* does of the English *Slave*. It is submitted that these *Servi* of Ammianus (*Limigantes* of the Chronicle) are the *Servians* (*Servi*) of the *March* (*Limes*), now beginning to be called by the name by which they designated themselves rather than by the name by which they were designated by their neighbours. [R. G. L.]

LIMITES ROMANI, sometimes simply LIMES or LIMITES, is the name generally applied to the long line of fortifications constructed by the Romans as a protection of their empire, or more directly of the *Decumates agri*, against the invasions of the Germans. It extended along the Danube and the Rhine, and consisted of forts, ramparts, walls, and palisades. The course of these fortifications, which were first commenced by Drusus and Tiberius, can still be traced with tolerable accuracy, as very considerable portions still exist in a good state of preservation. Its whole length was about 350 English miles, between *Cologne* and *Katisbon*. It begins on the Danube, about 15 miles to the south-west of *Katisbon*, whence it proceeds in the north-western direction under the name given to it in the middle ages of "the Devil's Wall" (*Teufelsmauer*), or *Pfahltraim*. For a distance of about 60 miles it was a real stone wall, which is still in a tolerable state of preservation, and in some places still rises 4 or 5 feet above the ground; and at intervals of little more than a mile, remnants of round towers are visible. This wall terminates at *Pfahlheim* in *Württemberg*. From

this point it proceeds in a northern direction, under the name of *Teufelshecke* (the Devil's Hedge), as far as *Lorch*, and is more or less interrupted. From *Lorch* onwards it does not present a continuous line, its course being effaced in many parts; but where it is visible it generally consists of a mound of between 6 and 7 feet in breadth, sometimes rising to the height of 10 feet; and on its eastern side there runs along it a ditch or trench, which is called by the people the *Schweinegraben*, perhaps a corruption of *Suerengraben* (Ditch of the Suevi). In this state the lines runs as far as the *Odenwald*, from which point it changes its character altogether, for it consists of a succession of forts, which were originally connected by palisades. (Spart. *Hadr.* 12.) Remains of these forts (castella) are seen in many parts. At *Obernburg* this line of fortifications ceases, as the river *Main* in its northern course afforded sufficient protection. A little to the east of *Aschaffenburg*, where the *Main* takes a western direction, the fortifications recommence, but at first the traces are not continuous, until some miles north of *Nidda* it reappears as a continuous mound raised on a foundation of stones. This last part is now known by the name of the *Pfulgraben*, and its remains in some parts rise to a height of from 10 to 12 feet. It can be distinctly traced as far as *Rheinbreitbach*, in the neighbourhood of *Bonn*, where every trace of a northern continuation disappears behind the *Siebengebirge*. It is probable, however, that it was continued at least as far as *Cologne*, where Tiberius had commenced the construction of a limes. (Tac. *Ann.* i. 50.) Some have supposed that it extended even further north, as far as the river *Lippe* and the *Caesia* forest; but from Tacitus (*Germ.* 32) it seems clear that it terminated near the river *Sieg*.

This enormous line of fortification was the work of several generations, and the parts which were first built appear to have been those constructed by Drusus in Mount Taunus. (Tac. *Ann.* i. 56; Dion Cass. liv. 33.) But Tiberius and the other emperors of the first century constructed the greater part of it, and more especially Trajan and Hadrian. (Vell. Pat. ii. 120; Dion Cass. lvi. 15; Entrop. viii. 2; Spart. *Hadr.* 12.) Until the reign of Alexander Severus these limites appear to have effectually protected the Decumates agri; but after that time the Alemanni frequently broke through the fortifications. (J. Capitol. *Maximin.* 13; Flav. Vopisc. *Prob.* 13.) His successors, Posthumus, Lollianus, and Probus, exerted themselves to repair the breaches; yet after the death of Probus, it became impossible to prevent the northern barbarians from breaking through the fortifications; and about the end of the third century the Romans for ever lost their possessions in Germany south of the limes. (Comp. Wilhelm, *Germanien*, p. 290, &c.; Buchner, *Reise auf der Teufelsmauer*, Regensburg, 1820.) [L.S.]

LIMNAE (*Λίμναι*), a place on the frontiers of Messenia and Laconia, containing a temple of Artemis Limnatis, used jointly by the Messenians and Lacedaemonians. An outrage offered by the Messenians to some Lacedaemonian virgins at the festival of this goddess is said to have been the cause of the First Messenian War. (Strab. vi. p. 257, viii. p. 362; Paus. iii. 2. § 6, iv. 31. § 3.) The possession of this temple, and of the Ager Dentheliatis, the district in which it was situated, was a frequent subject of the dispute between the Lacedaemonians and Messenians down to the time of the Roman emperors. (Tac. *Ann.* iv. 43.) The ruins of the

temple of Artemis Limnatis have been discovered by Ross, near the church of *Panaghia Volimniotissa*, in the village of *Volimnos*; but the topography of this district requires a more particular description, and will be found under *MESSENIA*.

LIMNAE. [SPARTA.]

LIMNAEA. 1. (*Λίμναία*: *Ἐθ. Λίμναίος*: *Kervasara*), a town in Acarnania at the SE. corner of the Ambraciot gulf, on the very frontier of Acarnania towards Argos. There has been a dispute about its site, but the ruins at *Kervasara* are probably the remains of Limnaea: some modern writers would place it more to the W., either at *Lutraki*, or at *Ruga*. The former supposition, however, appears to be the more correct, since we learn from Thucydides that Limnaea lay on the road from Ambracia and Argos Amphilochicum to Stratus, which could not have been the case if Limnaea lay to the W. of *Kervasara*. Philip III., king of Macedonia, disembarked at Limnaea, when about to invade Aetolia. There is a marsh near *Kervasara*, two miles in length, from which Limnaea appears to have derived its name. (Thuc. ii. 80, iii. 105; Pol. v. 5; Leake, *Northern Greece*, vol. iv. p. 243, seq.)

2. A town of Histiaeotis in Thessaly, taken by the Romans in B.C. 191, was probably on the site of *Kortikhi*. (Liv. xxxvi. 13; Leake, *Northern Greece*, vol. iv. p. 512.)

LIMNUS, an island off the coast of Ireland, mentioned by Ptolemy (ii. 2), as lying to the east of Ireland, and being uninhabited. Pliny also mentions it (iv. 30). It is probably *Lambay Island*. However, the *Monumenta Briannica* not only suggests for Limnos (Ptolemy's Limnos) the modern names of *Lambay*, *Lymen*, and *Ramsey*, but they also distinguish it from Limnos (Pliny's Limnos) which they make *Dalkey*. [E. G. L.]

LIMONE. [LEIMONE.]

LIMONUM or LEMONUM (*Λίμωνον*, Ptol. ii. 7. § 6: *Poitiers*), the capital of the Pictones or Pictavi, one of the Celtic nations south of the *Loire*. The name is first mentioned in the eighth book of the Gallic war (viii. 26, 27.). At a later time, after the fashion of many other capital towns in Gallia, it took the name of the people, Pictavi, whence comes the modern name *Poitiers*. (Ammianus Marcellinus, xv. 11.) Though De Valois and others did not admit Limonum to be *Poitiers*, and fixed Augustoritum the capital of the Lemovices at *Limoges*, the evidence of the roads shows that Limonum must be *Poitiers*. Magnon, a writer of the 9th century, calls *Poitiers* by the name of Pictavus Linonum; and inscriptions also found at *Poitiers* confirm the other evidence. There is a place called *Vieux-Poitiers*, more than 15 Roman miles north of *Poitiers*, but though it seems to have been an old town, it is quite a different place from the *Poitiers* which is the site of Linonum.

The conquest of the Pictavi cost the Romans little trouble, we may suppose, for little is said of them. In B.C. 51, C. Caninius, a legatus of Caesar, came to the relief of Duratius, a Gaul and a Roman ally, who was blockaded in Limonum by Dumnaeus, the chief of the Andes. The siege was raised, and Dumnaeus was subsequently defeated.

The remains of the huge amphitheatre of Limonum are described by M. Dufour, in his *Histoire de Poitou* (quoted in the *Guide du Voyageur*, par Richard et Hocquart). M. Dufour found the walls of the amphitheatre three feet and a half below the present level of the soil. The walls are seven French feet thick. It is estimated that this amphitheatre

would contain 20,000 spectators, from which estimate we must conclude that the dimensions and outline of the building can be accurately determined. M. Du-four says: "On the level of the present soil, there are some vestiges of the corridors or covered porticoes, which led, by means of the vomitoria, into the different galleries: the part which is least damaged at present is in the stables of the Hotel d'Evreux. A principal arch, which led into the arena, is still nearly entire, though the interior facings have been almost completely removed." [G. L.]

LIMYRA (Λιμύρα or Λιμύρα), a town in the southern part of Lycia, on the river Limyros, twenty stadia above its mouth. (Strab. xiv. p. 666; comp. Scyl. p. 39; Ptol. v. 3. § 6; Steph. B. s. e.) Velleius Paterculus (ii. 102) states that Caius Caesar, the adopted son of Augustus, died at Limyra. It is often mentioned by Roman writers, as Ovid (*Met.* ix. 646), Mela (i. 15), and continued to exist down to a late period. (Basil. M. *Epist.* 218; Hierocl. p. 683.) Ruins of Limyra were first discovered by Captain Beaufort above Cape *Fineka*; but it was reserved for Sir Charles Fellows to explore and describe them more minutely. In his first work (*Journal of an Excursion in Asia Minor*, p. 214) he only says: "two miles across the little valley, at the foot of the mountains, and up their sides, lay the ruins of the ancient Limyra, its theatre, temples, and walls." But in his later work (*Account of Discoveries in Lycia*, p. 205, foll.), he fully enters into a description of the remains of the place, illustrated by fine engravings and copies of some of the many inscriptions, both Greek and Lycian, in which the place abounds. In describing the approach to the town, he says, that first he found a fine stately sarcophagus, with a bilingual inscription. "Hundreds of tombs cut in the rocks, and quite excavating the long ribs of its protruding strata, as they curved down the sides of the mountain, soon came in view. . . . The inscriptions were almost all Lycian,—some few Greek, but these were always inferior in execution, some being merely scratched upon the surface; while the Lycian were cut deeply in the stone, and many richly coloured,—the letters being alternately red and blue, or in others green, yellow, or red." Some of these tombs contain beautiful bas-reliefs, representing stories from Greek mythology. Beyond these tombs lies the city, "marked by many foundations, and by a long wall with towers. Further on is a very pretty theatre, . . . the size of which bespeaks a small population." The whole neighbourhood, however, is filled with tombs cut in the rocks. (Comp. Leake, *Asia Minor*, p. 186.) [L. S.]

LIMYRICA. [INDIA, p. 47, a.]

LIMYRUS (δ Λιμυρος), a river on the south coast of Lycia, which, after receiving the waters of its tributary Arycandus (*Fineka*), becomes navigable at the point where Limyra is situated. It falls into the sea, at a distance of 90 stadia west of the holy promontory, and 60 stadia from Melanippa. (Scyl. p. 39; Strab. xiv. p. 666; Ptol. v. 3. § 3.) Pliny (v. 28) and Mela (i. 15) call the river Limyra, and the Stadiasmus Maris Magni (§ 211) Almyrus, which is no doubt a mistake. Leake (*Asia Minor*, p. 187) states that both the Limyros and the Arycandus reach the sea at no great distance from each other; while in the map of Lycia by Spratt, the Limyros is the smaller river, and a tributary to the Arycandus. Both these statements are opposed to the testimony of Pliny, whose words are: "Limyra cum amne in quem Arycandus influit." [L. S.]

VOL. II.

LINDUM (Λίνδος). 1. A town in Britain; the modern *Lincoln*. Ptolemy (ii. 3. § 20) assigns Lindum and Rige, or Ratae, to the district of the Coritani. In the list of the anonymous Geographer of Ravenna it appears as Lindum Colonia; in the Itinerary of Antoninus, simply as Lindum. Among the prelates who attended the Synod of Arles, A. D. 314, was "Adelfius de civitate colonia Londinensium," which we must read Lindinensium, for at the same council London was represented by Restitutus; and that Lincoln was a colony may be accepted from the authority cited above, and also from the form in which the word occurs in Beda (*Hist. Eccles.* ii. 16, "Civitas Lindocolina.") Lindum occurs in Antoninus in the iter from Londinium to the great Wall; in that from Eburacum to Londinium; and in another from Londinium, in which it is the terminus.

The Roman remains extant at Lincoln are among the most important and interesting in this country. It is perhaps the only town in England which preserves one of the original Roman gateways in use at the present day. This is the Newport Gate, which is wholly of Roman masonry, as is also the narrow side entrance for foot passengers. Originally there were two of the latter, but one is walled up in a modern building. Another of the Roman gateways was discovered, a few years since, near the castle. There is also a long extent of the Roman sewer remaining at Lincoln, and a considerable number of inscriptions, chiefly sepulchral. The Mint Wall, as it is called, is a side wall of a Roman edifice, apparently of a public description. From the course of the remains of the external walls, the Romans seem to have found it necessary to extend the circumvallation of Lindum.

2. A town of the Damii, in the northern part of Britain, placed by Ptolemy (ii. 3. § 9) a little to the north of the Clyde. Horsley suggests *Kirkintilloch*, on the Wall of Antoninus Pius, as the site of this Lindum. [C. R. S.]

LINDUS (Λίνδος: *Eth. Λίνδιος: Lintus*), one of the most important and most ancient towns in the island of Rhodes, was situated on the eastern coast, a little to the north of a promontory bearing the same name. The district was in ancient times very productive in wine and figs, though otherwise it was, and is still, very barren. (Philostr. *Icon.* ii. 24.) In the Homeric Catalogue (*Il.* ii. 656) Lindus, together with the two other Rhodian cities, Ialysus and Camirus, are said to have taken part in the war against Troy. Their inhabitants were Dorians, and formed the three Dorian tribes of the island, Lindus itself being of one the Dorian hexapolis in the south-west of Asia Minor. Previous to the year B. C. 408, when Rhodes was built, Lindus, like the other cities, formed a little state by itself, but when Rhodes was founded, a great part of the population and the common government was transferred to the new city. (Diod. xii. 75.) Lindus, however, though it lost its political importance, still remained an interesting place in a religious point of view, for it contained two ancient and much revered sanctuaries,—one of Athena, hence called the Lindian, and the other of Hercules. The former was believed to have been built by Danaus (Diod. v. 58; Callim. *Fragm.* p. 477, ed. Ernesti), or, according to others by his daughters on their flight from Egypt. (Herod. ii. 182; Strab. xiv. p. 655; comp. Plin. *H. N.* xxxiii. 23; *Act. Apost.* xvii. 17.) The temple of Hercules was remarkable, according to Lactantius

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(i. 31), on account of the vituperative and injurious language with which the worship was conducted. This temple contained a painting of Heracles by Parrhasius; and Lindus appears to have possessed several other paintings by the same artist. (Athen. xii. p. 543, xv. p. 687.) Lindus also was the native place of Cleobulus, one of the Seven Sages of Greece; and Athenæus (viii. p. 360) has preserved a pretty poem ascribed to Cleobulus, and which the Lindian boys used to sing as they went round collecting money for the return of the swallows in spring.

The site of Lindus, as described by Strabo, "on the side of a hill, looking towards the south and Alexandria," cannot be mistaken; and the modern neat little town of *Lindos* is exactly the spot occupied by the ancient Dorian city. The place and its many ancient remains have often been visited and described, and most recently by Ross in his *Reisen auf den Griech. Inseln*, vols. iii. and iv., from which it appears that ancient remains are more and more destroyed. There are many tombs cut in the rocks, some of which have had beautiful architectural ornaments; the remains of a theatre at the foot of the hill; and on the acropolis are seen the ruins of two Greek temples, which, to judge from inscriptions, belonged to the Lindian Athena and Zeus Polieus. The number of inscriptions found at Lindus is very considerable. (Comp. Ross, *l. c.* vol. iii. pp. 72, &c., vol. iv. pp. 68, &c.; Hamilton, *Researches*, vol. ii. p. 55, &c.; *Rhein. Museum*, for 1845, pp. 161, &c.) [L. S.]

LINGONES (*Λίγγωνες*). The form *Λίγγωνες* in Ptolemy (ii. 19. § 9) may probably be a copyist's error. In Polybius (ii. 17, ed. Bekker), *Λίγγωνες* is a correction of *Αίγγωνες*, which appears to be the MSS. reading, and was doubtless intended to be *Λίγγωνες*. In the old text of Strabo (p. 186) it is said that the Arar (*Σαόνε*) separates the Sequani from the Aedui and Lincasii (*Λυκαίοι*); but it is agreed that we ought to read Lingones, for Strabo names the people Lingones in two other passages (pp. 193, 208).

The Lingones occupied the country about the sources of the *Marne* and *Seine*, and extended eastward to the *Vosegus* (*Voges*) (*B. G.* iv. 10). Caesar does not state expressly whether they belonged to Celtica or to Belgica, but we may infer from what he says that he considered them as included in Celtica [GALLIA TRANSALPINA, Vol. I. p. 962]. Strabo (p. 193) says: "Above or beyond the Helvetii and Sequani, the Aedui and Lingones dwell to the west; and beyond the Mediomatrici dwell the Leuci and part of the Lingones." But the Leuci, whose capital was Tullum (*Toul*), are between the Mediomatrici and the Lingones, and there is some error in this passage of Strabo. The chief town of the Lingones was Andomatunum, afterwards named Lingones, and in the old French, *Langone* or *Langoinne*, and now *Langres*, near the source of the *Marne*. Bibio (*Dijon*) was also in the territory of the Lingones, which corresponded to the diocese of *Langres*, before the diocese of *Dijon* was taken from it.

Ptolemy (ii. 8) and Pliny (iv. 17) place the Lingones in Belgica, which was true of the time when they wrote.

The Lingones were one of the Celtic nations, which, according to Roman tradition, sent a detachment to settle in North Italy. [See the next article.] Lucan (i. 397) represents the Lingones as warlike, or fond of fighting, for which there is no evidence in Caesar at least:—

"Castraque quae Vosegi curvam super ardua rupem
Pugnaces pictis cōhibebant Lingones armis."

After Caesar had defeated the Helvetii in the great battle near Bibracte, the survivors fled into the country of the Lingones; "to whom Caesar sent letters and a message to inform them that they must not supply the Helvetii with corn, or help them in any way; and that if they did, he would treat them like the Helvetii." (*B. G.* i. 26.) It is plain from Caesar's narrative that this insolent order was obeyed. When Caesar was at Vesontio (*Besançon*) on his march against Ariovistus, the Sequani, Leuci, and Lingones supplied him with corn (*B. G.* i. 40). During the winter which followed the campaign of B. C. 53, Caesar placed two legions in the country of the Lingones, not to keep them in obedience, for they never rose in arms against him, but because it was a good position (*B. G.* vi. 44).

It is stated in Tacitus (*Hist.* i. 78) that Otho gave the "civitas Romana" to all the Lingones; but this passage is not free from difficulty. Galba had lost the fidelity of the Treviri, Lingones, and some other Gallic states, by harsh measures or by depriving them of part of their lands; and the Lingones and others supported the party of Vitellius in Gallia by offering soldiers, horses, arms and money (Tacit. i. 53, 59). It seems that Otho made the Lingones a present of the "civitas" in order to effect a diversion in his favour; but it remains to be explained, if Tacitus's text is right, why he omitted the Treviri and others. Pliny calls the Lingones "Foederati." This nation, which during the whole Gallic war was tranquil, even in the year of Vercingetorix's great struggle (*B. G.* vii. 63), became very restless under the Empire, as we see from Tacitus (*Hist.* iv. 67).

[GALLIA TRANSALPINA, Vol. I. p. 969.] [G. L.]

LINGONES (*Λίγγωνες*, Pol.), a tribe of Cisalpine Gauls, without doubt a colony or offset of the more powerful Transalpine tribe of the same name, who, according to Livy, migrated into Italy together with the Boii, and settled with them in the plains between the Apennines and the Padus. We learn from Polybius, that they dwelt between the Boii and the Senones, apparently occupying the country about Bononia and as far eastward as the river *Ūtis* (*Montone*), which was the northern limit of the Senones. (Liv. v. 35; Pol. ii. 17.) They seem to have been in later times so closely associated with the Boii as to be commonly considered as one nation; hence we do not meet with any separate mention of their name in history, nor are they noticed by the geographers. [E. H. B.]

LINTOMAGUS. [LUTTOMAGUS.]

LINUS (*Λίνος*), a place on the coast of Mysia, on the Propontis, between Priapus and Parium; it is noticed only by Strabo (xiii. p. 588), as the spot where the best snails (*κοχλίαι*) were found. [L. S.]

LIPARA (*ἡ Λιπάρη*; *Ἔθ. Λιπαράϊος*, *Liparensis*; *Lipari*), the largest and most important of the group of the Aeolian islands, between the coast of Sicily and Italy. It had a town of the same name, and was the only one of the whole group which was inhabited, or at least that had any considerable population. Hence the other islands were always dependent on it, and were sometimes called in ancient times, as they habitually are at the present day, the Liparæan islands (*αἱ Λιπαράων νῆσοι*, Strab. vi. p. 275). Strabo correctly tells us that it was the largest of the seven, and the nearest to the coast of Sicily except Thiermesa or Hiera (*Vul-*

como). Both he and Pliny inform us that it was originally called Meligunis (*Μελιγουνίς*); a name that must probably be referred to the period before the Greek colony; although ancient writers affirm that it derived the name of Lipara from Liparus, a son of Anson, who reigned there before Aeolus, so that they must have referred the name of Meligunis to a purely fabulous age. (Plin. iii. 9. s. 14; Diod. v. 7.) The name of Aeolus himself is inseparably connected with the Aeolian islands, and there can be no doubt that his abode was placed by the earliest mythological traditions in Lipara itself, though in later times this was frequently transferred to Strongyle. [AEOLIAE INSULAE, p. 52.]

In the historical period the first mention that we find of Lipara is the settlement there of a Greek colony. This is assigned by Diodorus to the 50th Olympiad (B. C. 580—577); and there seems no reason to doubt this date, though Eusebius (on what authority we know not) carries it back nearly 50 years, and places it as early as B. C. 627. (Diod. v. 9; Enseb. Arm. p. 107; Clinton, *F. H.* vol. i. pp. 208, 232.) The colonists were Dorians from Cnidus and Rhodes; but the former people predominated, and the leader of the colony, Pentathlus, was himself a Cnidian, so that the city was always reckoned a Cnidian colony. (Diod. l. c.; Paus. x. 11. § 3; Thuc. iii. 88; Strab. vi. p. 275; Scymn. Ch. 263.) According to some accounts Pentathlus did not himself live to reach Lipara, but the colony was founded by his sons. (Diod. l. c.) Of its history we know scarcely anything for more than a century and a half, but are told generally that it attained to considerable power and prosperity, and that the necessity of defending themselves against the Tyrrhenian pirates led the Liparaeans to establish a naval force, with which they ultimately obtained some brilliant victories over the Tyrrhenians, and commemorated these successes by costly offerings at Delphi. (Strab. l. c.; Diod. v. 9; Paus. x. 11. § 3, 16. § 7.) It appears, however, that the Liparaeans themselves were sometimes addicted to piracy, and on one occasion their corsairs intercepted a valuable offering that the Romans were sending to Delphi; but their chief magistrate, Timasitheus, immediately caused it to be restored and forwarded to its destination. (Diod. xiv. 93; Liv. v. 28; Val. Max. i. 1. § 4.)

The territory of Lipara, though of small extent, was fertile, and produced abundance of fruit; but its more important resources were its mines of alum, arising from the volcanic nature of the soil, and the abundance of thermal sources proceeding from the same cause. The inhabitants of Lipara not only cultivated their own island, but the adjoining ones of Hiera, Strongyle, and Didyme as well; a proof that the population of Lipara itself must have been considerable. (Thuc. iii. 88; Diod. v. 10; Paus. x. 11. § 4; Strab. vi. p. 275.)

At the time of the first Athenian expedition to Sicily under Laches (B. C. 427) the Liparaeans were in alliance with the Syracusans, probably on account of their Dorian descent; for which reason they were attacked by the Athenian and Rhegian fleet; but with no serious result. (Thuc. iii. 88; Diod. xii. 54.) In B. C. 396 they again appear as in friendly relations with Syracuse, and were in consequence attacked by the Carthaginian general Himileo, who made himself master of the city and exacted a contribution of 30 talents from the inhabitants. (Diod. xiv. 56.) It does not appear that the Carthaginians

at this time retained possession of Lipara; and we subsequently find it in the enjoyment of independence in B. C. 304, when the island was suddenly attacked by Agathocles, in the midst of profound peace, and without even a pretext for the aggression. The invader carried off a booty of 50 talents, which was, however, lost on his voyage to Sicily in a storm, which was naturally attributed to the wrath of Aeolus. (Id. xx. 101.) It could not have been long after this that Lipara fell under the yoke of Carthage, to which city it was subject at the outbreak of the First Punic War (B. C. 264), and from its excellent ports, and advantageous situation for commanding the N. coast of Sicily, became a favourite naval station with that people. (Id. xxii. 13, p. 500.) In the fifth year of the war (B. C. 260), the Roman consul, Cn. Cornelius, having been deceived with the hopes of making himself master of the island, was captured there, with his whole squadron (Pol. i. 21); and in B. C. 257, a battle was fought between the Carthaginian and Roman fleets in its immediate neighbourhood (Id. 25); but a few years later it was at length taken by the Romans, under C. Aurelius, and remained in their hands from this time, B. C. 251. (Ib. 39; Diod. xxiii. 20; Zonar. viii. 14; Oros. iv. 8; Frontin. *Strat.* iv. 1. § 31.)

At the commencement of the Second Punic War a considerable Carthaginian squadron was wrecked on the shores of Lipara and the adjoining island of *Vulcano* (Liv. xxi. 49); but from this time we find no historical mention of it till the war between Octavian and Sextus Pompeius in Sicily, in B. C. 36, when Lipara and the adjoining islands once more appear as a naval station of importance. It was occupied and fortified by Pompeius, but taken by Agrippa, who afterwards established his fleets at the island of *Vulcano*, and from thence threatened the forces of Pompeius at Mylae and Messana. (Appian, *B. C.* v. 97, 105, 112; Dion Cass. xlix. 1, 7.) There seems no doubt that Lipara continued to enjoy considerable prosperity under the Roman government. Diodorus praises its fertility, as well as the excellence of its ports; and says that the Liparaeans derived a large revenue from the monopoly of the trade in alum. (Diod. v. 10.) Cicero, indeed, speaks of it in disparaging terms, as "*parva civitas, in insula inculta tenuique posita*" (*Verr.* iii. 37); but this seems to be an oratorical exaggeration, and the immediate reference of the passage is to corn, for the growth of which Lipara could never have been well adapted. But though suffering severely from drought in summer (Thuc. iii. 88), owing to the volcanic nature of the soil, the island is, nevertheless, one of considerable fertility, and at the present day produces abundance of fruit, wine, and oil. (Smyth's *Sicily*, p. 265; D'Orville, *Sicula*, p. 18.)

Under the Roman Empire Lipara was sometimes used as a place of exile for political offenders (Dion Cass. lxxvi. 6); and before the fall of the Western Empire it became a favourite resort of monks. At an earlier period of the Empire it was frequented for its hot baths (Plin. xxxi. 6. s. 32; Diod. v. 10), which are still in use at the present day, being supplied from thermal springs; some remains of ancient buildings, still visible, appear to have been connected with these establishments. A few fragments of walls may also be traced on the hill crowned by the modern castle; and many coins, fragments of sculpture, &c., have been discovered on the island. (Smyth's *Sicily*, p. 262.)

Strabo and some other ancient writers speak of volcanic phenomena as occurring on the island of Lipara itself (Strab. vi. p. 275); but though it abounds in hot springs, and outbreaks of volcanic vapour, it does not appear probable that any volcanic eruptions on a larger scale have occurred there within the period of history. Those of the neighbouring island of Hiera (the VULCANI INSULA of the Romans, now *Vulcano*), from its proximity to Lipara, of which it was a mere dependency, are sometimes described as if they had occurred at Lipara itself. (Oros. v. 10; Jul. Obs. 89.) The volcanic phenomena of the Aeolian islands in general are more fully noticed under the article AEOLIAE INSULAE. [E. H. B.]



COIN OF LIPARA.

LIPARIS (*Λίπαρις*), a small river in the east of Cilicia, which emptied itself into the sea at Soli, and was believed to derive its name from the oily nature of its waters. (Plin. v. 22; Antig. Caryst. 150; Vitruv. viii. 3.) [L. S.]

LIPAXUS (*Λίπακος*), a town of Crusis, or Crossaen, in Macedonia, mentioned only by Hecataeus (Steph. B. s. v.) and Herodotus (vii. 123).

LIPPOS, AD. [VETTONES.]

LIPSYDRUM [ATTICA, p. 326, b.]

LIQUENTIA (*Livenza*), a considerable river of Venetia, which rises in the Julian Alps to the N. of Opitergium (*Oderzo*), and flows into the Adriatic near *Caorle*, about midway between the *Piave* (Plavis) and the *Tagliamento* (Tilaventum). (Plin. iii. 18. s. 22.) It had a port of the same name at its mouth. Servius (*ad Aen.* ix. 679) correctly places it between Altinum and Concordia. The name is not found in the Itineraries, but Paulus Diaconus mentions the "pons Lipientiae fluminis" on the road from Forum Julii towards Patavium. (P. Diac. *Hist. Lang.* v. 39; Anon. Ravenn. iv. 36.) [E. H. B.]

L'RIA. [EDETA.]

LIRMIRIS (*Λιρμιρίς*), a town in the north of Germany, between Marionis and Leuphana, about 10 miles to the north of *Hamburg*. Its exact site, however, is unknown. (Ptol. ii. 11. § 27.) [L. S.]

LIRIS (*Λείρις*: *Garigliano*), one of the principal rivers of central Italy, flowing into the Tyrrhenian Sea a little below Minturnae. It had its source in the central Apennines, only a few miles from the Lacus Fucinus, of which it has been sometimes, but erroneously, regarded as a subterranean outlet. It flows at first in a SE. direction through a long troughlike valley, parallel to the general direction of the Apennines, until it reaches the city of Sora, where it turns abruptly to the SW, and pursues that course until after its junction with the Trerus or Sacco, close to the site of Fregellae; from thence it again makes a great bend to the SE., but ultimately resumes its SW. direction before it enters the sea near Minturnae. Both Strabo and Pliny tell us that it was originally called Clanis, a

name which appears to have been common to many Italian rivers [CLANIS]; the former writer erroneously assigns its sources to the country of the Vestini; an opinion which is adopted also by Lucan. (Strab. v. p. 233; Lucan. ii. 425.) The Liris is noticed by several of the Roman poets, as a very gentle and tranquil stream (Hor. *Carmin.* i. 31. 8; Sil. Ital. iv. 348),—a character which it well deserves in the lower part of its course, where it is described by a modern traveller as "a wide and noble river, winding under the shadow of poplars through a lovely vale, and then gliding gently towards the sea." (Eustace's *Classical Tour*, vol. ii. p. 320.) But nearer its source it is a clear and rapid mountain river, and at the village of *Isola*, about four miles below Sora, and just after its junction with the Fibrenus, it forms a cascade of above 90 feet in height, one of the most remarkable waterfalls in Italy. (Craven's *Abruzzi*, vol. i. p. 93.)

The Liris, which is still called *Liri* in the upper part of its course, though better known by the name of *Garigliano*, which it assumes when it becomes a more considerable stream, has a course altogether of above 60 geographical miles: its most considerable tributary is the Trerus or Sacco, which joins it about three miles below *Ceprano*. A few miles higher up it receives the waters of the Fibrenus, so celebrated from Cicero's description (*de Leg.* ii. 3); which is, however, but a small stream, though remarkable for the clearness and beauty of its waters. [FIBRENUM.] The Melfis (*Melfi*), which joins it a few miles below the Sacco, but from the opposite bank, is equally inconsiderable.

At the mouth of the Liris near Minturnae, was an extensive sacred grove consecrated to Marica, a nymph or local divinity, who was represented by a tradition, adopted by Virgil, as mother of Latinus, while others identified her with Circe. (Virg. *Aen.* vii. 47; Lactant. *Inst. Div.* i. 21.) Her grove and temple (LUCUS MARICAE; *Μαρικας ἕλος*, Plut. *Mar.* 39) were not only objects of great veneration to the people of the neighbouring town of Minturnae, but appear to have enjoyed considerable celebrity with the Romans themselves. (Strab. v. p. 233; Liv. xxvii. 37; Serv. *ad Aen.* vii. 47.) Immediately adjoining its mouth was an extensive marsh, formed probably by the stagnation of the river itself, and celebrated in history in connection with the adventures of Marius. [E. H. B.]

LISAE (*Λίσαι*), a town of Crusis or Crossaen, in Macedonia, mentioned only by Herodotus (vii. 123). [CRUSIS.]

LISINAE, a town of Histiaeotis, in Thessaly, on the borders of Athlomania. (Liv. xxxii. 14.)

LISSA. [JACCETANI.]

LISSA (*Λίσσα*, Procop. *B. G.* i. 7; *Itin. Anton.*), an island off the coast of Illyricum, placed by Pliny (iii. 30) over against *Iadera*, or *Ugljan*, noted for its marbles, and an island which obtained a momentary importance during the wars of the Venetians, represents Lissa. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 76.) [E. B. J.]

LISSUS. [LEOSTINI.]

LISSUS (*Λίσσος*, Ptol. iii. 17. § 3), a town on the S. coast of Crete, which the anonymous Coast-describer places between *Suia* and *Calamyde*. (*Stadiasm.*) The Peutinger Table gives 16 M. P. as the distance between *Cantanum* and *Liso*. This Cretan city was an episcopal see in the time of Hierocles. (Comp. Cornel. *Creta Sacra*, vol. i. p. 235.) The order in which he mentions it with the other bishops

in the W. part of the island agrees very well with the supposition that its site was on the spot now called *Hághio Kýrko*. This place occupies a small hollow of the hills facing the sea, like a theatre. Near the church of the *Panaghia* are what appear to be vestiges of an ancient temple, consisting of granite columns, and white marble fragments, architraves, and pediments. Further on, appears to have been another temple, and a theatre. The tombs are on the SW. side of the plain. They are worked independent of the rock, with arched roofs. There are perhaps fifty of them. (Pashley, *Trav.* vol. ii. p. 88; *Mus. Class. Ant.* vol. ii. p. 298.)

Of all the towns which existed on this part of the coast, Lissus alone seems to have struck coins, a fact which agrees very well with the evidence supplied by its situation, of its having been a place of some trading importance. The harbour is mentioned by Scylax (p. 18), and the types of the coins are either maritime, or indicative of the worship of Dictynna, as might have been expected on this part of the island. The obverse of one coin bears the impress of the caps and stars of the Dioscuri, and its reverse a quiver and arrow. On the second coin the caps and stars are replaced by a dolphin, and instead of the quiver a female head, probably that of Artemis or Dictynna. (Comp. Eckhel, vol. ii. p. 315.) [E. H. B.]

LISSUS (*Λίσσος*, Strab. vii. p. 316; Ptol. ii. 16. § 5; Steph. B.; Hierocles; *Peut. Tab.*), a town of Illyricum, at the mouth of the river Drilo. Dionysius the elder, in his schemes for establishing settlements among the Illyrian tribes, founded Lissus. (Diod. xv. 13.) It was afterwards in the hands of the Illyrians, who, after they had been defeated by the Romans, retained this port, beyond which their vessels were not allowed to sail. (Polyb. ii. 12.) B. C. 211, Philip of Macedon, having surprised the citadel Acrolissus, compelled the town to surrender. (Polyb. viii. 15.) Gentius, the Illyrian king, collected his forces here for the war against Rome. (Liv. xlv. 30.) A body of Roman citizens was stationed there by Caesar (B. C. iii. 26—29) to defend the town; and Pliny (iii. 26), who says that it was 100 M. P. from Epidaurus, describes it as "oppidum civium Romanorum." Constantine Porphyrogeneta (*de Adm. Imp.* c. 30) calls it *Ἐλισσός*, and it now bears the name of *Lesch*. (Leake, *Northern Greece*, vol. iii. p. 477; Schafarik, *Slav. Alt.* vol. ii. p. 275.) [E. B. J.]

LISTA (*Λίστα*), a very ancient city of Central Italy, which, according to Varro (*ap. Dion. Hal.* i. 14), was the metropolis of the Aborigines, when that people still dwelt in the mountain valleys around Reate. It was surprised by the Sabines by a night attack from Amiternum; and the inhabitants took refuge in *Plate*, from whence they made several fruitless attempts to recover possession of their city; but failing in this, they declared it, with the surrounding territory, sacred to the gods, and imprecated curses on all who should occupy it. This circumstance probably accounts for the absence of all other mention of it; though it would seem that its ruins still remained in the time of Varro, or at least that its site was clearly known. This has been in modern times a subject of much dispute. According to the present text of Dionysius, it was situated 24 stadia from Tiora, the ruins of which are probably those at *Castore* near *Sta. Anatolia*, in the upper valley of the *Salto*, 36 miles from *Rieti*. Bunsen accordingly places it at *Sta. Anatolia* itself,

where there are some remains of an ancient city. But Holstenius long ago pointed out a site about 3 miles from Reate itself, on the road from thence to *Civita Ducale*, still called *Monte di Lesta*, where there still exist, according to a local antiquarian, Martelli, and Sir W. Gell, the remains of an ancient city, with walls of polygonal construction, and a site of considerable strength. The situation of these ruins would certainly be a more probable position for the capital of the Aborigines than one so far removed as *Sta. Anatolia* from their other settlements, and would accord better with the natural line of advance of the Sabines from Amiternum, which must have been by the pass of *Androdoco* and the valley of the *Vellino*. In this case we must understand the distance of 24 stadia (3 miles), as stated by Dionysius (or rather by Varro, whom he cites), as having reference to Reate itself, not to Tiora. (Bunsen, *Antichi Stabilimenti Italici*, in *Ann. d. Inst. Arch.* vol. vi. p. 137; Gell's *Topography of Rome*, p. 472; Holsten. *Not. in Cluver.* p. 114.) [E. H. B.]

LISTRON (*Λίστρον*), a place in *Épirus Nova*, mentioned by Hierocles with a fortress ALISTRUS (*Ἀλίστρος*, Procop. *de Aed.* iv. 4). It is probably represented by the village and castle of *Klisúra*, situated on the river Aous (*Ἰώσα*), which is mentioned by Cantacuzenus (*Καισαρία*, ii. 32; comp. Anna Comnena, xiii. p. 390) in the fourteenth century, together with other places which are still to be recognised as having been the chief strongholds in this part of Greece. [Aous.] (Leake, *Northern Greece*, vol. i. p. 383.) [E. B. J.]

LITA'BRUM. [VACCÆI].

LITANA SILVA, a forest in the territory of the Boians in Gallia Cispadana, memorable for the defeat of the Roman consul L. Postumius, in B. C. 216. On this disastrous occasion the consul himself perished, with his whole army, consisting of two Roman legions, augmented by auxiliaries to the amount of 25,000 men. (Liv. xxiii. 24; Frontin. *Strat.* i. 6. § 4.) At a later period it witnessed, on the other hand, a defeat of the Boians by the Roman consul L. Valerius Flaccus, B. C. 195. (Liv. xxxiv. 22.) The forest in question appears to have been situated somewhere between Bononia and Placentia, but its name is never mentioned after the reduction of Cisalpine Gaul, and its exact site cannot be determined. It is probable, indeed, that a great part of the tract between the Apennines and the marshy ground on the banks of the Padus was at this time covered with forest. [E. H. B.]

LITANOBRIGA, in Gallia, is placed by the Antonine Itin. between Caesaromagus (*Beauvais*) and Augustomagus, which D'Anville supposes to be *Senlis*. According to his reading, the Itin. makes it xviii. Gallic leagues from Caesaromagus to Litanobriga, and iii. from Litanobriga to Augustomagus. Walckenaer (*Géog. anc.*, vol. iii. p. 55) makes the first distance xvi., and the second iii.; and he places Caesaromagus at *Verberie*, near the river *Autone*. The Table mentions no place between Caesaromagus and Augustomagus, but it makes the whole distance xxii. We may assume that Litanobriga was situated at a ford or bridge over a river, and this river is the *Oise*. D'Anville first thought that Litanobriga might be *Pont-Sainte-Maxence*, for a Roman road from *Beauvais*, called *Brunehaut*, passes by *Clermont*, and joins a road from *Pont-Sainte-Maxence*. But the numbers in the Itins. fall short of the distance between *Beauvais* and *Senlis*; and accordingly

D'Anville gave up *Pont-Sainte-Maxence*, and fixed Litanobriga at *Crevin* on the *Oise*, and along this line the distances of the Table agree pretty well with the real distances. Walckenaer fixes Litanobriga at *Pont-Sainte-Maxence*. The solution of this difficulty depends on the position of Augustomagus; or if we are content with the evidence for fixing Litanobriga at *Pont-Sainte-Maxence*, we cannot place Augustomagus at *Senlis*. [AUGUSTOMAGUS.] [G. L.]

LITERNUM (Λιτέρνη, Strab.; Λιτέρνη, Ptol.: *Eth.* Literninus: *Tor di Patria*), a town on the sea-coast of Campania, between the mouth of the Vulturnus and Cumae.* It was situated at the mouth of a river of the same name (Strab. v. p. 243: Liv. xxxii. 29), which assumed a stagnant character as it approached the sea, so as to form a considerable marshy pool or lagoon, called the LITERNA PALUS (Sil. Ital. vii. 278; Stat. *Silv.* iv. 3. 66), and bordered on either side by more extensive marshes. It is not quite clear whether there was a town there at all before the establishment of the Roman colony: Livy's expression (*l. c.*) that that colony was sent "ad ostia Linterni fluminis," would seem to imply the contrary; and though the name of Linternum is mentioned in the Second Punic War, it is in a manner that does not clearly prove there was then a town there. (Liv. xxiii. 35.) But the notice in Festus (*v. Praefecturae*), who mentions Linternum, with Capua, Cumae, and other Campanian towns, among the Praefecturae, must probably refer to a period earlier than the Roman settlement.

It was not till the year B. C. 194 that a colony of Roman citizens was settled at Linternum at the same time with one at Vulturnum; they were both of the class called "coloniae maritimae civium," but were not numerous, only 300 colonists being sent to each. (Liv. xxxii. 29, xxxiv. 45.) The situation of Linternum also was badly chosen: the marshy character of the neighbourhood rendered it unhealthy, while the adjoining tract on the sea-coast was sandy and barren; hence, it never seems to have risen to be a place of any importance, and is chiefly noted from the circumstance that it was the place which Scipio Africanus chose for his retirement, when he withdrew in disgust from public life, and where he ended his days in a kind of voluntary exile. (Liv. xxxviii. 52, 53; Seneca, *Ep.* 86; Val. Max. v. 3. § 1; Oros. iv. 20.) At a later period, however, Augustus settled a fresh colony at Linternum (*Lib. Colon.* p. 235), and the construction by Domitian of the road leading along the sea-coast from Sinuessa to Cumae must have tended to render it more frequented. But it evidently never rose to be a considerable place: under the Roman Empire its name is mentioned only by the geographers, and in the Itineraries in connection with the Via Domitiana already noticed. (Strab. v. p. 243; Mel. ii. 4. § 9; Plin. iii. 5. s. 9; Ptol. iii. 1. § 6; *Itin. Ant.* p. 122; *Tab. Peut.*) We learn, however, that it still existed as a "civitas" as late as the reign of Valentinian II. (Symmach. *Ep.* vi. 5); and it was probably destroyed by the Vandals in the fifth century.

The villa of Scipio, where he spent the latter

* The name is written in many MSS. LINTERNUM, and it is difficult, in the absence of inscriptions, to say which form is really the more correct; but LINTERNUM seems to be supported, on the whole, by the best MSS., as well as by the Greek form of the name as found both in Strabo and Ptolemy. (Tzschucke, *ad Mel.* ii. 4. § 9.)

years of his life, was still extant in the days of Seneca, who has left us a detailed description of it, and strongly contrasts the simplicity of its arrangements with the luxury and splendour of those of his own time. (*Ep.* 86.) Pliny also tells us, that some of the olive trees and myrtles planted by the hands of Scipio himself were still visible there. (Plin. xvi. 44. s. 85.) It is certain that his tomb also was shown at Linternum in the days of Strabo and Livy, though it would appear that there was great doubt whether he was really buried there. The well-known epitaph which, according to Valerius Maximus, he caused to be engraved on his tomb,— "Ingrata patria, ne ossa quidem mea habes,"—could certainly not have been extant in the time of Seneca, who treats the question as one of mere conjecture, though he inclines to the belief that Africanus was really buried there, and not in the tomb of the Scipios at Rome. (Seneca, *l. c.*; Val. Max. v. 3. § 1; Strab. *l. c.*; Liv. xxxviii. 56.)

The site of Linternum is now marked by a watch-tower called *Tor di Patria*, and a miserable village of the same name; the adjoining *Lago di Patria* is unquestionably the Linternus Palus, and hence the river Linternus can be no other than the small and sluggish stream which forms the outlet of this lake to the sea. At the present day the *Lago di Patria* communicates with the river Clanius or *Lagno*, and is formed by one of the arms of that stream. It is not improbable that this was the case in ancient times also, for we have no account of the mouth of the Clanius, while the Linternus is mentioned only in connection with the town at its mouth. [CLANIUS.] The modern name of *Patria* must certainly have been derived from some tradition of the epitaph of Scipio already noticed, though we cannot explain the mode in which it arose; but the name may be traced back as far as the eighth century. There are scarcely any ruins on the site of Linternum, but the remains of the ancient bridge by which the Via Domitiana here crossed the river are still extant, and the road itself may be traced from thence the whole way to Cumae. [E. H. B.]

LITHRUS (Λιθρος), the name of the northern branch of Mount Paryadres in Pontus, which, together with Mount Ophelimus in the north-west of Amasia, enclosed the extensive and fertile plain of Phanaroea. (Strab. xii. p. 556.) Hamilton (*Researches*, vol. i. p. 349) believes that these two ancient hills answer to the modern *Kemer Dagh* and *Oktap Dayh*. [L. S.]

LIVIANA, in Gallia Narbonensis, is placed by the Table and the Jerusalem Itin. between Carcaso (*Carcassonne*) and Narbo (*Narbonne*). It is the next station to Carcaso, and xii. from it; the station that follows Liviana is Usuerva, or Usuerna, or Hosnerba. The site is uncertain. [G. L.]

LIX, LIXUS. [MAURETANIA].

LIZIZIS. [AZIZIS.]

LOBETANI (Λοβητανοί), one of the lesser peoples in the NE. part of Hispania Tarraconensis. Their position was SE. of the CELTIBERI, and N. of the BASTETANI, in the SW. of *Arragon*. The only city mentioned as belonging to them was LOBETUM (Λοβήτρον), which D'Anville identifies with *Reguena*, but Ukert with *Abarracia*. (Ptol. ii. 6. § 60; Coins *ap. Sestini*, p. 169; Ukert, vol. ii. pt. 1, pp. 322, 464.) [P. S.]

LOBETUM. [LOBETANI.]

LOCORITUM (Λοκορίττον), a town on the river Main in Germany, and probably the same as the

modern *Loñr.* (Ptol. ii. 11. § 29.) Its name seems to be of Celtic origin. (Comp. Steiner, *Das Main-gebiet*, p. 125.) [L. 5.]

LOCRAS. [CORRICA, p. 691, a.]

LOCRI EPICNEMIDII, OPU'NTII. [LOCRIIS.]

LOCRI OZOLAE. [LOCRIIS.]

LOCRI (*Λοκροί*), sometimes called, for distinction's sake, LOCRI EPIZEPHYRII (*Λοκροί Ἐπιζεφύριοι*, Thuc. vii. 1; Pind. *Ol.* xi. 15; Strab.; Steph. B.: *Eth. Λοκρός*, Locrensis: Ruins near *Gerace*), a city on the SE. coast of the Bruttian peninsula, not far from its southern extremity, and one of the most celebrated of the Greek colonies in this part of Italy. It was a colony, as its name obviously implies, of the Locrians in Greece, but there is much discrepancy as to the tribe of that nation from which it derived its origin. Strabo affirms that it was founded by the Locri Ozolae, under a leader named Euanthes, and censures Ephorus for ascribing it to the Locri Opuntii; but this last opinion seems to have been the one generally prevalent. Scymnus Chius mentions both opinions, but seems to incline to the latter; and it is adopted without question by Pausanias, as well as by the poets and later Latin authors, whence we may probably infer that it was the tradition adopted by the Locrians themselves. (Strab. vi. p. 259; Scymn. Ch. 313—317; Paus. iii. 19. § 12; Virg. *Aen.* iii. 399.) Unfortunately Polybius, who had informed himself particularly as to the history and institutions of the Locrians, does not give any statement upon this point. But we learn from him that the origin of the colony was ascribed by the tradition current among the Locrians themselves, and sanctioned by the authority of Aristotle, to a body of fugitive slaves, who had carried off their mistresses, with whom they had previously carried on an illicit intercourse. (Pol. xii. 5, 6, 10—12.) The same story is alluded to by Dionysius Periegetes (365—367). Pausanias would seem to refer to a wholly different tale where he says that the Lacedaemonians sent a colony to the Epizephyrian Locri, at the same time with one to Crotona. (Paus. iii. 3. § 1.) These were, however, in both cases, probably only additional bands of colonists, as Lacedaemon was never regarded as the founder of either city. The date of the foundation of Locri is equally uncertain. Strabo (*l. c.*) places it a little after that of Crotona and Syracuse, which he regarded as nearly contemporary, but he is probably mistaken in this last opinion. [CROTONA.] Eusebius, on the contrary, brings it down to so late a date as B. C. 673 (or, according to Hieronymus, 683); but there seems good reason to believe that this is much too late, and we may venture to adopt Strabo's statement that it was founded soon after Crotona, if the latter be placed about 710 B. C. (Euseb. *Arm.* p. 105; Clinton *F. H.* vol. i. p. 186, vol. ii. p. 410.) The traditions adopted by Aristotle and Polybius represented the first settlers as gaining possession of the soil from the native Oenotrians (whom they called *Senli*), by a fraud not unlike those related in many similar legends. (Pol. xii. 6.) The fact stated by Strabo that they first established themselves on Cape Zephyrium (*Capo di Bruzzano*), and subsequently removed from thence to the site which they ultimately occupied, about 15 miles further N., is supported by the evidence of their distinctive appellation, and may be depended on as accurate. (Strab. *l. c.*)

As in the case of most of the other Greek colonies in Italy, we have very scanty and imperfect in-

formation concerning the early history of Locri. The first event in its annals that has been transmitted to us, and one of those to which it owes its chief celebrity, is the legislation of Zaleucus. This was said to be the most ancient written code of laws that had been given to any Greek state; and though the history of Zaleucus himself was involved in great obscurity, and mixed up with much of fable [ZALEUCUS, *Biogr. Dict.*], there is certainly no doubt that the Locrians possessed a written code, which passed under his name, and which continued down to a late period to be in force in their city. Even in the days of Pindar and of Demosthenes, Locri was regarded as a model of good government and order; and its inhabitants were distinguished for their adherence to established laws and their aversion to all innovation. (Pind. *Ol.* x. 17; Schol. *ad loc.*; Strab. vi. p. 260; Demosth. *adv. Timocrat.* p. 743; Diod. xii. 20, 21.)

The period of the legislation of Zaleucus cannot be determined with certainty: but the date given by Eusebius of Ol. 30, or B. C. 660, may be received as approximately correct. (Euseb. *Arm.* p. 105; Clinton, vol. i. p. 193.) Of its principles we know but little; and the quotations from his laws, even if we could depend upon their authenticity, have no reference to the political institutions of the state. It appears, however, that the government of Locri was an aristocracy, in which certain select families, called the Hundred Houses, enjoyed superior privileges: these were considered to be derived from the original settlers, and in accordance with the legend concerning their origin, were regarded as deriving their nobility from the female side. (Pol. xii. 5.)

The next event in the history of Locri, of which we have any account, is the memorable battle of the Sagras, in which it was said that a force of 10,000 Locrians, with a small body of auxiliaries from Rhegium, totally defeated an army of 130,000 Crotonians, with vast slaughter. (Strab. vi. p. 261; Cic. *de N. D.* ii. 2; Justin. xx. 2, 3.) The extraordinary character of this victory, and the exaggerated and fabulous accounts of it which appear to have been circulated, rendered it proverbial among the Greeks (*ἀληθέστερα τῶν ἐνὶ Σάγρας*, Suid. *s. v.*) Yet we have no means of assigning its correct place in history, its date being extremely uncertain, some accounts placing it after the fall of Sybaris (B. C. 510), while others would carry it back nearly 50 years earlier. [CROTONA.]

The small number of troops which the Locrians are represented as bringing into the field upon this occasion, as compared with those of Crotona, would seem to prove that the city was not at this time a very powerful one; at least it is clear that it was not to compare with the great republics of Sybaris and Crotona. But it seems to have been in a flourishing condition; and it must in all probability be to this period that we must refer the establishment of its colonies of Hipponium and Medma, on the opposite side of the Bruttian peninsula. (Scymn. Ch. 308; Strab. vi. p. 256.) Locri is mentioned by Herodotus in B. C. 493, when the Samian colonists, who were on their way to Sicily, touched there (Herod. vi. 23); and it appears to have been in a state of great prosperity when its praises were sung by Pindar, in B. C. 484. (Pind. *Ol.* x., xi.) The Locrians, from their position, were naturally led to maintain a close connection with the Greek cities of Sicily, especially with Syracuse, their friendship with which would seem to have dated, according to some accounts,

from the period of their very foundation. (Strab. vi. p. 259.) On the other hand, they were almost constantly on terms of hostility with their neighbours of Rhegium, and, during the rule of Anaxilas, in the latter city, were threatened with complete destruction by that despot, from which they were saved by the intervention of Hieron of Syracuse. (Pind. *Pyth.* ii. 35; and Schol. *ad loc.*) In like manner we find them, at the period of the Athenian expeditions to Sicily, in close alliance with Syracuse, and on terms of open enmity with Rhegium. Hence they at first engaged in actual hostilities with the Athenians under Laches; and though they subsequently concluded a treaty of peace with them, they still refused to admit the great Athenian armament, in B.C. 415, even to anchor on their coasts. (Thuc. iii. 99, 115, iv. 1, 24, v. 5, vi. 44, vii. 1; Diod. xii. 54, xiii. 3.) At a later period of the Peloponnesian War they were among the few Italian cities that sent auxiliary ships to the Lacedaemonians. (Thuc. viii. 91.)

During the reign of the elder Dionysius at Syracuse, the bonds of amity between the two cities were strengthened by the personal alliance of that monarch, who married Doris, the daughter of Xenetus, one of the most eminent of the citizens of Locri. (Diod. xiv. 44.) He subsequently adhered steadfastly to this alliance, which secured him a footing in Italy, from which he derived great advantage in his wars against the Rhegians and other states of Magna Graecia. In return for this, as well as to secure the continuance of their support, he conferred great benefits upon the Locrians, to whom he gave the whole territory of Caulonia, after the destruction of that city in B.C. 389; to which he added that of Hipponium in the following year, and a part of that of Scylletium. (Diod. xiv. 100, 106, 107; Strab. p. 261.) Hipponium was, however, again wrested from them by the Carthaginians in B.C. 379. (Id. xv. 24.) The same intimate relations with Syracuse continued under the younger Dionysius, when they became the source of great misfortunes to the city: for that despot, after his expulsion from Syracuse (B.C. 356), withdrew to Locri, where he seized on the citadel, and established himself in the possession of despotic power. His rule here is described as extremely arbitrary and oppressive, and stained at once by the most excessive avarice and unbridled licentiousness. At length, after a period of six years, the Locrians took advantage of the absence of Dionysius, and drove out his garrison; while they exercised a cruel vengeance upon his unfortunate wife and daughters, who had fallen into their hands. (Justin, xxi. 2, 3; Strab. vi. p. 259; Arist. *Pol.* v. 7; Clearch. *ap. Athen.* xii. 541.)

The Locrians are said to have suffered severely from the oppressions of this tyrant; but it is probable that they sustained still greater injury from the increasing power of the Bruttians, who were now become most formidable neighbours to all the Greek cities in this part of Italy. The Locrians never appear to have fallen under the yoke of the barbarians, but it is certain that their city declined greatly from its former prosperity. It is not again mentioned till the wars of Pyrrhus. At that period it appears that Locri, as well as Rhegium and other Greek cities, had placed itself under the protection of Rome, and even admitted a Roman garrison into its walls. On the approach of Pyrrhus they expelled this garrison, and declared themselves in favour of that monarch (Justin, xviii. 1); but they had soon cause to regret the change: for the

garrison left there by the king, during his absence in Sicily, conducted itself so ill, that the Locrians rose against them and expelled them from their city. On this account they were severely punished by Pyrrhus on his return from Sicily; and, not content with exactions from the inhabitants, he carried off a great part of the sacred treasures from the temple of Proserpine, the most celebrated sanctuary at Locri. A violent storm is said to have punished his impiety, and compelled him to restore the treasures. (Appian, *Samm.* iii. 12; Liv. xxix. 18; Val. Max. i. 1, Ext. § 1.)

After the departure of Pyrrhus, the Locrians seem to have submitted again to Rome, and continued so till the Second Punic War, when they were among the states that threw off the Roman alliance and declared in favour of the Carthaginians, after the battle of Cannae, B.C. 216. (Liv. xxiii. 61, xxiii. 30.) They soon after received a Carthaginian force within their walls, though at the same time their liberties were guaranteed by a treaty of alliance on equal terms. (Liv. xxiv. 1.) When the fortune of the war began to turn against Carthage, Locri was besieged by the Roman consul Crispinus, but without success; and the approach of Hannibal compelled him to raise the siege, B.C. 208. (Id. xxvii. 25, 28.) It was not till B.C. 205, that Scipio, when on the point of sailing for Africa, was enabled, by the treachery of some of the citizens, to surprise one of the forts which commanded the town; an advantage that soon led to the surrender of the other citadel and the city itself. (Id. xxix. 6—8.) Scipio confided the charge of the city and the command of the garrison to his legate, Q. Pleminius; but that officer conducted himself with such cruelty and rapacity towards the unfortunate Locrians, that they rose in tumult against him, and a violent sedition took place, which was only appeased by the intervention of Scipio himself. That general, however, took the part of Pleminius, whom he continued in his command; and the Locrians were exposed anew to his exactions and cruelties, till they at length took courage to appeal to the Roman senate. Notwithstanding vehement opposition on the part of the friends of Scipio, the senate pronounced in favour of the Locrians, condemned Pleminius, and restored to the Locrians their liberty and the enjoyment of their own laws. (Liv. xxix. 8, 16—22; Diod. xxvii. 4; Appian, *Annib.* 55.) Pleminius had, on this occasion, followed the example of Pyrrhus in plundering the temple of Proserpine; but the senate caused restitution to be made, and the impiety to be expiated at the public cost. (Diod. *l. c.*)

From this time we hear little of Locri. Notwithstanding the privileged condition conceded to it by the senate, it seems to have sunk into a very subordinate position. Polybius, however, speaks of it as in his day still a considerable town, which was bound by treaty to furnish a certain amount of naval auxiliaries to the Romans. (Pol. xii. 5.) The Locrians were under particular obligations to that historian (*l. c.*); and at a later period we find them enjoying the special patronage of Cicero (Cic. *de Leg.* ii. 6), but we do not know the origin of their connection with the great orator. From Strabo's account it is obvious that Locri still subsisted as a town in his day, and it is noticed in like manner by Pliny and Ptolemy (Strab. vi. p. 259; Plin. iii. 5. a. 10; Ptol. iii. 1. § 10). Its name is not found in the Itineraries, though they describe this coast in con-

siderable detail; but Procopius seems to attest its continued existence in the 6th century (*B. G.* i. 15), and it is probable that it owed its complete destruction to the Saracens. Its very name was forgotten in the middle ages, and its site became a matter of dispute. This has however been completely established by the researches of modern travellers, who have found the remains of the ancient city on the sea-coast, near the modern town of *Gerace*. (Cluver, *Ital.* p. 1301; Romanelli, vol. i. p. 152; Cramer, vol. ii. p. 411; Riedesel, *Voyage dans la Grande Grèce*, p. 148.)

The few ruins that still remain have been carefully examined and described by the Duc de Luynes. (*Ann. d. Inst. Arch.* vol. ii. pp. 3—12.) The site of the ancient city, which may be distinctly traced by the vestiges of the walls, occupied a space of near two miles in length, by less than a mile in breadth, extending from the sea-coast at *Torre di Gerace* (on the left bank of a small stream called the *Fiume di S. Ilario*), to the first heights or ridges of the Apennines. It is evidently to these heights that Strabo gives the name of Mount Esopis (*Ἐσώπις*), on which he places the first foundation of the city. (Strab. vi. p. 259.) The same heights are separated by deep ravines, so as to constitute two separate summits, both of them retaining the traces of ancient fortifications, and evidently the "two citadels not far distant from each other" noticed by Livy in his account of the capture of the city by Scipio. (Liv. xxix. 6.) The city extended from hence down the slopes of the hills towards the sea, and had unquestionably its port at the mouth of the little river *S. Ilario*, though there could never have been a harbour there in the modern sense of the term. Numerous fragments of ancient masonry are scattered over the site, but the only distinct vestiges of any ancient edifice are those of a Doric temple, of which the basement alone now remains, but several columns were standing down to a recent period. It is occupied by a farm-house, called the *Casino dell' Imperatore*, about a mile from the sea, and appears to have stood without the ancient walls, so that it is not improbable the ruins may be the remains of the celebrated temple of Proserpine, which we know to have occupied a similar position. (Liv. xxix. 18.) The ruins of Locri are about five miles distant from the modern town of *Gerace*, which was previously supposed to occupy the site of the ancient city (Cluver, *l. c.*; Barr. *de Sit. Calabr.* iii. 7), and 15 miles from the *Capo di Bruzzano*, the *Zephyrian promontory*.

The Locrians are celebrated by Pindar (*Ol.* x. 18, xi. 19) for their devotion to the Muses as well as for their skill and courage in war. In accordance with this character we find mention of Xenocritus and Erassippus, both of them natives of Locri, as poets of some note; the lyric poetess Theano was probably also a native of the Epizephyrian Locri. (Schol. *ad Pind. Ol.* xi. 17; Boeckh, *ad Ol.* x. p. 197.) The Pythagorean philosophy also was warmly taken up and cultivated there, though the authorities had refused to admit any of the political innovations of that philosopher. (Porphy. *Vit. Pyth.* 56.) But among his followers and disciples several were natives of Locri (Iamb. *Vit. Pyth.* 267), the most eminent of whom were Timeus, Echeocrates, and Acron, from whom Plato is said to have imbibed his knowledge of the Pythagorean tenets. (Cic. *de Fin.* v. 29.) Nor was the cultivation of other arts neglected. Eunomus, a Locrian citizen, was cele-

brated for his skill on the cithara; and the athlete Euthymus of Locri, who gained several prizes at Olympia, was scarcely less renowned than Milo of Crotona. (Strab. vi. pp. 255, 260; Paus. vi. 6. §§ 4—11.)

The territory of Locri, during the flourishing period of the city, was certainly of considerable extent. Its great augmentation by Dionysius of Syracuse has been already mentioned. But previous to that time, it was separated from that of Rhegium on the SW. by the river *Halex* or *Alice*, while its northern limit towards Caulonia was probably the *Sagras*, generally identified with the *Alaro*. The river *Buthrotus* of Livy (xxix. 7), which appears to have been but a short distance from the town, was probably the *Norito*, about six miles to the N. Thucydides mentions two other colonies of Locri (besides Hipponium and Medma already noticed), to which he gives the names of *Itone* and *Melae*, but no other trace is found of either the one or the other. (Thuc. v. 5.) [E. H. B.]



COIN OF THE LOCRI EPIZEPHYRII.

LOCRI (*Aeolis*: *Eth. Aoxpol*; in Latin also *Locri*, but sometimes *Locrenses*). The Locri were an ancient people in Greece, and were said to have been descended from the *Leleges*. This was the opinion of Aristotle; and other writers supposed the name of the Locrians to be derived from *Locrus*, an ancient king of the *Leleges*. (Aristot.; Hes. *ap. Strab.* vii. p. 322; Scymnus Ch. 590; *Dicaearch.* 71; *Plin.* iv. 7. s. 12.) The Locrians, however, must at a very early period have become intermingled with the Hellenes. In the Homeric poems they always appear as Hellenes; and, according to some traditions, even *Deucalion*, the founder of the Hellenic race, is said to have lived in the Locrian town of *Opus* or *Cynus*. (*Pind. Ol.* ix. 63, seq.; *Strab.* ix. p. 425.) In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the eastern Locrians, called the *Opuntii* and *Epicnemidii*, dwelt upon the eastern coast of Greece, opposite the island of *Euboea*; while the western Locrians dwelt upon the Corinthian gulf, and were separated from the former by *Mount Parnassus* and the whole of *Doris* and *Phocis*. (*Strab.* ix. p. 425.) The eastern Locrians are alone mentioned by Homer; they were the more ancient and the more civilised: the western Locrians, who are said to have been a colony of the former, are not mentioned in history till the time of the *Peloponnesian War*, and are even then represented as a semi-barbarous people. (Thuc. i. 5.) We may conjecture that the Locrians at one time extended from sea to sea, and were torn asunder by the immigration of the *Phocians* and *Dorians*. (*Niebuhr, Lectures on Ancient Ethnography*, vol. i. p. 123.)

1. LOCRI EPICNEMIDII and OPUNTII (*Ἐπιζηφυρίοι*, *Ἐπώντιοι*), inhabited a narrow slip upon the eastern coast of Greece, from the pass of *Thermopylae* to the mouth of the river *Cephalonia*.

Their northern frontier town was Alpeni, which bordered upon the Malians, and their southern frontier town was Larymna, which at a later time belonged to Boeotia. The Locrians, however, did not inhabit this coast continuously, but were separated by a narrow slip of Phocia, which extended to the Euboean sea, and contained the Phocian seaport town of Daphnus. The Locrians north of Daphnus were called Epicnemidii, from Mount Cnemis; and those south of this town were named Opuntii, from Opus, their principal city. On the west the Locrians were separated from Phocia and Boeotia by a range of mountains, extending from Mount Oeta and running parallel to the coast. The northern part of this range, called Mount Cnemis (Strab. ix. pp. 416, 425), now *Tálanda*, rises to a considerable height, and separated the Epicnemidii Locri from the Phocians of the upper valley of the Cephissus; the southern portion, which bore no specific name, is not so lofty as Mount Cnemis, and separated the Opuntian Locrians from the north-eastern parts of Boeotia. Lateral branches extended from these mountains to the coast, of which one terminated in the promontory Cnemides [CNEMIDES], opposite the islands called Lichades; but there were several fruitful valleys, and the fertility of the whole of the Locrian coast is praised both by ancient and modern observers. (Strab. ix. p. 425; Forchhammer, *Hellenika*, pp. 11—12; Grote, *Hist. of Greece*, vol. ii. p. 381.) In consequence of the proximity of the mountains to the coast there was no room for any considerable rivers. The largest, which, however, is only a mountain torrent, is the BOAGRIUS (Βοάγριος), called also ΜΑΝΕΣ (Μάνης) by Strabo, rising in Mount Cnemis, and flowing into the sea between Scarpheia and Thronium. (Hom. *Il.* ii. 533; Strab. ix. p. 426; Ptol. iii. 15. § 11; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 67.) The only other river mentioned by name is the PLATANIUS (Πλατανίσιος, Paus. ix. 24. § 5), a small stream, which flows into the Opuntian gulf near the Boeotian frontier: it is the river which flows from the modern village of *Proskymá*. (Leake, vol. ii. p. 174.) The Opuntian gulf (ὁ Ὀπουντικός κόλπος, Strab. ix. pp. 416, 425, 426), at the head of which stood the town of Opus, is a considerable bay, shallow at its inner extremity. In this bay, close to the coast, is the small island of Atalanta. [ATALANTA, No. 1.]

There are three important passes across the Locrian mountains into Phocia. One leads from the territory of the Epicnemidii, between the summits of Mount Callidromus and Mount Cnemis, to Tithronum, in the upper valley of the Cephissus; a second across Mount Cnemis to the Phocian town of Elateia; and a third from Opus to Hyampolis, also a Phocian town, whence the road ran to Abae and Orchomenos.

The eastern Locrians, as we have already said, are mentioned by Homer, who describes them as following Ajax, the son of Oileus, to the Trojan War in forty ships, and as inhabiting the towns of Cynus, Opus, Calliarus, Besa, Scarphe, Augeia, Tarphe, and Thronium. (*Il.* ii. 527—535.) Neither Homer, Herodotus, Thucydides, nor Polybius, make any distinction between the Opuntii and Epicnemidii; and, during the flourishing period of Grecian history, Opus was regarded as the chief town of the eastern Locrians. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the metropolis of the Epicnemidii (ix. p. 416); and the same is confirmed by Pliny (iv.

7. s. 12) and Stephanus (*s. v.* Ὀρώεις; from Leake vol. ii. p. 181). In the Persian War the Opuntian Locrians fought with Leonidas at Thermopylae, and also sent seven ships to the Grecian fleet. (Herod. vii. 203, viii. 1.) The Locrians fought on the side of Sparta in the Peloponnesian War. (Thuc. ii. 9.)

The following is a list of the Locrian towns:—
1. Of the Epicnemidii: along the coast from N. to S., ALPENUS; NICAËA; SCARPHE or SCARPHKIA; THRONIUM; CNEMIS or CNEMIDES; more inland, TARPHE, afterwards PHARYGÆ; AUGELÆ.—
2. Of the Opuntii: along the coast from N. to S., ALOPE; CYNUS; OPUS; HALÆ; LARYMNA, which at a later time belonged to Boeotia; more inland, CALLIARUS; NÆRYX; CORSEIA.



COIN OF THE LOCRI OPUNTII.

II. LOCRI OZOLÆ (Ὀζόλαι), inhabited a district upon the Corinthian gulf, bounded on the north by Doris and Aetolia, on the east by Phocia, and on the west by Aetolia. This district is mountainous, and for the most part unproductive. The declivities of Mount Parnassus from Phocia, and of Mount Corax from Aetolia, occupy the greater part of it. The only river, of which the name is mentioned, is the HYLÆTHUS, now the *Morno*, which runs in a south-westerly direction, and falls into the Corinthian gulf near Naupactus. The frontier of the Locri Ozolæ on the west was close to the promontory Antirrhium, opposite the promontory Rhium on the coast of Achaia. Antirrhium, which was in the territory of the Locri, is spoken of elsewhere. [Vol. I. p. 13.] The eastern frontier of Locria, on the coast, was close to the Phocian town of Crissa; and the Crissaean gulf washed on its western side the Locrian, and on its eastern the Phocian coast. The origin of the name of Ozolæ is uncertain. Various etymologies were proposed by the ancients. (Paus. x. 38. § 1, seq.) Some derived it from the verb ὀζειν, "to smell," either from the stench arising from a spring at the foot of Mount Taphiassus, beneath which the centaur Nessus is said to have been buried, and which still retains this property (cf. Strab. ix. p. 427), or from the abundance of asphodel which scented the air. (Cf. Archytas, *op. Plat. Quaest. Graec.* 15.) Others derived it from the undressed skins which were worn by the ancient inhabitants; and the Locrians themselves from the branches (ὀζοί) of a vine which was produced in their country in a marvellous manner. The Locri Ozolæ are said to have been a colony from the Opuntian Locrians. They first appear in history in the time of the Peloponnesian War, as has been mentioned above, when they are mentioned by Thucydides as a semi-barbarous nation, along with the Aetolians and Acarnanians, whom they resembled in their armour and mode of fighting. (Thuc. i. 3, iii. 94.) In B. C. 426 the Locrians promised to assist Demosthenes, the Athenian commander, in his invasion of Aetolia; but, after the defeat of Demosthenes, most of the Locrian tribes submitted

without opposition to the Spartan Eurylochus, who marched through their territory from Delphi to Naupactus. (Thuc. iii. 95, seq.) They belonged at a later period to the Aetolian League. (Polyb. xviii. 30.)

The chief and only important town of the Ozolae was AMPHISSA, situated on the borders of Phocis. The other towns, in the direction of W. to E., were: MOLYCREIA; NAUPACTUS; ORNEON; ANTICIRREA or ANTICYRA; NEAPALUM; ERYTHRAE; TOLOPHON; HESSUS; OEANTHEIA or OEANTHE; IPNUS; CHALAEUM; more inland, AEGITIUM; POTIDANIA; CROCYLEIUM; TRICHIUM; OLPAE; MESSAPIA; HYLE; TRITAEA; MYONIA.

On the geography of the Locrian tribes, see Leake, *Northern Greece*, vol. ii. pp. 66, seq., 170, seq., 587, seq.

LOGI or LUGI (*Λόγοι* or *Λούγοι*), a people in North Britain, mentioned by Ptolemy (ii. 3. § 12) as a population to the south of the Mertaë, and west of the Cornabii. This gives the part about the *Dornock, Cromarty, and Murray Firths*. [R. G. L.]

LOGIA, a river in Ireland, mentioned by Ptolemy as between the Vinderis and the Rhobogdian promontory. Probably [see VINDERIUS] the *Lagan*, falling into *Belfast Lough*, name for name, and place for place. [R. G. L.]

LONCIUM (*Liens*), a place in the south of Noricum, on the right bank of the river Dravus, at the point where it receives the *Iael*. (*Itin. Ant.* p. 279.) The whole district about *Liens* abounds in Roman antiquities. (Gruter, *Inscript.* p. 267. 9; Muchar, *Noricum*, p. 254.) [L. S.]

LONDINIUM (*Λουδίνιον*, Ptol. ii. 3. § 27; *Λουδίνιον*, Steph. B. s. v.; Londinium, Tac. *Ann.* xiv. 33; Oppidum Londiniense, Eumen. *Paneg. Const.* 17; Londinium, Amm. Marc. xx. 1), the capital of Roman Britain. Ptolemy (*l. c.*) places Londinium in the district of the Cantii; but the correctness of this position has very naturally been questioned. Modern discoveries have, however, decided that the southern limits of the city, in the time of Hadrian and Antoninus Pius, extended a considerable distance into the territory of the Cantii; and Ptolemy, therefore, was not altogether unwarranted in placing Londinium in this division of Britain. In earlier times the city was confined to the northern bank of the Thames.

The earliest mention of it is by Tacitus, in his well-known account of the insurrection of the Britons in the reign of Nero. As Britain was only fully subjugated by Claudius, Londinium must have rapidly advanced to the importance it assumes in the narrative of this historian. Although it is not mentioned by Julius Caesar or by other early writers, the peculiar natural advantages of the locality point it out as one of the chief places of resort of the merchants and traders who visited Britain from the Gaulish ports and from other parts of the continent. At the comparatively early period in the Roman domination referred to, Londinium is spoken of as a place of established mercantile reputation. The three chief cities of Britain at this period were Verulamium, Camulodunum, and Londinium. At Camulodunum a colony of veterans had been established; Verulamium had received the rights and privileges of a *municipium*; Londinium, without such distinctions, had attained by home and foreign trade that pre-eminence which ever marked her as the metropolis of Britain:—"Londinium . . . cognomento quidem coloniae non insignis, sed copia negotiatorum et comœtuum maxime celebre." (Tac. *Ann.* xiv. 33.)

At this period we must infer that Londinium was without external walls; and this absence of mural defences appears to have been common also to Verulamium and to Camulodunum. The Britons passed by the fortified places and attacked at once the rich and populous cities inadequately defended. Camulodunum was the first to fall; Londinium and Verulamium speedily followed in a similar catastrophe.

The Itinerary of Antoninus, which is probably not later than the time of Severus, affords direct evidence of the chief position which Londinium held among the towns and cities of Britain. It occurs in no less than seven of the itinera, and in six of these it stands either as the place of departure or as the terminus of the routes; no other town is introduced so conspicuously.

The next historical mention of Londinium occurs in the panegyric of Eumenius addressed to Constantius Caesar (c. 17), in which it is termed "oppidum Londiniense." After the defeat of Allectus, the victorious Romans marched directly on Londinium, which was being plundered by the Franks and other foreign mercenaries, who made up the greater part of the usurper's forces.

Ammianus Marcellinus, who wrote at a later period, states that, in his time, Londinium was called *Augusta*, an honourable appellation not unfrequently conferred on cities of distinction. In this writer we find the word written as it is pronounced at the present day:—"Egressus, tendensque ad Lundinium vetus oppidum, quod Augustam posteritas appellavit" (xxvii. 8, comp. xxviii. 3). In the *Notitia Dignitatum* we find mention of a "Praepositus Thesaurorum Augustensium in Britannia;" and in the *Chorography of Ravenna* the complete form, *Londinium Augusta*, is given.

Monumental remains show that Londinium contained buildings commensurate in grandeur and extent with its historical claims. The foundations of the wall which bordered the river, when laid open a few years since, was almost wholly composed of materials used in buildings which were anterior to the period when the wall was built; but it was impossible to decide the dates of either. The stones of which this wall was constructed were portions of columns, friezes, cornices, and also foundation stones. From their magnitude, character, and number, they gave an important and interesting insight into the obscure history of Roman London, in showing the architectural changes that had taken place in it. Similar discoveries have been made in various parts of the modern city which more fully developed the *debris* of an ancient city of importance: other architectural fragments have been found; walls of vast strength and thickness have been noticed; and within the last twenty years, at least thirty tessellated pavements have been laid open, of which some were of a very fine kind. (*Archaeologia*, vol. xxvii. xxviii. et seq.) Londinium, unenclosed at first, was subsequently in early times walled; but it occupied only part of the site it eventually covered (*Archaeologia*, vol. xxix.). The line of the wall of Roman London is well known, and can still, in parts, be traced. Where it has been excavated to the foundation, it appears based upon a bed of clay and flints; the wall itself, composed of rubble and hard mortar, is faced with small squared stones and bonding tiles; its thickness is about 12 feet; its original height was probably between 20 and 30 feet; it was flanked with towers, and had a

least seven gates. By the sides of the chief roads stood the cemeteries, from which enormous quantities of sepulchral remains have been, and still are, procured. Among the inscriptions, are records of soldiers of the second, the sixth, and the twentieth legions. (*Col. Ant.* vol. i.) We have no evidence, however, to show that the legions themselves were ever quartered at Londinium. The only troops which may be considered to have been stationed in this city were a cohort of the native Britons (*Col. Ant.* vol. i.); but it is not known at what particular period they were here. It is, however, a rather remarkable fact, as it was somewhat contrary to the policy of the Romans to station the auxiliaries in their native countries.

Traces of temples and portions of statues have also been found in London. The most remarkable of the latter is, perhaps, the bronze head of Hadrian found in the Thames, and the large bronze hand found in Thames Street. In reference to the statues in bronze which adorned Londinium and other cities of Roman Britain, the reader may be directed to a curious passage in Geoffrey of Monmouth. That writer relates (xii. 13), that, after the death of Cadwalla, the Britons embalmed his body and placed it in a bronze statue, which was set upon a bronze horse of wonderful beauty, and placed over the western gate of London, as a trophy of victory and as a terror to the Saxons. All that we are called upon to consider in this statement is, whether it is at all likely that the writer would have invented the details about the works in bronze; and whether it is not very probable that the story was made up to account for some Roman works of art, which, for centuries after the Romans had left Britain, remained a wonder and a puzzle to their successors. Equestrian statues in bronze were erected in Britain by the Romans, as is proved by a fragment found at *Lincoln*; but in the subsequent and middle ages such works of art were not fabricated.

We have above referred to the "Præpositus Thesaurorum Augustensium." Numerous coins are exact of the mint of Londinium. Those which may be certainly thus attributed are of Carausius, Allectus, Constantinus, and the Constantine family. (*Akerman's Coins of the Romans relating to Britain.*) With respect to the precise position of the public buildings, and, indeed, of the general distribution of the Roman city, but little is known; it is, however, very certain, that, with some few exceptions, the course of the modern streets is no guide to that of the ancient. This has also been remarked to be the case at *Trèves* and other ancient cities. [C.R.S.]

LONDOBRIS (Λονδοβρίς, Ptol. ii. 5. § 10; Λδρουκρίς, Marc. Heracl. p. 43; *Berlinguas*), a small island, and the only one, belonging to the province of Lusitania, lay off the promontory LUNARIUM (*C. Carroeiro*). [P. S.]

LONGANUS (Λογγανός), a river in the N. of Sicily, not far from Mylae (*Milazzo*), celebrated for the victory of Hieron, king of Syracuse, over the Mamertines in B. C. 270 (Pol. i. 9; Diod. xxii. 13; Exc. H. p. 499, where the name is written Λολταρος, but the same river is undoubtedly meant). Polybius describes it as "in the plain of Mylae" (ἐν τῇ Μυλαίῳ πεδίῳ), but it is impossible to say, with certainty, which of the small rivers that flow into the sea near that town is the one meant. The *Fiume di Santa Lucia*, about three miles south-west of *Milazzo*, has perhaps the best claim; though Cluverius fixes on the *Fiume di Castro Reale*, a

little more distant from that city. (Cluv. *Sicil.* p. 303.) [E. H. B.]

LONGATICUM, a town in the S. of Pannonia Superior, on the road from Aquileia to Emona. Now *Logatecz*, according to Muchar. (*It. Anton.*; *It. Hieros.*; *Tab. Peut.*; Muchar, *Noricum*, p. 232.)

LONGOBARDI. [LANGOBARDI.]

LONGONES. [SARDINIA.]

LONGOVICUS, a town in Britain, mentioned in the *Notitia*, and nowhere else. It was, probably, in the neighbourhood of the *Cumberland* and *Westmoreland* lakes; but beyond this it is not safe to go further in the way of identification; though the *Monumenta Britannica* makes it *Lancaster*. [R. G. L.]

LONGULA (Λογγυλα; *Eth.* Longulanus; *Buon Riposo*), an ancient city of Latium, which seems to have been included in the territory of the Volscians. It first appears as a Volscian city, which was taken by assault by the Roman consul, Postumus Cominius in B. C. 493. (Liv. ii. 33; Dionys. vi. 91.) But it was recovered by the Volscians under the command of Coriolanus, in B. C. 488 (Liv. ii. 39; Dionys. viii. 36): in both cases it is described as falling an easy prey to the invading army, and was probably not a place of any great importance; indeed Livy's expressions would lead us to infer that it was a dependency of Antium. After this it is only incidentally mentioned; once, as the place where the Roman army under L. Aemilius encamped in the war against the Volscians, B. C. 482 (Dionys. viii. 85); and again, at a much later period in the Samnite Wars, B. C. 309. (Liv. ix. 39.) Its name is after this found only in Pliny's list of the cities of Latium which were in his time utterly decayed and deserted. (Plin. iii. 5. s. 9.) As he enumerates it among the cities that shared in the sacrifices on the Alban Mount, it would seem to have been originally a Latin city, though it had fallen into the hands of the Volscians before its name appears in history.

All the above passages would lead us to place Longula in the neighbourhood of Antium, while the two former connect it closely with Pollusca and Corioli. These are all the data which we have for determining its position, which must therefore be in some degree matter of conjecture, especially as that of Pollusca and Corioli is equally uncertain. But Nibby has pointed out a locality which has at all events a plausible claim to be that of Longula, in the *casale*, or farm-house, now called *Buon Riposo*, on the right of the road from Rome to Antium, about 27 miles from Rome, and 10 in a straight line from *Porto d'Anzo*.* The farm, or *tenuta*, of *Buon Riposo* lies between that of *Carroceto* on the one side, and *Ardea* on the other; while the site occupied by the *casale* itself, and which was that of a castle in the middle ages, is described as one of those which is so clearly marked by natural advantages of position that it could scarcely fail to have been chosen as the site of an ancient city. No ruins remain; but perhaps these could hardly be expected in the case of a town that ceased to exist at so early a period. (Nibby, vol. i. p. 326; Abeken, *Mittel-Italien*, p. 72.) [E. H. B.]

* The position assigned to *Buon Riposo* on Gell's map does not accord with this description of the site given by Nibby; but this part of the map is very imperfect, and evidently not derived from personal observation. Gell's own account of the situation of *Buon Riposo* (p. 185), though less precise, agrees with that of Nibby.

LONGUM PROMONTORIUM. [SICILIA.]

LONGUS, in North Britain, mentioned by Ptolemy (ii. 3) as a river to the north of the Epidaurian Promontory (*Mull of Cantyre*). Identified in the *Monumenta Britannica* with *Lymeloch*, *Innerloch*, and *Loch Melfort*. [R. G. L.]

LOPADUSSA (Λοπαδούσσα, Strab. xvii. p. 834; Λοπαδούσα, Ptol. iv. 3. § 34: *Lampedusa*), a small island off the E. coast of Africa Propria, opposite to the town of Thapsus, at the distance of 80 stadia, according to an ancient *Periplus* (Iriarte, *Bibl. Matrit. Cod. Graec.* p. 488). Pliny places it about 50 M. P. N. of Cercina, and makes its length about 6 M. P. (Plin. iii. 8. s. 14, v. 7. s. 7.) It really lies about 80 English miles E. of Thapsus, and about 90 NE. of Cercina. [P. S.]

LOPHIS. [ΒΟΡΕΩΤΙΑ, p. 413, a.]

LOPOSAGIUM, in Gallia, is placed by the Table between Vesontio (*Besançon*) and Epamanduodurum (*Mandure*). It is xiii. leagues from Vesontio. D'Anville supposes that it may be a place called *Baumes-les-Nomes*: others guess *Baumes-les-Dames*, or a place near it named *Luciol* or *Luxiol*. [G. L.]

LOPSICA (Λόψικα), a town of Liburnia, which Ptolemy (ii. 16. § 2; comp. Plin. iii. 25) places near the mouth of the river Telaninus (*Zermagna*): perhaps the same place as the OSPELA of the Geographer of Ravenna. [E. B. J.]

LORIUM, or LAURIUM, a village in Southern Etruria and station on the Via Aurelia, 12 miles from Rome. (*Itin. Ant.* p. 290; *Tab. Peut.*) It is chiefly known from the circumstance that the family of Antoninus Pius had a villa there, in which that emperor was brought up, and where he afterwards constructed a palace or villa on a more magnificent scale, which was his place of residence at the time of his death. (*Jul. Capit. Ant. P.* 12; *Vict. de Caes.* 15, *Epit.* 15; Eutrop. viii. 8.) It was afterwards a favourite place of resort with his successor M. Aurelius, as we learn from his letters to Fronto (Fronto, *Ep.* ii. 18, iii. 20, vi. 3, &c.); but had already fallen into decay in the time of Capitolinus, who speaks only of its ruins. No other mention of Laurium occurs except in the itineraries, by which we are enabled to fix its position with certainty. The 12th mile from Rome coincides with a bridge over a small stream between a farm called *Bottaccia* and the *Castel di Guido*: here the remains of ancient buildings and sepulchres have been found; and on the high ground above are the ruins of an edifice of a more extensive and sumptuous character, which, from the style of construction, may probably have belonged to the villa of the Antonines. (Nibby, vol. ii. p. 271.) The name is variously written *Lorium*, *Lorii*, and *Laurium*, but the first form, which is that adopted in the epistles of Fronto and M. Aurelius, is the best warranted. The place appears to have continued to be inhabited during the early ages of Christianity, and we even meet with a bishop of *Lorium* in the 5th century. [E. H. B.]

LORYMA (τὰ Λόρυμα), a small fortified place with a port, close to Cape Cynossema, on the westernmost point of the Rhodian Chersonesus, in Caria. Its harbour was about 20 Roman miles distant from Rhodus. (*Liv.* xxxvii. 17, xlv. 10; *Steph. B.* s. v.; *Plin.* v. 29; *Ptol.* v. 2. § 11; *Thucyd.* viii. 43; *Senec. Quaest. Nat.* iii. 19; *Appian, Bell. Civ.* iv. 72.) Strabo (xiv. p. 652) applies the name *Loryma* to the whole of the rocky district, without mentioning the town. The *Larumna* of Mela (i.

16) and the *Lorimna* of the *Tab. Peut.* perhaps refer to *Loryma*, although it is also possible that they may be identical with a place called *Larymna* mentioned by Pliny in the same district. Leake (*Asia Minor*, p. 223) regards the ruins in the west of *Port Aplotheca* as belonging to the ancient town of *Loryma*. These ruins are seen on the spur of a hill at the south-western entrance of the port; the town was long and narrow, running from west to east; on each of its long sides there are still visible six or seven square towers, and one large round one at each end: the round tower at the east end is completely demolished. The walls are preserved almost to their entire height, and built in the best style, of large square blocks of limestone. Towards the harbour, in the north, the town had no gate, and on the south side alone there appear three rather narrow entrances. In the interior no remains of buildings are discernible, the ground consisting of the bare rock, whence it is evident that the place was not a town, but only a fort. Sculptures and inscriptions have not been found either within or outside the fort, but several tombs with bare stelae, and some ruins, exist in the valley at the head of the harbour. (Ross, *Reisen auf den Griech. Inseln*, vol. iv. pp. 46, &c.) [L. S.]

LORNE, a fortress in Mesopotamia, situated on the northern frontier, upon Mount Izala. (*Amm. Marc.* ix. 9.)

LOSA, a station in Gallia Aquitania, placed by the Antonine *Itin.* on the road from Pompelo (*Pampelona*) in Spain to Burdigala (*Bordeaux*). From Segosa (*Escouse* or *Escouré*) to Losa is xii. (leagues), from Losa to Boii [BOII] xii., and from Boii to Burdigala xvi. D'Anville conjectures *Losa* to be at a little canton, as he calls it, named *Leche*. Walckenaer fixes it at the *Bois de Licogas*. [G. L.]

LOSORBIUM (Λοσόρβιον), a fortress in Lascia, built by Justinian (*Procop. de Aed.* iii. 7), which Dubois de Montpereux (*Voyage Autour du Caucase*, vol. ii. p. 360) identifies with the modern village of *Loussiatkhevi*. [E. B. J.]

LOSSONUS. [ΟΛΟΣΟΟΝ.]

LOTOPHAGI (Λοτοφάγοι, i. e. *lotus-eaters*), a people on the N. coast of Africa, between the Syrtes, who first appear in mythical, but afterwards in historical geography. Homer (*Od.* ix. 84, et seqq.) represents Ulysses as coming, in his wanderings, to the coast of the Lotophagi, who compassed the destruction of his companions by giving them the lotus to eat. For whoever of them ate the sweet fruit of the lotus, lost all wish to return to his native country, but desired to remain there with the Lotophagi, feeding on the lotus, and forgetful of return. (The poetical idea is exquisitely wrought out by Tennyson in his *Lotus-Eaters*, works, vol. i. pp. 175—184.) The Greeks of the historical period identified the country of these Lotus-eaters with the coast between the Syrtes, where they found an indigenous tribe, who used to a great extent (Herodotus says, as their sole article of food) the fruit of a plant, which they therefore supposed to be the lotus of Homer. To this day, the aboriginal inhabitants who live in caves along the same coasts eat the fruit of the plant, which is doubtless the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi also did (*Herod.* iv. 177). This plant, the *Zizyphus Lotus* or *Rhamnus Lotus* (jubebe tree) of the botanists (called by the Arabs *Sēdra*), is a prickly branching shrub, bearing fruit of the size of a wild plum, of a

saffron colour and sweetish taste (Herodotus likens its taste to that of the date). It must not be confounded with the celebrated Egyptian lotus, or water-lily of the Nile, which was also used for food. (There were, in fact, several plants of the name, which are carefully distinguished by Liddell and Scott, *Gr. Lex. s. v.*)

The ancient geographers differ as to the extent of coast which they assign to the Lotophagi. Their chief seat was around the Lesser Syrtis, and eastward indefinitely towards the Great Syrtis; but Mela carries them into Cyrenaica. They are also placed in the large island of MENINX or Lotophagitis, E. of the Lesser Syrtis. (Hom. *Herod. ll. cc.*; Xen. *Anab. iii. 2. § 25*; Scylax. p. 47; Mela, i. 7. § 5; Plin. v. 4. s. 4; Sil. iii. 310; Hygin. *Fab. 125*; Shaw; Della Cella; Barth; Heeren, *Ideen*, vol. ii. pt. 1. p. 54; Ritter, *Erdkunde*, vol. i. p. 989.) [P.S.]

LOTUM, in Gallia, is placed by the Antonine Itin. on a road from Juliobona (*Lillebonne*) to Rotomagus (*Rouen*). It is vi. leagues from Juliobona to Lotum, and xiii. from Lotum to Rotomagus. The actual distances seem to fix Lotum at or near *Caudebec*, which is on the north bank of the *Seine* between *Lillebonne* and *Rouen*. [G. L.]

LOXA, in Britain, mentioned by Ptolemy (ii. 3) as a river on the western coast of Scotland, north of the *Vara* (*Obdpa*) estuary, i. e. the *Murray Firth*. Identified in the *Monumenta Britannica* with the *Loth* in Sutherland; the *Lossie*, and *Cromarty Firth*. [R. G. L.]

LUANCI. [GALLAECIA.]

LUBAENI. [GALLAECIA.]

LUCA (*Λούκα*, Strab., Ptol.; *Eth. Lucensis*; *Lucca*), a city of Etruria, situated in a plain at the foot of the Apennines, near the left bank of the *Ausar* (*Serchio*) about 12 miles from the sea, and 10 NE. of Pisa. Though Luca was included within the limits of Etruria, as these were established in the time of Augustus (Plin. iii. 5. s. 8; Ptol. iii. 1. § 47), it is very doubtful whether it was ever an Etruscan town. No mention of it is found as such, and no Etruscan remains have been discovered in its neighbourhood. But it is probable that the Etruscans at one time extended their power over the level country at the foot of the Apennines, from the *Arno* to the *Macra*, leaving the Ligurians in possession only of the mountains,—and at this period, therefore, Luca was probably subject to them. At a later period, however, it had certainly fallen into the hands of the Ligurians, and being retaken from them by the Romans, seems to have been commonly considered (until the reign of Augustus) a Ligurian town. For this reason we find it comprised within the province assigned to Caesar, which included Liguria as well as Cisalpine Gaul. (Suet. *Caes. 24*.) The first mention of Luca in history is in B. C. 218, when Livy tells us that the consul Sempronius retired there after his unsuccessful contest with Hannibal. (Liv. xxi. 59.) It was, therefore, at this period certainly in the hands of the Romans, though it would seem to have subsequently fallen again into those of the Ligurians; but it is strange that during the long protracted wars of the Romans with that people, we meet with no mention of Luca, though it must have been of importance as a frontier town, especially in their wars with the Apuani. The next notice of it is that of the establishment there of a Roman colony in B. C. 177. (Vell. Pat. i. 15; Liv. xli. 13.) There is, indeed, some difficulty with regard to this; the MSS. and editions of Livy vary

between Luca and Luna; but there is no such discrepancy in those of Velleius, and there seems at least no reason to doubt the settlement of a Latin colony at Luca; while that mentioned in Livy being a "colonia civium," may, perhaps, with more probability, be referred to Luna. (Madvig, *de Colon.* p. 287; Zumpt, *de Colon.* p. 349.) That at Luca became, in common with the other Latin colonies, a municipal town by virtue of the Lex Julia (s. c. 49), and hence is termed by Cicero "municipium Lucense." (Cic. *ad Fam.* xiii. 13.) It appears to have been at this time a considerable town, as we find it repeatedly selected by Caesar during his administration of Gaul as the frontier town of his province, to which he repaired in order to consult with his friends, or with the leaders of political parties at Rome. (Suet. *Caes. 24*; Plut. *Caes. 21*, *Crass. 14*, *Pomp. 51*; Cic. *ad Fam.* i. 9. § 9.) On one of these occasions (in B. C. 56) there are said to have been more than 200 senators assembled at Luca, including Pompey and Crassus, as well as Caesar himself. (Plut. *l. c.*; Appian, *B. C.* ii. 17.) Luca would seem to have received a fresh colony before the time of Pliny, probably under Augustus. (Plin. iii. 5. s. 8; Zumpt, *de Colon.* p. 349.) We hear little of it under the Roman Empire; but it seems to have continued to be a provincial town of some consideration: it was the point where the Via Clodia, proceeding from Rome by Arretium, Florentia, and Pistoria, was met by other roads from Parma and Pisae. (Plin. *l. c.*; Ptol. iii. 1. § 47; *Itin. Ant.* pp. 283, 284, 289; *Tab. Peut.*) During the Gothic wars of Narses, Luca figures as an important city and a strong fortress (Agath. *B. G.* i. 15), but it was not till after the fall of the Lombard monarchy that it attained to the degree of prosperity and importance that we find it enjoying during the middle ages. *Lucca* is still a flourishing city, with 25,000 inhabitants: the only relics of antiquity visible there are those of an amphitheatre, considerable part of which may still be traced, now converted into a market-place called the *Piazza del Mercato*, and some small remains of a theatre near the church of *Sta. Maria di Corte Landini*. [E. H. B.]

LUCA'NUS, a river of Bruttium. [BRUTTIUM, p. 450, b.]

LUCA'NIA (*Λευκανία*, Strab. The name of the people is written *Λευκανοί* by Strabo and Polybius, but Ptolemy has *Λουκανοί*, and this is found also on coins), a province or district of Southern Italy, extending across from the Tyrrhenian sea to the gulf of Tarentum, and bounded by the Bruttians on the S., by Samnium and Apulia on the N., and by Campania, or the district of the Picentini, on the NW. Its more precise limits, which are fixed with unusual unanimity by the geographers, were, the river Silarus on the NW.; the Bradanus, which flows into the gulf of Tarentum, just beyond Metapontum, on the NE.; while the mouths of the *Latis* and the *Crathis* marked its frontiers towards the Bruttians on the two sides of the peninsula. (Strab. vi pp. 252, 253, 255; Plin. iii. 5. s. 10, 11. s. 15; Ptol. iii. 1. §§ 8, 9.) Its northern frontier, from the sources of the Silarus to those of the Bradanus, must have been an arbitrary line; but nearly following the main ridge of the Apennines in this part of its course. It thus comprised the modern province of the *Basilicata*, together with the greater part of the *Principato Citeriore* and the extreme northern portion of *Calabria*.

Lucania is evidently "the land of the Lucanians:" but though no territorial designation in Italy became more clearly marked or generally adopted than this appellation, it was not till a comparatively late period that it came into use. The name of the Lucanians was wholly unknown to the Greeks in the days of Thucydides; and the tract subsequently known as Lucania was up to that time generally comprised under the vague appellation of Oenotria, while its coasts were included in the name of Magna Graecia. Scylax is the earliest author in whom the name of Lucania and the Lucanians is found; and he describes them as extending from the frontiers of the Samnites and Lapygians to the southern extremity of the Bruttian peninsula. (Scyl. pp. 3, 4, 5. §§ 12, 13.) We are fortunately able to trace with certainty the historical causes of this change of designation.

The earliest inhabitants of the part of Italy afterwards known as Lucania, were the Oenotrians and Chones, tribes whom there is good reason to refer to a Pelasgic stock. [ITALIA, p. 84. The few particulars transmitted to us concerning them are given under OENOTRIA.] These races appear to have been unwarlike, or at least incapable of offering any material opposition to the arms of the Greeks; so that when the latter established a line of colonies along the shores of the Tyrrhenian sea and the gulf of Tarentum, they seem to have reduced the barbarians of the interior to a state of at least nominal subjection with but little difficulty. Thus Sybaris extended her power from sea to sea, and founded the colonies of Posidonia, Lalis, and Scidrus on the western coast of Oenotria; while further to the S. Crotona and Locri followed her example. It is probable, however, that other means were employed by the Greeks as well as arms. The Pelasgic races of Oenotria were probably assimilated without much difficulty with their Hellenic rulers; and there seems reason to believe that the native races were to a considerable extent admitted to the privileges of citizens, and formed no unimportant element in the population of the cities of Magna Graecia. (Niebuhr, vol. i. p. 60.) The history of the foundation and rise of the numerous Greek colonies, which gradually formed as it were a belt, encircling the whole southern peninsula of Italy, are more appropriately reserved for the article MAGNA GRAECIA. It may here suffice to mention that the period immediately preceding the fall of Sybaris (B. C. 510) may be taken as that during which the Greek cities were at the height of their power, and when their dominion was most widely extended. But though many of those cities suffered severely from domestic dissensions, we find no trace of any material change in their relations with the neighbouring barbarians, till the appearance of the Lucanians at once produced an entire change in the aspect of affairs.

The Lucanians were, according to the general testimony of ancient writers, a Sabellian race,—an offshoot or branch of the Samnite nation, which, separating from the main body of that people, in the same manner as the Campanians, the Hirpini, and the Frentani had severally done, pressed on still further to the south, and established themselves in the country subsequently known as Lucania. (Strab. vi. p. 254; Plin. iii. 5. s. 10.) The origin of their name is unknown; for the derivation of it from a leader of the name of Lucius (Plin. xxx. l. c.; Etym. Magn. s. v. Λευκαῖοι) is too obviously a mere ety-

mological fiction of late days to deserve attention. Nor have we any distinct information as to the period of their first appearance and establishment. Strabo describes them, without doubt, correctly, as first expelling (or more properly *subduing*) the Oenotrians and Chones, and then turning their arms against the Greek cities on the coast. But it is not till they come into contact with these last that we have any account of their proceedings; and we have, therefore, no information as to the commencement of their career. Even their wars with the Greeks are known to us only in a very imperfect and fragmentary manner, so that we can scarcely trace the steps of their progress. But it is probable that it was not till after the conquest of Campania (about B. C. 420) that the Samnites began to extend their conquests to the southward. Niebuhr has justly observed that the tranquil foundation of the Athenian colony at Thurii, in B. C. 442, and the period of prosperity which allowed it at first to rise rapidly to power, sufficiently prove that the Lucanians had not as yet become formidable neighbours to the Gauls, at least on that side of the peninsula (Nieb. vol. i. p. 96). But they seemed to have first turned their arms against the Greek cities on the W. coast, and established a permanent footing in that quarter, before they came into collision with the more powerful cities on the Tarentine gulf. (Strab. i. p. 254.) Posidonia was apparently the first of the Greek cities which yielded to their arms, though the date of its conquest is uncertain. [PAESTRUM.] It was probably soon after this that the Thurians, under the command of Cleandridas, were engaged in war with the Lucanians, in which they appeared to have obtained some considerable successes. (Polyaen. ii. 10.) But the progress of the latter was still unchecked; and the increasing danger from their power led to the formation, in B. C. 393, of a defensive league among all the principal cities of Magna Graecia, with a view of resisting the Lucanians on the N., and the power of Dionysius on the S. (Diod. xiv. 91.) They might reasonably suppose that their combined arms would easily effect this; but only three years later, B. C. 390, the forces of the confederates, among whom the Thurians took the lead, sustained a great defeat near Lalis, in which it is said that 10,000 of the Greeks perished. (Diod. xiv. 101, 102; Strab. vi. p. 253.) After this success, the Lucanians seem to have spread themselves with but little opposition through the southern peninsula of Italy. The wars of the elder Dionysius in that region must have indirectly favoured their progress by weakening the Greek cities; and though he did not openly support the Lucanians, it is evident that he looked upon their successes with no unfavourable eyes. (Diod. xiv. 102.) Their continued advance towards the south, however, would soon render them in their turn a source of umbrage to the Syracusan despots, who had established a permanent footing in the Italian peninsula; hence we find the younger Dionysius engaged in hostilities with the Lucanians, but apparently with little success; and after a vain attempt to exclude them from the southernmost peninsula of Bruttium, by fortifying the isthmus between the Hipponian and Scyllacian gulfs, he was obliged to conclude a treaty of peace with them in B. C. 358. (Diod. xvi. 5; Strab. vi. p. 261.)

This was about the period during which the Lucanians had attained their greatest power, and extended their dominion to the limits which we find assigned to them by Scylax (pp. 3, 4). They

had not, however, subdued the Greek cities on the coasts, some of which fell at a later period under the yoke of the Bruttians; while others maintained their independence, though for the most part in a decayed and enfeebled condition, till the period of the Roman dominion. [MAGNA GRÆCIA.] Shortly afterwards, the Lucanians lost the Bruttian peninsula, their most recent acquisition, by the revolt of the Bruttians, who, from a mere troop of outlaws and banditti, gradually coalesced into a formidable nation. [BRUTTI.] The establishment of this power in the extreme south, confined the Lucanians within the limits which are commonly assigned from this time forth to their territory; they seem to have acquiesced, after a brief struggle, in the independence of the Bruttians, and soon made common cause with them against the Greeks. Their arms were now principally directed against the Tarentines, on their eastern frontier. The latter people, who had apparently taken little part in the earlier contests of the Greeks with the Lucanians, were now compelled to provide for their own defence; and successively called in the assistance of Archidamus, king of Sparta, and Alexander, king of Epirus. The former monarch was slain in a battle against the Lucanians in B. C. 338, and his whole army cut to pieces (Diod. xvi. 63, 88; Strab. vi. p. 280); but Alexander proved a more formidable antagonist: he defeated the Lucanians (though supported by the Samnites) in a great battle near Paestum, as well as in several minor encounters, took several of their cities, and carried his arms into the heart of Bruttium, where he ultimately fell in battle near Pandosia, B. C. 326. (Liv. viii. 24; Justin. xii. 2, xxiii. 1; Strab. vi. p. 256.) It would appear as if the power of the Lucanians was considerably broken at this period; and in B. C. 303, when we next hear of them as engaged in war with the Tarentines, the very arrival of Cleonymus from Sparta is said to have terrified them into the conclusion of a treaty. (Diod. xx. 104.)

Meantime the Lucanians had become involved in relations with a more formidable power. Already, in B. C. 326, immediately after the death of Alexander king of Epirus, the Lucanians are mentioned as voluntarily concluding a treaty of peace and alliance with Rome, which was then just entering on the Second Samnite War. (Liv. viii. 25.) We have no explanation of the causes which led to this change of policy; just before, we find them in alliance with the Samnites, and very shortly after they returned once more to their old allies. (Ib. 27.) But though they were thus brought into a state of direct hostility with Rome, it was not till B. C. 317, that the course of events allowed the Romans to punish their defection. In that year the consuls for the first time entered Lucania, and took the town of Nerulum by assault. (Liv. ix. 20.) The Lucanians were evidently included in the peace which put an end to the Second Samnite War (B. C. 304), and from this time continued steadfast in the Roman alliance; so that it was the attack made on them by the Samnites which led to the Third Samnite War, B. C. 298. (Liv. x. 11.) Throughout that struggle the Lucanians seem to have been faithful to Rome; and were probably admitted to an alliance on favourable conditions at its close. But in B. C. 286, they having turned their arms against Thurii, the Romans took up the cause of the besieged city, and declared war against the Lucanians, over whom M'. Curius is said to have celebrated an ovation. (Aur. Vict. de

Vir. Illust. 33); and four years afterwards (B. C. 282) the allied forces of the Lucanians and Samnites, which had again beleaguered Thurii, were defeated in a great battle by C. Fabricius. (Val. Max. i. 8. § 6.) On the arrival of Pyrrhus in Italy (B. C. 281) the Lucanians were among the first to declare in favour of that monarch, though it was not till after his victory at Heraclea that they actually sent their contingent to his support. (Plut. *Pyrr.* 13, 17; Zonar. viii. 3.) The Lucanian auxiliaries are especially mentioned in the service of that prince at the battle of Asculum (Dionys. xx., *Fr. Didot.*); but when Pyrrhus withdrew from Italy, he left his allies at the mercy of the Roman arms, and the Lucanians in particular, were exposed to the full brunt of their resentment. After they had seen their armies defeated, and their territory ravaged in several successive campaigns, by C. Fabricius, Cornelius Rufinus, and M'. Curius, they were at length reduced to submission by Sp. Carvilius and L. Papirius Cursor in B. C. 272. (Zonar. viii. 6; Eutrop. ii. 14; Liv. *Epit.* xiii., xiv.; *Fast. Capit.*)

From this time the Lucanians continued in undisturbed subjection to Rome till the Second Punic War. In the celebrated register of the Roman forces in B. C. 225, the Lucanians (including, probably, the Bruttians, who are not separately noticed) are reckoned as capable of bringing into the field 30,000 foot and 3000 horse, so that they must have been still a numerous and powerful people. (Pol. ii. 24.) But they suffered severely in the Second Punic War. Having declared in favour of Hannibal after the battle of Cannæ (B. C. 216), their territory became during many successive campaigns the theatre of war, and was ravaged, in turn, by both contending armies. Thus, in B. C. 214, it was the scene of the contest between Scipronius Gracchus and Hanno; in the following year Gracchus employed the whole campaign within its limits, and it was in Lucania that that general met with his untimely death in the summer of B. C. 212. (Liv. xxii. 61, xxiv. 20, xxv. 1, 16.) At length, in B. C. 209, the Lucanians, in conjunction with the Hirpini, abandoned the alliance of Hannibal, and betrayed the garrisons which he had left in their towns into the hands of the Romans; in consideration of which service they were admitted to favourable terms. (Ib. xxvii. 15.) They did not, however, yet escape the evils of war; for in the next year their territory was the scene of the campaign of Marcellus and Crispinus against Hannibal, in which both consuls perished; and it was not till after the battle of the Metaurus, in B. C. 207, that Hannibal withdrew his forces into Bruttium, and abandoned the attempt to maintain his footing in Lucania. (Liv. xxvii. 51, xxviii. 11.)

Strabo tells us that the Lucanians were punished by the Romans for their defection to Hannibal, by being reduced to the same degraded condition as the Bruttians. (Strab. v. p. 251.) But this can only be true of those among them who had refused to join in the general submission of the people in B. C. 209, and clung to Hannibal to the last; the others were restored to a somewhat favourable condition, and continued to form a considerable nation; though, if we may trust to the statement of Strabo, they never recovered from the ravages of this war.

But it was the Social War (B. C. 90—88) that gave the final blow to the prosperity of Lucania. The Lucanians on that occasion were among the first to take up arms; and, after bearing an important part throughout the contest, they still, in conjunction with

the Samnites, preserved a hostile attitude when all the other nations of Italy had already submitted and received the Roman franchise. (Appian, *B. C. i.* 39, 51, 53.) In the civil war between Marius and Sulla, which immediately followed, the Lucanians, as well as the Samnites, actively espoused the cause of the Marian party, and a Lucanian legion fought in the great battle at the Colline Gate. They in consequence were exposed to the full vengeance of the conqueror; and Lucania, as well as Samnium, was laid waste by Sulla in a manner that it never recovered. The remaining inhabitants were admitted to the Roman citizenship, and from this time the Lucanians ceased to be a people, and soon lost all traces of distinct nationality. (Appian, *B. C. i.* 90—93, 96; Strab. vi. pp. 253, 254.)

Of Lucania under the Roman government we hear but little; but it is certain that it had fallen into a state of complete decay. The Greek cities on its coasts, once so powerful and flourishing, had sunk into utter insignificance, and the smaller towns of the interior were poor and obscure places. (Strab. l. c.) Nor is there any appearance that it ever recovered from this state of depression under the Roman Empire. The Liber Coloniarum mentions only eight towns in the whole province, and all of these were in the subordinate condition of "præfecturae." (*Lib. Colon. p.* 209.) The malaria which now desolates its coasts, must have begun to act as soon as the population had disappeared; and the mountain region of the interior was apparently then, as at the present day, one of the wildest regions of Italy. Large tracts were given up to pasture, while extensive forests afforded subsistence to vast herds of swine, the flesh of which formed an important part of the supplies of the Imperial City. The mountain forests were also favourite resorts of wild boars, and contained abundance of bears, which were sent from thence to the amphitheatres at Rome. (*Hor. Sat. ii.* 3. 234, 8. 6; *Martial, de Spect.* 8; *Varr. L. L. v.* § 100.) Lucania was comprised together with Bruttium in the third region of Augustus, and the two provinces continued to be united for administrative purposes throughout the period of the Roman Empire. Even after the fall of the Western Empire, we meet with mention of the "Corrector Lucaniae et Bruttiorum." Lucania long continued to acknowledge the supremacy of the Eastern Emperors; and the modern province of the *Basilicata* is supposed to have derived its name from the emperor Basilius II. in the 10th century. (Plin. iii. 5. s. 10; *Not. Dign. ii.* p. 64; *Orell. Inscr.* 1074; *Treb. Poll. Tetr.* 24; *P. Diac. ii.* 17; *Cassiod. Var. iii.* 8, 46.)

The physical characters of Lucania are almost wholly determined by the chain of the Apennines, which enters at its northern frontier, and from thence traverses the province in its whole extent. These mountains form a lofty group or knot immediately on the frontiers of Samnium, and from thence the main chain is continued nearly due S. to the confines of Bruttium; a little before reaching which, it rises again into the very lofty group of *Monte Pollino*, the highest summit of which attains an elevation of above 7000 feet. Throughout its course this chain approaches considerably nearer to the western than the eastern coast; but it is not till after passing the frontier of Bruttium that it becomes a complete littoral chain, as it continues for a considerable distance. In the more northern part of Lucania the space between the central chain and

the Tyrrhenian sea is almost filled up with ranges of lofty and rugged mountains, leaving only here and there a small strip of plain on the sea-coast; but towards the eastward, the mountains sink much more gradually as they approach the gulf of Tarentum, constituting long ranges of hills, which gradually subside into the broad strip of plain that borders the gulf the whole way from the mouth of the Siris (*Sinno*) to that of the Bradanus. It is this tract of plain, in many places marshy, and now desolate and unhealthy, that was celebrated in ancient times for its almost matchless fertility. (Archiloch. *ap. Athen.* xii. 25.) South of the river Siris, the offshoots of the Apennines, descending from the lofty group of *Monte Pollino* as a centre, again approach close to the shore, filling up the greater part of the space between the mouth of the Siris and that of the Crathis; but once more receding as they approach the latter river, so as to leave a considerable tract of fertile plain bordering its banks on both sides.

The lofty group of mountains just noticed as situated on the frontiers of Lucania and Samnium, sends down its waters towards both seas, and is the source of the most considerable rivers of Lucania. Of these the *SILARUS* (*Sele*) flows to the gulf of Paestum, receiving in its course the waters of the *TANAGER* (*Tanagro*) and *CALOR* (*Calore*), both considerable streams, which join it from the S. On the other side, the *BRADANUS* (*Bradano*), which rises to the N. of *Potentia*, and the *CASUENTUS* (*Maisento*), which has its source in the *Monti della Maddalena*, a little to the S. of the same town, flow to the SE., and pursue a nearly parallel course the whole way to the gulf of Tarentum. The *ACIRIS* (*Agra*) and the *SIRIS* (*Sinno*), which rise in the central chain further to the S., have also a general SE. direction, and flow to the gulf of Tarentum. The *CRATHIS*, further down the same coast, which forms near its mouth the limit between Lucania and Bruttium, belongs in the greater part of its course exclusively to the latter country. But the *SYBARIS*, now the *Coacile*, a much less considerable stream, immediately to the N. of the Crathis, belongs wholly to Lucania. The *ACALANDRUS* (*Calandro*), which falls into the sea between the Sybaris and the Siris, is a very trifling stream. On the W. coast of Lucania, the only river, besides the Silarus and its tributaries, worthy of notice, is the *Lais*, or *Lao*, which forms the southern boundary of Lucania on this side. The *Pyxus* (*Buvento*), flowing by the town of the same name (*Buxentum*), is but a trifling stream; and the *Melpes* (*Molpa*), which enters the sea by the promontory of *Palinurus*, though noticed by Pliny (iii. 5. s. 10), is not more considerable. The *HELES* or *ELEES*, which gave name to *Elea* or *Velia*, is somewhat more important, but by no means a large stream. [VELIA.]

The western coast of Lucania is marked by several bold and prominent headlands, formed by the ridges of the Apennines, which, as already stated, here descend quite to the sea, and end abruptly on the coast. The most northern of these, forming the southern limit of the extensive gulf of Paestum, is called by *Lycophron Enipeus*, but was more commonly known as the *Posidium* or *Posidonium Promontorium*. S. of this was the more celebrated promontory of *PALINURUS*, still called *Capo di Palinuro*, with a port of the same name; and beyond this, again, the promontory of *Pyxus* (now *Capo degli Infreschi*), which bounds the *Gulf of Policastro* on the W. Viewed on a larger scale, these three headlands may

be regarded as only the salient points of one large projecting mass which separates the gulf of Paestum from that of Policastro. The latter seems to have been known in ancient times as the gulf of Latis. Opposite to the headland called Posidium was the small islet named by the Greeks LEUCOSIA, from which the promontory now derives the name of *Punta di Licosa*; and a little further S., off the coast of Velia, were the two islands (also mere rocks) called by the Greeks the OENOTRIDES. (Strab. vi. p. 252; Plin. iii. 7. s. 13.)

The towns of Lucania may be conveniently enumerated in two classes:—the first comprising those along the coasts, which were almost without exception of Greek origin; the other containing the towns of the interior, which were for the most part either native Lucanian settlements, or Roman colonies of a later date. On the W. coast, proceeding along the shore of the Tyrrhenian sea, from N. to S., were:—POSIDONIA, afterwards called PÆSTUM, a very little way from the mouth of the Silarus; ELEA or VELIA, at the mouth of the Heles (*Alento*); PYXUS, called by the Romans BUXENTUM, now *Policastro*; SCIDRUS, supposed to have occupied the site of *Sapri*; BLANDA, now *Maratea*; and LAUS, which was at the mouth of the river of that name, on its right bank. On the E. coast, bordering on the gulf of Tarentum, and beginning from the Crathis, stood THURII, replacing the ancient city of SYBARIS, but not occupying precisely the same site; HERACLEA, which had in like manner succeeded to the more ancient settlement of SIRIS, a few miles further N.; and, lastly, METAPONTUM, on the southern bank of the river Bradanus.

The principal towns in the interior were:—POTENTIA, still called *Potenza*, and the capital of the province known as the *Basilicata*; ATINA, still called *Atina*, in the upper valley of the Tanager; VOLCEIUM or VOLCENTUM, now *Buccino*; NUMISTRO, of uncertain site, but apparently in the same neighbourhood; EBURI (*Eboli*), which is expressly called by Pliny a Lucanian town, though situated to the N. of the Silarus; BANTIA, *Bassi*, a few miles from Venusia, on the very frontiers of Apulia, so that it was sometimes referred to that country; GRUMENTUM (near *Saponara*), one of the most considerable towns in Lucania; NERULUM, probably at *La Rotonda*, and MURANUM, still called *Morano*, almost adjoining the frontier of Bruttium. CONSILINUM or COSILINUM may probably be placed at *Padula*, in the upper valley of the Tanager, and TEGIANUM at *Diano*, in the same neighbourhood; while *La Polla*, in the same valley, occupies the site of FORUM POPILLII; SONTIA, noticed only by Pliny, is probably the place now called *Sanza*; while the Tergilani and Ursentini of the same author are wholly unknown, unless the former name be corrupted from that of Tegianum, already noticed. (Plin. iii. 11. s. 15; *Lib. Colon.* p. 209.) Of the few names mentioned by Strabo (vi. p. 254), those of Vertinae and Calasarna are wholly unknown. The existence of a *Lucanian PETELIA* and PÆNDOSIA, in addition to the *Bruttian* cities of those names, is a subject of great doubt.

The principal line of highroad through Lucania was the Via Popillia (regarded by the Itineraries as a branch of the Via Appia), which, in its course from Capua to Rhegium, traversed the whole province from N. to S. The stations on it given in the *Antonine Itinerary*, p. 109, are (proceeding from Nuceria):—

Ad Tanagrum	-	-	-	xxv.
Ad Calorem	-	-	-	xxiv,
Marciliana	-	-	-	xxv.
Caesariana	-	-	-	xxi.
Nerulum	-	-	-	xxiii.
Sub Murano	-	-	-	xiv.

The Tabula gives a place which it calls Vicus Mendicolus (?) as the intermediate station between Marciliana and Nerulum. All these stations are very doubtful, the exact line of the ancient road through this mountain country having never been traced with accuracy. Another road, given in the Tabula, led from Potentia by Anxia (*Anzi*) and Grumentum to Nerulum, where it joined the Via Popillia. The other roads in the interior, given in the Itinerary and the Tabula, are very corrupt; we may, however, ascertain that there was a line of road proceeding from Venusia through Potentia to Heraclea and Thurii, and another from Potentia to join the Via Popillia at Marciliana, being probably the direct line of communication between Potentia and Rome. Lastly, there was always a line of road along the coast, following its level shores from Tarentum by Metapontum and Heraclea to Thurii. [E. H. B.]



COIN OF LUCANIA.

LUCERIA (*Λουκερία*, Pol., Strab.: *Ἔθ. Λουκερίων*, Steph. B.; Lucerinus: *Lucera*), an ancient and important city of Apulia situated in the interior of that country, about 12 miles W. of Arpi, and 9 N. of Aecae (*Troja*). It is called by ancient writers a city of the Daunians, and the tradition current among the Greeks ascribed its foundation, in common with that of Arpi and Canusium, to Diomed; in proof of which an ancient statue of Minerva, in the temple of that goddess, was alleged to be the *trypalladium* brought by Diomed himself from *Troja*; (Strab. vi. pp. 264, 284; Plin. iii. 11. s. 16.) Yet all the accounts of the city from the time that its name appears in history would seem to point to its being an Oscan town, and connected rather with the Oscan branch of the Apulians than with the Daunians. Nothing is known of the history of Luceria till the Second Samnite War, when the Lucerians, who had apparently joined with the other Apulians, in their alliance with Rome in B. C. 326, but had refused to partake in their subsequent defection to the Samnites, were besieged by the latter people; and the Roman legions were on their way to relieve and succour them, when they sustained the great disaster at the Caudine Forks. (Liv. ix. 2; Drakenborch, *ad loc.*; Aur. Vict. *de Vir. Illust.* 30.) It is clear that in consequence of that blow to the Roman power, Luceria fell into the hands of the Samnites, as we are told shortly after that the hostages given up by the Romans by the treaty at Caudium were deposited for safety in that city. (Id. ix. 12.) For this reason its recovery was a great object with the Romans; and in B. C. 320, Papirius Cursor laid siege to Luceria with a large army, and

after an obstinate resistance, made himself master of the city, which was defended by a garrison of above 7000 Samnites. (Id. ix. 12—15.) Besides recovering the hostages, he obtained an immense booty, so that Luceria was evidently at this period a flourishing city, and Diodorus (xix. 72) calls it the most important place in Apulia. A few years after (B. C. 314), the city was again betrayed into the hands of the Samnites; but was quickly recovered by the Romans, who put the greater part of the inhabitants to the sword, and sent thither a body of 2500 colonists to supply their place. (Id. ix. 26; Vell. Pat. i. 14; Diod. xix. 72.) The possession of so important a stronghold in this part of the country became of material service to the Romans in the subsequent operations of the war (Diod. l. c.); and in B. C. 294, the Samnites having laid siege to it, the Roman consul Atilius advanced to its relief, and defeated the Samnites in a great battle. According to another account, Luceria afforded shelter to the shattered remnants of the consul's army after he had sustained a severe defeat. (Liv. x. 35, 37.)

Not less important was the part which Luceria bore in the Second Punic War. The establishment of this powerful colony in a military position of the utmost importance, was of signal advantage to the Romans during all their operations in Apulia; and it was repeatedly chosen as the place where their armies took up their winter-quarters, or their generals established their head-quarters during successive campaigns in Apulia. (Liv. xxii. 9, xxiii. 37, xxiv. 3, 14, 20; Pol. iii. 88, 100.) But though it was thus exposed to a more than ordinary share of the sufferings of the war, Luceria was nevertheless one of the eighteen Latin colonies which in B. C. 209 expressed their readiness to continue their contributions, both of men and money, and which in consequence received the thanks of the senate for their fidelity. (Liv. xxvii. 10.)

From this time we meet with no notice of Luceria till near the close of the Roman Republic; but it appears from the manner in which Cicero speaks of it (*pro Cluent.* 69) that it was in his time still one of the most considerable towns in this part of Italy; and in the Civil War between Caesar and Pompey, it is evident that much importance was attached to its possession by the latter, who for some time made it his head-quarters before he retired to Brundisium. (Caes. B. C. i. 24; Cic. *ad Att.* vii. 12, viii. 1; Appian, B. C. ii. 38.) Strabo speaks of Luceria as having fallen into decay, like Canusium and Arpi (vi. p. 284): but this can only be understood in comparison with its former presumed greatness; for it seems certain that it was still a considerable town, and one of the few in this part of Italy that retained their prosperity under the Roman Empire. Pliny terms it a Colonia, and it had therefore probably received a fresh colony under Augustus (Plin. iii. 11. s. 16; *Lib. Colon.* p. 210; Zumpt, *de Colon.* p. 349). Its colonial rank is also attested by inscriptions (Mommson, *Inscr. R. N.* pp. 50, 51); and from the Tabula it would appear to have been in the 4th century one of the most considerable cities of Apulia (*Tab. Peut.*, where the indication of a great building with the name "Prætorium Laverianum" evidently points to the residence of some provincial magistrate). Even after the fall of the Roman Empire Luceria long retained its prosperity, and is enumerated in the 7th century by P. Diaconus among the "urbes satis opulentas" which still remained in Apulia. (P. Diacon. ii. 21.) But in A. D. 663 it was taken by

the emperor Constans II. from the Lombards, and utterly destroyed (Id. v. 7). Nor does it appear to have recovered this blow till it was restored by the emperor Frederic II. in 1227. The modern city of *Lucera* still retains its episcopal see and about 12,000 inhabitants. It occupies the ancient site, on a hill of considerable elevation (one of the last underfalls of the Apennines) overlooking the extensive and fertile plains of Apulia. Livy speaks of it as situated *in the plain* ("urbis sita in plano," ix. 26); but if this was the case with the Apulian city, the Roman colony must have been removed to the heights above, as existing remains leave no doubt that the ancient city occupied the same site with the modern one. The remains of buildings are not of much importance, but numerous inscriptions, fragments of sculpture, &c. have been found there. The inscriptions are collected by Mommsen (*Inscr. Regn. Neap.* pp. 50—54). The neighbourhood of Luceria was celebrated in ancient, as it still is in modern, times for the abundance and excellence of its wool (Hor. *Carm.* iii. 15. 14), an advantage which was indeed common to all the neighbouring district of Apulia. (Strab. vi. p. 284; Plin. viii. 48; K. Craven, *Southern Tour*, p. 45.)

Ptolemy writes the name Nuceria; and that this is not merely an error of the MSS. in our existing copies is shown by the circumstance that the epithet *Apula* is added to it (*Νουκερία Ἀπουλῶν*, Ptol. iii. 1. § 72), as if to distinguish it from other towns of the name. Appian also writes the name *Νουκερία* (B. C. ii. 38): and the same confusion between *Nucera* and *Lucera* occurs perpetually in the middle ages. But the correctness of the orthography of *Luceria* is well established by inscriptions and coins. The latter, which have the name *LOVCERI* in Roman characters, are certainly not earlier than the establishment of the Roman colony. [E. H. B.]



COIN OF LUCERIA.

LUCIUM. [BLUCCUM.]

LUCENSES, CALLAÏCI. [GALLAECIA.]

LUCENTUM (Plin. iii. 3. s. 4; Lucentia, Mela, ii. 6. § 6; Λουκέντροι ἢ Λούκετρον, Ptol. ii. 6. § 14; *Alicante*), a city on the sea-coast of the Contestani, in Hispania Tarraconensis, with the Latin franchise. (Marca, *Hisp.* ii. 6; Ukert, ii. 1. p. 403.) [P. S.]

LUCYNÆ OPPIDUM. [LITHYIA.]

LUCOPIBIA (Λουκοπιβία), in North Britain, mentioned by Ptolemy (ii. 3) as one of the towns of the Novantæ (*Galloway*), Rhetigionium being the other. Probably, this lay on *Luce Bay*, in *Wigtownshire*. The *Monumenta Britannica* suggests *Broughtern*, and *Whiterne*. [R. G. L.]

LUCRETILIS MONS (*Monte Gennaro*), a mountain in the land of the Sabines, whose name is known to us only from the mention of it by Horace, who calls it "the pleasant Lucretilis," whose shades could allure Faunus himself from Mount Lycaeus. (Hor. *Carm.* i. 17.) It is evident from the expressions of the poet that it was in the immediate neigh-

bourhood of his Sabine farm; and this is admitted by all the old commentators, who with one accord call it "Mons in Sabinis," but without giving any further clue to its position. The identification of this must therefore depend upon that of Horace's Sabine villa; but this being clearly established near *Licenza* [*DIGENTIA*], we cannot refuse to recognise Lucretilis in *Monte Gennaro*, a lofty mountain mass which rises nearly due W. of *Licenza*, standing out prominently towards the plain of the *Campagna*, so that it is one of the most conspicuous of the Apennines as seen from Rome. On the side towards the plain it rises very steeply and abruptly, but on the reverse or Sabine side it has a much more gentle slope, and fully deserves Horace's epithet of "amoenus,"—being furrowed by deep valleys, the sides of which are clothed with woods, while nearer the summit are extensive pastures, much resorted to by cattle in summer. (Gell, *Top. of Rome*, pp. 270—273; Nibby, *Dintorni*, vol. ii. pp. 105—107.) The highest point is 4285 English feet above the sea. Whether the name of Mons Lucretilis was applied to the highest part of the mountain, now called *Monte Gennaro*, which is so conspicuous from Rome, or was a more local appellation for the peaks nearer the valley of the *Digentia*, cannot now be determined; but there is little doubt that the two names belong at least to the same mass or group of mountains. [E. H. B.]

LUCRINUS LACUS (*δ Λοκρίνος κλάωσ*, Strab: *Lago Lucrino*), a salt-water lake or lagoon, adjoining the gulf of Baiae on the coast of Campania. It was situated just at the bight or inmost point of the deep bay between Puteoli and Baiae, and was separated from the outer sea only by a narrow strip or bank of sand, in all probability of natural origin, but the construction of which was ascribed by a tradition or legend, frequently alluded to by the Roman poets, to Hercules, and the road along it is said to have been commonly called in consequence, the *Via Herculea* or *Heraclea*. According to Strabo it was 8 stadia in length, and wide enough to admit of a road for wagons. (Diod. iv. 22; Strab. v. p. 245; Lycophr. *Alex.* 697; Propert. iv. 18. 4; Sil. Ital. xii. 116—120.) On the other side, the Lucrine lake was separated only by a narrow space from the lake Avernus, which was, however, of a wholly different character, being a deep basin of fresh water, formed in the crater of an extinct volcano; while the Lacus Lucrinus, in common with all similar lagoons, was very shallow, and was for that reason well adapted for producing oysters and other shell-fish, for the excellence of which it was celebrated. (Hor. *Epod.* ii. 49, *Sat.* ii. 4. 32; Juven. iv. 141; Petron. *Sat.* p. 424; Martial, vi. 11. 5, xiii. 90; Varr. *ap. Non.* p. 216.) These oyster-beds were so valuable as to be farmed out at a high price, and Caesar was induced by the contractors to repair the dyke of Hercules for their protection. (Serv. *ad Georg.* ii. 161.)

The Lucrine lake is otherwise known chiefly in connection with the great works of Agrippa for the construction of the so-called JULIUS PORTUS, alluded to in two well-known passages of Virgil and Horace. (Virg. *Georg.* ii. 161—163; Hor. *Ars Poet.* 63.) It is not easy to understand exactly the nature of these works; but the object of Agrippa was obviously to obtain a perfectly secure and land-locked basin, for anchoring his fleet and for exercising his newly-raised crews and rowers. For this purpose he seems to have opened an entrance to the lake

Avernus by a cut or canal from the Lucrine lake, and must, at the same time, have opened a channel from the latter into the bay, sufficiently deep for the passage of large vessels. But, together with this work, he strengthened the natural barrier of the Lucrine lake against the sea by an artificial dyke or dam, so as to prevent the waves from breaking over it as they previously did during heavy gales. (Strab. v. p. 245; Dion Cass. xlviii. 50; Suet. *Aug.* 16; Vell. Pat. ii. 79; Serv. et Philargyr. *ad Virg. l. c.*; Plin. xxxvi. 15. s. 24.) It is clear from the accounts of these works that they were perfectly successful for a time, and they appear to have excited the greatest admiration; but they were soon abandoned, probably from the natural difficulties proving insuperable; and, from the time that the station of the Roman fleet was established at Misenum, we hear no more of the Julian Port. Even in the time of Strabo it seems to have fallen into complete disuse, for he says distinctly, that the lake Avernus was deep and well adapted for a port, but *could not be used as such* on account of the Lucrine lake, which was shallow and broad, lying between it and the sea (v. p. 244). And again, a little further on (p. 245), he speaks of the latter as useless as a harbour, and accessible only to small vessels, but producing abundance of oysters. At a later period Cassiodorus (*Var.* ix. 6) describes it in a manner which implies that a communication was still open with the lake Avernus as well as with the sea. The two lakes are now separated by a considerable breadth of low sandy ground, but it is probable that this was formed in great part by the memorable volcanic eruption of 1538, when the hill now called *Monte Nuoro*, 413 feet in height and above 8000 feet in circumference, was thrown up in the course of two days, and a large part of the Lucrine lake filled up at the same time. Hence the present aspect of the lake, which is reduced to a mere marshy pool full of reeds, affords little assistance in comprehending the ancient localities. (Daubeny, *On Volcanoes*. pp. 208—210.) It is said that some portions of the piers of the port of Agrippa, as well as part of the dyke or bank ascribed to Hercules, are still visible under the level of the water. [E. H. B.]

LUCUS ANGITIAE (*Ἐθ. Lucensis: Luco*), a place on the W. shore of the lake Fucinus, in the territory of the Marsi, originally, as its name imports, nothing more than a sanctuary of the goddess Angitia, but which seems to have gradually grown up into a town. This was sometimes called, as we learn from an inscription, *ANGITIA*; but the name of *Lucus* or *Lucus Angitia* must have been the more prevalent, as we find the inhabitants styled by Pliny simply *Lucenses*, and the modern name of *Luco* or *Lugo* points to the same conclusion. It is evident, both from Pliny and from the inscription referred to, that it was a municipal town, having its own local magistrates. (Plin. iii. 12. s. 17; Orell. *Inscr.* 115.) About half a mile N. of the modern village of *Luco*, and close to the shores of the lake, are the remains of ancient walls constructed in the polygonal style, but which, from their position, could never have been designed as fortifications; and these probably formed part of the sacred enclosure or *Peribolus* of the grove and temple. The site is now marked, as is so often the case in Italy, by an ancient church. (Nibby, *Viaggio Antiq.* vol. i. p. 210; *Class. Mus.* vol. ii. p. 175, note.) Virgil alludes in a well-known passage to the "nemus Angitia" (*Aen.* vii. 759), where the name of the

goddess is written in some MSS. "Angitia," in others "Anguitia;" but the authority of numerous inscriptions is decisive in favour of the first form. (Orell. *Inscr.* 115, 116, 1845.) [E. H. B.]

LUCUS ASTURUM. [ASTURES.]

LUCUS AUGUSTI, a town in Gallia Narbonensis, and east of the Rhone, which Tacitus (*Hist.* i. 66) calls "municipium Vocontiorum;" and Pliny (iii. 4) names Vasio (*Vaison*) and Lucus Augusti the two chief towns of the Vocontii. Lucus is placed in the Itins. on a road from Vapincum (*Gap*) to Lugdunum (*Lyon*): it is the first stage after Mons Seleucus, and lies between Mons Seleucus and Dea Vocontiorum (*Die*). The name is preserved in *Luc*. "This town has been destroyed by the fall of a rock, which, having stopped the course of the Drôme, has caused the river to spread out and form lakes which have covered part of its territory: there remains, however, in the neighbourhood and at the outlet of these lakes a place which preserves the name of *Luc*." (D'Anville, *Notice*, &c.) It is stated in the *Guide du Voyageur* (Richard et Hocquart), that "on the mountain called the *Pied de Luc*, in the commune of Luc-en-Diois, there are considerable remains of old buildings. The column of the public fountain of this little place is a fragment of an old capital, and the basin is a sarcophagus of a single stone." There is an inscription on it in Roman characters. [G. L.]

LUCUS AUGUSTI (Λούκος Αὐγούστου, Ptol. ii. 6. § 24: *Lugo*), a city in the centre of Gallæcia, in Hispania Tarraconensis, was originally the chief town of the insignificant tribe of the *CAPORE*, but under the Romans it was made the seat of a *conventus juridicus*, and became one of the two capitals of Gallæcia, and gave its name to the Callaici Lucenses. [GALLÆCIA.] The *Conventus Lucensis*, according to Pliny, began at the river Navilubio, and contained 16 peoples, besides the Celtici and Lebuni; and though these tribes were insignificant, and their names barbarous, there were among them 166,000 freemen (Plin. iii. 3. s. 4, iv. 20. s. 34). The city stood on one of the upper branches of the Minius (*Miño*), on the road from BRACARA to ASTURICA (*Itin. Ant.* pp. 424, 430), and had some famous baths, of which there are now no remains. (Florez, *Esp. S.* vol. xl., xli.; Ukert, vol. ii. pt. 1, p. 437.) [P. S.]

LUCUS FERONIAE. [FERONIA.]

LUCUS HE'CATES (ἑκατος ἑκάτης ἄκρον (Ptol. iii. 5. § 7), the westernmost point of the peninsula of Hylæa, now the alluvial tongue of land *Kinbarua*. [E. B. J.]

LUCUS MARI'CAE. [LIRIS.]

LUDIAS, LY'DIAS (Λυδίας, Herod. vii. 127; *Ardias*, Eur. *Bacch.* 565; Scyl. p. 26; Ptol. iii. 13. § 15; *Λουδίας*, Strab. vii. p. 330), a river of Bottiaeis in Macedonia, or discharge of the marshes of Pella. In the time of Herodotus (*l. c.*) it joined the *Haliacmon*, but a change has taken place in its course, as it is now an affluent of the *Axius* (*Var-dhár*). The river which now emerges from the lower end of the lake of Pella is called *Karasmák* or *Mavronéri*. The river of *Moglená*, now called *Karóhá*, by the Turks, *Meglenitj*, by the Bulgarians, and by the Greeks *Moglenitiko*, which falls into the lake of Pella, and which in its course before entering the lake follows the same direction as the *Mavronéri*, was probably called by the ancients the *Lydia*. (Leake, *Northern Greece*, vol. iii. pp. 270, 437.) [E. B. J.]

LUENTI'NUM (Λουέντινον), in Britain, mentioned by Ptolemy (ii. 3) as a town of the *Dimetæ*, *Maridunum* (*Caer-marthen*) being the other. The *Monumenta Britannica* suggests *Llan-dery-brey*. [R. G. L.]

LUGDUNUM (Λουγδουνον: *Eth. Λουγδουνήσιος*, *Lugdunensis: Lyon*), a Roman settlement in Gallia, at the junction of the *Arar* (*Saône*) and *Rhodanus*. It was in the territory of the *Segusiani*, who were the neighbours of the *Aedui* (Caes. *B. G.* i. 10, vii. 64): in Pliny's time the *Segusiani* had the title of *Liberi*. (Plin. *H. N.* iv. 18.) Ptolemy incorrectly places *Lugdunum* among the cities of the *Aedui*; he calls it *Lugdunum Metropolis*.

The writing of the name does not seem to have been quite fixed. *Dion Cassius* (xli. 50, ed. Reim.) observes that the place was originally named *Lugdunum* (*Λουγδουνον*), and then *Lugdunum*. In *Stephanus* (*s. v.*) the name is *Lugdunus*, and he refers to Ptolemy; but in Ptolemy (ii. 8. § 17) it is *Lugdunum*. It is also written "*Lugdunus*" in *Ammianus Marcellinus*. In the *Treatise on Rivers* printed among *Plutarch's* works (*Ἀραρ*, c. 4), the hill of *Lyon* is named *Lugdunus*; and it is added, on the authority of *Clitophon*, that *Lucus* means "a crow" and *dunum* "an eminence." Though the explanation of *dun* is right, we cannot accept the explanation of the other part of the word.

The *colonia* of *Lugdunum* is said to have been settled B. C. 43, by *L. Munatius Plancus*, and the settlers were the people of *Vienna* (*Viéne*) who were driven from their homes by the *Allobroges*. (*Dion Cass.* xli. 50; *Strab.* pp. 192, 193.) The position, according to *Dion*, was the place between the *Saône* and the *Rhone*. *Strabo* says that it was "under" a hill, the position of which he determines by referring it to the junction of the two rivers; but this does not show exactly where the town was, and probably *Strabo* did not know. In the passage in *Strabo*, the word "under" (*ὑπὸ*) has been corrected to "upon" (*ἐπὶ*), which may be a true correction. The old town of *Lugdunum* was on the right side of the *Rhone*, on the slope of a hill named *Fourrière*, which is supposed to be a corruption of *Forum Vetus*. The largest part of modern *Lyon* is between the *Saône* and the *Rhone*, but this is a modern addition, not earlier than the time of *Louis XII.* and *Francis I.*

In *Strabo's* time *Lugdunum* was the most populous of the Gallic towns after *Narbonne*: it was a place of trade, and the Roman governors had a mint there for coining gold and silver. Its great commercial prosperity was due to its excellent position, and to the roads which the Romans constructed in several directions from *Lugdunum* as a centre. [GALLIA TRANSALPINA, Vol. I. p. 966.] In the time of the younger *Pliny* there were booksellers at *Lugdunum*, and *Pliny's* works might be got there (*Plin. Ep.* ix. 11). The city was destroyed by fire in *Seneca's* time (*Ep.* 91), but shortly after it was restored through the liberality of the emperor *Nero*, to whom the inhabitants of *Lugdunum* continued faithful when *Galba* revolted (*Tacit. Ann.* xvi. 13, *Hist.* i. 51). *Lugdunum* was plundered and again burnt by the soldiers of *Septimius Severus* (A. D. 197), after the defeat of *Albinus* near the city (*Herodian*, iii. 23). It was an important position under the later Empire, but the name only occurs occasionally in the scanty historical notices of that time. When *Julian* was governor of *Gallia*, *Lugdunum* was near being surprised by a

body of Alamanni (Ammian. Marcell. xvi. 11). The place is entitled *Copia Claudia Augusta* on some inscriptions, a name probably given to it in the time of the emperor Claudius.

In the angle between the Arar and the Rhodanus was the Ara Augusti, dedicated to Augustus by all the Gallic states. On this large altar there was an inscription which contained the names of the sixty states; and there were as many figures, intended to represent each state. If the figures were not reliefs on the altar, they may have been statues placed round the altar, or near it. The passage of Strabo (p. 192) appears to be corrupt; but, as it is explained by Groskurd (*Transl.* vol. i. p. 331), there was also a large statue of Augustus, which may have been in the middle of the sixty. There was an annual solemn celebration at this altar, which was observed even when Dion Cassius was writing. (Dion, liv. 32.) The time when this altar was built is fixed by the Epitome of Livy (*Ep.* 137) in the year in which there was a disturbance in Gallia on account of the census. This year was B. C. 12. Suetonius (*Claud.* 2) fixes the dedication of the Altar of Augustus in the consulship of Julius Antonius and Fabius Africanus (B. C. 10), on the first of August, which was the birthday of the emperor Claudius, who was a native of Lugdunum. The first priest of the altar was C. Julius Vercundaridubius, an Aeduan. The celebration at the altar of Lugdunum is alluded to by Juvenal in the line (i. 44, and Heinrich's note),—

“Aut Lugdunensem rhetor dicturus ad aram.”

Lugdunum was the seat of a Christian church at an early period. In the time of Marcus Aurelius (about A. D. 172, or perhaps A. D. 177, according to some computations) there was a furious persecution of the Christians at Lugdunum. The sufferings of the martyrs are told by Eusebius with some manifest absurdities and exaggerations; but, the fact of a cruel persecution cannot be disputed. The letter of the churches of Asia and Phrygia is preserved by Eusebius (*Hist. Eccles.* v. 1); and it states that Aurelius, who was then at Rome, was consulted by the Gallic governor about the treatment of the Christians. The answer was that those who confessed to being Christians should be put to death, and that those who denied it should be set free. We have however only one version of the story, though no excuse can be made for the Roman philosophical emperor, if men were put to death only because they were Christians. Irenaeus, one of the Christian fathers, was bishop of Lugdunum. He is said to have succeeded Pothinus, who perished A. D. 177, in the religious persecutions at Lugdunum.

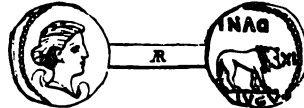
The part of Gallia which Caesar called *Celtica* became under Augustus *Gallia Lugdunensis*, of which Lugdunum was the capital; but *Lugdunensis* was contracted within narrower limits than *Celtica* by the extension of the province of Aquitania [*AQUITANIA*; *GALLIA TRANS.* Vol. I. p. 966].

The Romans covered the soil of *Lyon* with houses, temples, theatres, palaces and aqueducts. Nature made it to be the site of a large city. There are few remains of Roman Lugdunum. Time, the invasion of the barbarian, and the employment of old materials for other purposes, have left only scanty fragments of the works of the most magnificent of all city-builders. There are some remains on the *Place des Minimes* which are supposed to have been

a theatre. On the west side of the *Saône* there are traces of a camp capable of holding several legions. It was bounded and defended on the west by the hills of the *Fores*, and on the north by the heights of *Saint-Didier* and of the *Mont d'Or*. The *Saône* defended it on the east side. The camp had no water, but the Romans found a supply in the chain of mountains which bounds it on the west. Water was brought along the valleys and the sides of the hills in a regular slope all the way, and under ground through a distance measured along its line of more than 24 miles. In its course the aqueduct collected water from seventeen streams or large sources. The height of the channel or passage for the water, measured inside, was near five feet; the vault or roof was semicircular. There were openings at intervals by which workmen could go in to clean and repair the channel. It was constructed with great care, and the two sides were covered with a double layer of cement. All this construction was buried in a cutting six feet and a half wide and near ten feet deep; and a great part of this cutting was made in the solid rock. Another aqueduct was constructed from *Mont Pilat* to the site of the hill of *Fourvières*, a distance of more than 50 miles along the course of the aqueduct. There were in all fourteen aqueduct bridges along this line: one of them at the village of *Champonnet* still has ninety arches well preserved. There was a third aqueduct from *Mont d'Or*.

Two bronze tablets were dug up at *Lyon* in 1529, on which is inscribed the Oration of the emperor Claudius on the subject of giving the Roman civitas to the Galli. (*Tacit. Ann.* xi. 24; and Oberlin's edition of Tacitus, vol. ii. p. 306; *GALLIA TRANS.* Vol. I. p. 968.) There are many modern works on *Lyon* and its antiquities. The principal are mentioned by Forbiger (*Handbuch*, &c. vol. iii. p. 210.)

[G. L.]



COIN OF LUGDUNUM.

LUGDUNUM or CONVENÆ. [*CONVENÆ*. LUGDUNUM BATAVORUM (*Aoveribæwer*, *Ptol.* ii. 9. § 4: *Leiden*). The two elements *Lug* and *dun* appear in the name of this remote city and in two other Gallic names, which is one evidence of the Celtic race having once occupied the flat country about the outlets of the Rhine. The Roman Itin. have marked a road running from *Leiden* through *Cologne* to *Vernania* (*Immenstadt*) on the Upper Danube Circle of *Bavaria*. The routes are not the same all through, but the commencement of the road and the termination are the same. This route in fact followed the basin of the Rhine from the *Lake of Constans* to the low and sandy shores of the *North Sea*.

The words “*Caput Germaniarum*” placed before the name Lugdunum in the Antonine Itin. probably do not mean that it was the capital of the *Germaniæ*, for this was certainly not so, but that it was the point where the two provinces called *Germaniæ* commenced on this northern limit. It has been supposed that *Leiden* in the province of *Holland* is not the Roman Lugdunum, because no Roman remains have been found there, though the absence of

them would certainly not be conclusive against *Leiden*. But remains have been dug up in the neighbourhood of *Leiden*, and an inscription of the time of Septimius Severus. (Ukert, *Gallien*, p. 534.) [G. L.]

LUGEUS LACUS (Λούγειον ἄλος), a lake in the land of the Iapodes in Illyricum, now *Lake Zirkitz*. (Strab. vii. p. 314.)

LUGIDUNUM (Λουγιδούνον), a town in the east of Germany, the site of which must be looked for in Silesia, either at *Breslau* or *Liegnitz*. (Ptol. ii. 11. § 28.) [L. S.]

LUGII. [LYON.]

LUGIONUM (Λουγιώνων), a town in the south of Pannonia Inferior, was the capital of a district. (Ptol. ii. 16. § 5.) In the Peutinger Table it is called *Lugio*, and it is, perhaps, to be looked for on the site of the modern *Batta*, at the entrance of the *Sarvis* into the Danube. [L. S.]

LUGUVALLUM, or LUGUVALLIUM (*Anton. Itin.*), LUGUBALUM (Ravennas), now *Carlisle*. This town is not mentioned by Ptolemy; neither does it occur in the Notitia. The reason of its omission in the latter work may be, that, although it stands upon the line of the Wall, the proximity of the great castra, as well as its own strength and population, rendered a fixed garrison unnecessary. Bede (*in Vita S. Cuthberti*, c. 8) describes Saint Cuthbert on his visit to Lugubalia, as being shown the walls and a fountain built by the Romans: "venit ad Lugubalian civitatem, quae a populis Anglorum corrupto Luel vocatur, ut alloqueretur reginam. Postera autem die deducuntibus eam civibus ut videret moenia civitatis, fontemque in ea miro quondam Romanorum opere exstructum." Leland (*Itin.* vol. vii. p. 54), after speaking of the Roman architectural and other remains often brought to light in Carlisle, adds, "the hole site of the town is sore changid. For wher as the stretes were and great edifices now be vacant and garden plottes." But few remains, if any, of the Roman town are, at the present day, to be noticed; but whenever excavations are made to any considerable depth, the foundations of the buildings of *Luguvallum* are almost always met with. Very recently a deep drain having been sunk on the north side of the castle, the course of the Great Wall has been ascertained; previously, the direction it took from *Stanwic*, where there was a fortified camp, was uncertain, as above ground in the immediate vicinity of *Carlisle*, it has been entirely pulled down. [C.R.S.]

LUMBERITANI. [VASCONES.]

LUNA (Λούνα, Strab. Λούνα, Ptol. Σελήνης πόλις, Steph. B.: *Eth. Lunensis: Lunii*), a city of Etruria, situated on the left bank of the Macra, a short distance from its mouth, and consequently on the very borders of Liguria. There is indeed considerable discrepancy among ancient authors as to whether it was an Etruscan or a Ligurian city; and it is probable that this arose not only from the circumstance of its position on the immediate frontier of the two countries, but from its having been successively occupied and held by both nations. Pliny calls it "the first city of Etruria;" and Strabo begins to reckon the Etrurian coast from thence: Ptolemy also mentions it first in order among the cities of Etruria; while Mela, on the contrary, assigns it to the Ligurians. ("Luna Ligurum," Mel. ii. 4. § 9; Strab. v. p. 222; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4.) From the time indeed when the Macra became the established limit between Liguria and Etruria, there could be no doubt as to Luna being geographically

included within the latter country; but it is certain that when the Romans first came into collision with the Ligurians, that people was in possession of Luna and the surrounding territory, and indeed held the whole country from the Macra to the mouth of the Arnus. (Pol. ii. 16; Liv. xxxiv. 56; xxxix. 32, &c.) Livy, however, tells us that the territory of Luna, in which the Roman colony was founded, and which had been taken by them from the Ligurians, had previously belonged to the Etruscans (Liv. xli. 13), and this seems to be the true explanation of the case. Both Luna and Luca, with the whole of the fertile and level country adjoining them at the foot of the Apennines, seem to have really belonged to the Etruscans during the height of their power, but had fallen into the hands of the Ligurians, before that people came into contact with Rome. We have, however, scarcely any account of Luna as an Etruscan city, no Etruscan remains have been found there, and there is certainly no foundation for the views of some modern writers who have supposed it to be one of the chief cities of Etruria, and one of the twelve that composed the League. (Dennis's *Etruria*, vol. ii. p. 79.)

The first historical mention of Luna itself (as distinguished from its more celebrated port) is that of its capture by the Romans under Domitius Calvinus (Frontin. *Strat.* iii. 2. § 1); but the date of this event, which is not noticed by Livy, cannot be fixed with any approach to certainty. Hence, the first fact in its history of which we have any positive information, is the establishment there of a Roman colony in B. C. 177 (Liv. xli. 13), if at least we are to adopt in that passage the reading of "Lunam" for "Lucam," which has been received by the latest editors of Livy. (Madvig, *de Colon.* p. 287.) Its territory is mentioned repeatedly in conjunction with that of Pisae, as having been laid waste by the neighbouring Ligurians. (Liv. xxxiv. 56, xli. 19, xliii. 9.) It appears that the two districts adjoined one another, so that the Pisans, in B. C. 169, complained of the encroachments of the Roman colonists on their territory. (*Id.* xlv. 13.) But, notwithstanding this colony, Luna seems not to have risen into any importance: Lucan indeed represents it as in a state of complete decay at the period of the Civil War (*desertae moenia Lunae*, Lucan, i. 586); and though it received a fresh colony under the Second Triumvirate, it was still in Strabo's time but a small and inconsiderable city. (*Lib. Colon.* p. 223; Strab. v. p. 222.) No historical notice of it is found under the Roman Empire, but its continued existence down to the fifth century is attested by Pliny, Ptolemy, the Itineraries, and Rutilius, as well as by inscriptions found on the spot. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 4; *Itin. Ant.* p. 293; *Itin. Marit.* p. 501; Rutil. *Itin.* ii. 63-68.) We learn also that it was celebrated for its wine, which was reckoned the best in Etruria (Plin. xiv. s. 8. § 67), as well as for its cheeses, which were of vast size, some of them weighing as much as a thousand pounds. (Plin. xi. 42. s. 97; Martial. xiii. 30.) But the chief celebrity of Luna in imperial times was derived from its quarries of white marble, the same now known as *Carrara* marble, and which was considered equal, if not superior in quality, to the finest Greek marbles. It is first mentioned as employed at Rome for building purposes in the time of Caesar, and from the age of Augustus onwards was very extensively employed, as may still be seen in the Pantheon, the Pyramid of Caius Cestius

&c. But it was speedily adopted for statuary purposes also, for which it was esteemed a finer material even than the Parian. (Plin. xxxvi. 5. s. 4, 6. s. 7; Strab. v. p. 222; Sil. Ital. viii. 480; Rutil. l. c.; Stat. Silv. iv. 2. 29, 4. 23.) The buildings of Luna itself, and even its walls, are said to have been constructed wholly of it, whence Rutilius calls them "candentia moenia;" and Cyriacus, an antiquarian of the 15th century, who visited the ruins of Luna, attests the same fact.

The period of the final decay of Luna is uncertain. It was taken and plundered by the Normans in 857, but was probably not destroyed; and Dante, writing after 1300, speaks of *Luni* as a city that had sunk gradually into complete decay (*Par.* xvi. 73); which was doubtless accelerated by the malaria, from which the neighbourhood now suffers severely. When it was visited by Cyriacus of Ancona, the ruins were still extensive and in good preservation; but little now remains. Vestiges of an amphitheatre, of a semi-circular building which may have been a theatre, of a circus, and *piacina*, as well as fragments of columns, pedestals, &c., are still however visible. All these remains are certainly of Roman date, and no vestiges of Etruscan antiquity have been found on the spot. The ruins, which are obviously those of a small town, as it is called by Strabo, are situated about 4 m. S. of *Sarzana*, and little more than a mile from the sea. (Dennis's *Etruria*, vol. ii. pp. 78—84; Targioni-Tozzetti, *Viaggio in Toscana*, vol. x. pp. 403—466; Promis, *Memorie della Città di Luna*, 4to. Turin, 1838.)

Far more celebrated in ancient times than Luna itself was its port, or rather the magnificent gulf that was known by that name (PORTUS LUNÆ, Liv., Plin., &c.; *Σελήνης λιμήν*, Strab.), now called the *Gulf of Spezia*. This is well described by Strabo as one of the largest and finest harbours in the world, containing within itself many minor ports, and surrounded by high mountains, with deep water close in to shore. (Strab. v. p. 222; Sil. Ital. viii. 482.) He adds, that it was well adapted for a people that had so long possessed the dominion of the sea,—a remark that must refer to the Etruscans or Tyrrhenians in general, as we have no allusion to any naval supremacy of Luna in particular. The great advantages of this port, which is so spacious as to be capable of containing all the navies of Europe, seem to have early attracted the attention of the Romans; and long before the subjection of the mountain tribes of Liguria was completed, they were accustomed to make the Lunæ Portus the station or rendezvous of their fleets which were destined either for Spain or Sardinia. (Liv. xxxiv. 8, xxxix. 21, 32.) It must have been on one of these occasions (probably in company with M. Cato) that it was visited by Ennius, who was much struck with it, and celebrated it in the opening of his *Annals* (Ennius, *ap. Pers. Sat.* vi. 9.) At a later period it seems to have been resorted to also for its mild and delightful climate. (*Pers. l. c.*) No doubt can exist that the port of Luna is identical with the modern *Gulf of Spezia*; but it is certainly curious that it should have derived that name from the town or city of Luna, which was situated on the left bank of the *Magra*, at least five miles from the gulf, and separated from it, not only by the river *Magra*, but by a considerable range of rocky hills, which divide the *Gulf of Spezia* from the valley of the *Magra*, so that the gulf is not even within sight of Luna itself. It is this range of hills which at their extremity form a promontory,

called by Ptolemy, Lunæ Promontorium (*Σελήνης ἄκρον*, Ptol. iii. 1. § 4.), now the *Punta Bianca*. It is true that Strabo places Luna on the right bank of the *Macra*; but this is a mere mistake, as he is certainly speaking of the Roman town of Luna: it is possible that the Etruscan city of that name may not have occupied the same site with the Roman colony, but may have been situated on the right bank of the *Macra*, but even then it would have been at some distance from the port. Holstenius and some other writers have endeavoured to prove that the port of Luna was situated at the mouth of the *Macra*; and it is probable that the town may have had a small port or landing-place at that point; but the celebrated Port of Luna, described by Strabo and extolled by Ennius, can certainly be no other than the *Gulf of Spezia*.

The *Gulf of Spezia* is about 7 miles in depth by 3 in breadth: it contains within itself (as justly observed by Strabo) several minor ports, two of which are noticed by Ptolemy under the names of PORTUS VENERIS (*Ἀφροδίτης λιμήν*), still called *Porto Venere*, and situated near the western extremity of the gulf; and PORTUS ERICIS (*Ἐρίκης κόλπος*), now *Lerici*, on the E. shore of the gulf. The former name is found also in the Maritime Itinerary. (Ptol. iii. 1. § 3; *Itin. Marit.* p. 502.) [E. H. B.]

LUNÆ MONTES (*Σελήνης ὄρος Ἀλβανίας*, Ptol. iv. 8. §§ 3, 6), from which mountains, and from the lakes formed by their melting snows, Ptolemy derives the sources of the Nile. Their position is unknown, and if they have any real existence, they must be placed S. of the Equator. [W. B. D.]

LUNÆ PORTUS. [LUNA.]

LUNÆ PROMONTORIUM (*Σελήνης ὄρος ἄκρον*, Ptol. ii. 5. § 4), a headland on the W. coast of Lusitania, placed by Ptolemy 10 minutes N. of the mouth of the Tagus, and therefore corresponds to the *C. da Roca*, near *Cintra*, where Resendius found ruins of what he took for a temple of the Sun and Moon, with inscriptions (*Antiq. Lusit.* p. 52). Others, however, identify it with the more northern *C. Carvoeiro*; and, in fact, the accounts of the headlands on this coast are given in a confused manner by the ancient writers. [P. S.]

LUNARIUM PROMONTORIUM (*Λουναρίου ἄκρον*, Ptol. ii. 6. § 19; *C. Tordera*, NE. of *Barcelona*), a headland on the coast of the Baetuli, in Hispania Tarraconensis, formed by one of the SE. spurs of the Pyrenees. [P. S.]

LUNGONES. [ASTURES.]

LUNNA, in Gallia, was on a road from Lugdunum (*Lyon*) to Augustodunum (*Autun*). The first station after Lugdunum is Asa Paulini, 15 M. P. from Lugdunum, and then Lunna 15 M. P. from Asa Paulini, according to the Antonine Itin. [ASA PAULINI.] In the Table it is 24 M. P. from Lugdunum to Ludnam, as the name is written in the Table, and Asa Paulini is omitted. Lunna and Ludnam are probably the same place; and the site is uncertain. [G. L.]

LUP'IA. [LUPPIA.]

LUP'IAE (*Λουπία*, Strab.; *Λουρία*, Paus.; *Λουρία*, Ptol.: *Eth. Lupiensis*; *Locce*), an ancient city of the Salentines, in the Roman province of Calabria, situated on the high road from Brundisium to Hydruntum, and just about 25 M. P. distant from each of these cities (*Itin. Ant.* p. 118). It was about 8 miles from the sea, whence Strabo correctly describes it as situated, together with Rhudia, in the interior of Calabria (Strab. v. p. 282), though both Pliny and

Ptolemy would lead us to suppose that it was a maritime town. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 14.) Appian also speaks of Octavian as landing there on his return to Italy, immediately after Caesar's death, when he halted some days at Lupiae without venturing to advance to Brundisium, until he received fresh information from Rome. (Appian, *B. C.* iii. 10.) There seems, however, no doubt that the ancient Lupiae occupied the same site as the modern *Lecce*, though it may have had a port or landing-place of its own. The above passage of Appian is the only mention of it that occurs in history; but a tradition preserved to us by Julius Capitolinus (*M. Ant.* 1.) ascribed its foundation to a king of the Salentines, named Malennius, the son of Dasumus. There is little doubt that it was really a native Salentine city; nor is there any foundation for supposing it to have received a Greek colony. Pausanias, in a passage which has given rise to much confusion, in treating of the treasury of the Sybarites at Olympia, tells us that Sybaris was the same city which was called in his time Lupia, and was situated between Brundisium and Hydruntum. (Paus. vi. 19. § 9.) The only reasonable explanation of this strange mistake is, that he confounded Lupia in Calabria (the name of which was sometimes written Lopia) with the Roman colony of Copia in Lucania, which had in fact arisen on the site of Thurii, and, therefore, in a manner succeeded to Sybaris. But several modern writers (Romanelli, Cramer, &c.) have adopted the mistake of Pausanias, and affirmed that Lupiae was previously called Sybaris, though it is evidently of the well-known city of Sybaris that that author is speaking. We hear but little of Lupiae as a Roman town, though it appears to have been a municipal town of some importance, and is mentioned by all the geographers. The "ager Lyppensis" (sic) is also noticed in the *Liber Coloniarum*; but it does not appear that it received a colony, and the inscriptions in which it bears the title of one are, in all probability, spurious. Nor is there any ancient authority for the name of Lycium or Lycia, which is assigned to the city by several local writers: this form, of which the modern name of *Lecce* is obviously a corruption, being first found in documents of the middle ages. (*Lib. Colon.* p. 262; Mel. ii. 4. § 7; *Itin. Ant.* p. 118.)

The modern city of *Lecce* is a large and populous place, and the chief town of the province called the *Terra di Otranto*. No ancient remains are now visible; but Galateo, writing in the 15th century, tells us that there were then extensive subterranean remains of the ancient city — vast arches, covered galleries and foundations of ancient buildings — upon which the modern city was in great measure built. Numerous vases and other relics of antiquity have also been brought to light by excavations, and an inscription in the Messapian dialect. (Galateo, *de Sit. Iapyg.* pp. 81—86; Romanelli, vol. ii. pp. 83—93; Mommsen, *Unter Ital. Dialecte*, p. 59.) [E. H. B.]

LUPODUNUM, a place on the river Nicor (*Neckar*) in Southern Germany. (Auson. *Mosel.* 423; Synnachus, p. 16, ed. Niebuhr.) It is probably the same place as the modern *Ladenburg* on the *Neckar*, though some identify it with the fort which the emperor Valentinian built on the banks of the *Neckar*. (Ann. Marc. xxviii. 2.) [L. S.]

LUPPHURDUM (Λούπφουρδορ), a town in the north of Germany. (Ptol. ii. 11. § 28.) Its site is

generally identified with *Wittenberg* or *Meissen*; but it seems more probable that it was situated near *Leipzig*, on the river Lippa, from which it may have derived its name. [L. S.]

L'UPPIA or LUPIA (δ Αουπίας; *Lippe*), a navigable river in the north-west of Germany, which was well known to the Romans, from its sources to the point where it empties itself into the Rhine. Its sources are in the interior of Germany, not far from those of the Amisia. (*Enus.*) (Vell. Pat. ii. 105; Tac. *Ann.* i. 60, ii. 7, *Hist.* v. 22; Pomp. Mela, iii. 3. § 3; Strab. vii. p. 291; Dion Cass. liv. 33.) Strabo (*l. c.*) had a very incorrect notion of the course of the Lupia, for he describes it as flowing through the country of the Bructeri Minores, and as discharging its waters, like the Amasia, into the ocean: he, moreover, places it about 600 stadia from the Rhine. Tacitus (*Ann.* ii. 7) mentions a Roman fort built on its banks. [L. S.]

L'UPPIA (Αουπία), a place of considerable importance in the north of Germany, between the rivers Albis and Visurgis, above Mons Melibocus. (Ptol. ii. 11. § 28, viii. 6. § 3.) It is generally identified with the modern town of *Lupta*. [L. S.]

LUSI (Λουσοί, Paus., Steph. B. s. v.; Λούσοι, Λουσοί, τὰ Λούσσα, Schol. ad Callim. *Dian.* 235; comp. Meineke, ad Steph. B. s. v.: *Eth. Λούσοι, Λουσεύς, Λουσιδής*, Steph. B.; *Λουσιεύς*, Xen. *Anab.* iv. 2. § 21), a town in the north of Arcadia, originally independent of, but afterwards subject to, Cleitor. [CLEITOR.] Lusi was situated in the upper valley of the Aroanius, and probably on the site of *Sudhená*, which stands in the NE. corner of the valley at the foot of Mt. *Khelmos* (the ancient Aroanian mountains), and on the road from *Tripolitá* to *Kakivryia*. The upper valley of the Aroanius, now called the plain of *Sudhená*, consists of two plains, of which the more easterly is the one through which the Aroanius flows, the waters of which force their way through a gorge in the mountains into the plain of Cleitor, now *Kátzana*, to the south. The more westerly plain of *Sudhená* is entirely shut in by a range of hills; and the waters of three streams which flow into this plain are carried off by a *katavóthra*, after forming an inundation, apparently the Lacus Clitorius mentioned by Pliny (xxx. 2. s. 13). The air is damp and cold; and in this locality the best hemlock was grown (Theophr. ix. 15. § 8).

Lusi was still independent in the 58th Olympiad; since one of its citizens is recorded to have gained the victory in the 11th Pythiad. (Paus. viii. 18. § 8.) Its territory was ravaged by the Aetolians in the Social War (Polyb. iv. 18); but in the time of Pausanias there were no longer even any ruins of the town. (Paus. *l. c.*) Its name, however, was preserved in consequence of its temple of Artemis Lusia or Hemerasia (the "Soother"). The goddess was so called, because it was here that the daughters of Proetus were purified from their madness. They had concealed themselves in a large cavern, from which they were taken by Melampus, who cured them by sacred expiations. Thereupon their father Proetus founded this temple of Artemis Hemerasia, which was regarded with great reverence throughout the whole Peloponnesus as an inviolable asylum. It was plundered by the Aetolians in the Social War. It was situated near Lusi, at the distance of 40 stadia from Cynaetha. (Paus.; Polyb. *l. cc.*; Callim. *Dian.* 233.) The interior of the temple, with the purification of the daughters of Proetus, is re-

presented on an ancient vase. (Millinger, *Peintures de Vases*, pl. 52; Müller, *Denkmäler der alt. Kunst*, t. 11.) The ruins, which Dodwell discovered above Lusi towards the end of the plain, and on the road to Cynaetha, are probably those of the temple of Artemis. Leake discovered some ancient foundations at the middle fountain of the three in the more westerly of the two plains of *Sudhená*, which he supposes to be the remains of the temple. One of the officers of the French Commission observed a large cave on the western side of the Aroanian mountains, in which the inhabitants of *Sudhená* were accustomed to take refuge during war, and which is probably the one intended in the legend of the daughters of Proetus. (Dodwell, *Classical Tour*, vol. ii. p. 447; Leake, *Morea*, vol. ii. p. 109, vol. iii. pp. 168, 181; Boblaye, *Récherches*, &c. p. 155; Curtius, *Peloponnesos*, vol. i. p. 375, seq.)

LUSITANIA (*ἡ Λυσιτανία, ἡ Λυσιτανική*, Strab.; *Λυσιτανία*, Diod. Sic., Ptol., Steph. B.: *Ἔθ. Λυσιτανῶν*, Lusitani), originally denoted the country of the Lusitani, but is commonly used in a wider sense, as the name of one of the three provinces, into which Hispania was divided by Augustus. (HISPANIA, p. 1081, Nos. 3, 4).

1. *Extent and Boundaries*.—Like the modern Portugal, it lay on the W. side of the peninsula, extending from its SW. point (SACRUM PR., C. S. Vincent), eastwards to the mouth of the ANAS (Guadiana), and northwards along the W. coast; but here, as well as in the interior, the boundaries of the two countries were very different; Lusitania occupying only two-thirds of the W. coast, and Portugal more than three-fourths. The former had its N. boundary at the DURUS (Douro), the latter at the MINIUS (Miño); and the Portuguese province, called *Entre Douro e Minho*, as lying between these rivers, as well as that of *Traz os Montes E.* of it, were anciently the part of GALLAECIA which belonged to the Callaici Bracarii. But on the E. side, inland, Lusitania had a much wider extent than Portugal. Both rest on the same base, as their S. side, namely the coast between C. S. Vincent and the mouth of the Guadiana, and at first the boundary runs N. nearly along the same line, namely the course of the Guadiana, the slight difference being in favour of Portugal, which has a slip on the E. side of the river. But, from a point on the river, a little below *Badajoz*, and a little above its intersection with the Meridian of 7° W. long., the boundaries diverge; that of Portugal taking a general direction N. with a slight bearing to the E., till it strikes the Douro at its great bend from SW. to NW. (where the *Aguada* joins it), and running up the river to its great bend in the opposite direction, below the *Esla*; while that of Lusitania continued up the Anas eastward, towards the middle of the Peninsula, to a point considerably above METELLINUM (but not very certainly defined), whence it followed a N. direction to the Durus, which it met at a point below the river Pistoraca (also not very well defined). Thus, Lusitania contained, on this side, the N. part of Spanish *Extremadura*, and the S. part of *Leon*; and the part of the province thus lying E. of Modern Portugal, corresponds very nearly to the territory of the VETTONES. These are the boundaries of the Roman province, as constituted under Augustus; but there are considerable variations in the extent assigned to the country by various writers, especially according as the word is used, in the wider sense, for the province, or in the narrower

meaning, for the country of the Lusitani. In this first and narrowest sense, it included only the district between the Tagus and the Durus, from the Atlantic on the W., to about the present frontier of Portugal on the E. Next, the supposed or actual connection of these people with their Northern neighbours, the Callaici, Artabri, and Astures, led to their being, at least in part, included under the same name, and accordingly Strabo defines Lusitania as the country N. of the Tagus, bounded on the W. & N. by the Ocean. (Strab. iii. p. 153.) But just above he says, that the greater part of the Lusitani, meaning those N. of the Durus, had obtained the name of Callaici; and elsewhere he expressly states that the whole region N. of the Durus, which was formerly called Lusitania, was now called Callaica. (iii. p. 166.) On the E., says Strabo (l. c.), it bordered on the Carpetani, Vettones, Vaccæi, and Callaici, and other tribes of less note; and he adds that these also were sometimes called Lusitani, thus pointing to the extension of the name towards the east. Then, again, on the S. of the Tagus, where the country seems originally to have belonged to the TURDRTANI, with an intermixture of Celtic tribes [CELTICI], the long and obstinate war carried on by the Romans drove many of the Lusitanians and their allies into the district, which thus came naturally to be included under the name of Lusitania. (Strab. iii. p. 139.) Finally, under Augustus, the boundaries were fixed as above stated.

2. *Dimensions*.—Agrippa, as quoted by Pliny, assigned to the province, together with Asturia and Gallaecia, a width of 536 M. P.; and a length of 540 M. P. (Plin. iv. 21. s. 35.) Strabo makes its length 3000 stadia, and its width considerably less (iii. p. 153, as amended by Xylander: it should be remembered that the width is reckoned, as Strabo expressly says, along the E. side, i. e. from N. to S., in conformity with his general views respecting the form of the peninsula, which are explained under HISPANIA).

3. *Physical Geography*.—Strabo's description of Lusitania (l. c.) as lofty and rugged on the E. side, and level towards the sea, with the exception of minor ridges of mountains, is tolerably correct. A more exact account of its relation to the whole formation of the surface of the peninsula is given under HISPANIA (§ v. No. 5. pp. 1085, 1086), together with a description of the coast and the chief promontories. Its surface is roughly divided by the MONS HERMINIUS (*Sierra de Estrella*), which ends in the peninsula of *Lisbon*, into the two great basins of the Tagus and the Durus; but it is also intersected by numerous offsets from the great central chains of the peninsula. Besides the great river TAGUS, which bisects it, there are several others, of more or less importance, which flow in the same general direction, and fall into the sea on the W. coast; but of these none require special notice, except the Callipus (*Καλιπύρος, Sado*), which flows N. from the M. Cuneus in the extreme S., and falls into the sea, SE. of the Tagus, and the MUNDA (*Mondego*) and VACUA (*Vouga*), between the Tagus and the Durus.*

* The discrepancies among the ancient writers respecting the names of the rivers between the Tagus and the Minius have been noticed under GALLAECIA: the following conspectus, by Groskurd, of their various statements, may be useful:—

The country, being irrigated by these rivers, and penetrated by their navigable streams, as well as enriched by the gold and silver found in their beds and in mines, was rich and fertile, Strabo tells us; but its prosperity was greatly checked by the predatory habits of its people, who neglected the culture of the soil, to give themselves up to war and robbery. This evil tendency, however, he ascribes chiefly to the mountaineers, by whose attacks the inhabitants of the lowlands were involved in the same disorder. (Strab. iii. p. 154.)

4. *Population.*—The province, as finally constituted, contained the countries of five chief peoples, and of innumerable petty tribes, most of whom, however, may be included among these five. Thus, for example, the 30 (some read 50) tribes (*ἔθνη*), mentioned by Strabo, between the Tagus and the Artabri, are doubtless but subdivisions of the Calalici and Lusitani. The five chief peoples of Lusitania (the Roman province) were:—(1.) The LUSITANI, on the W. coast between the Durus and the Tagus, and extending also (as explained above) S. of the latter river. (2.) E. of them the VETTONES, between the Durus and the Anas. (3.) S. of these two were the TURDULI VETERES, a branch of the ancient population of Baetica, who (according to the common opinion of the ancients) had crossed the Anas; but whose presence should perhaps rather be referred to an ancient occupation of the country up to the Tagus. (4.) S. of them again, in the district between the lower course of the Anas and the S. and W. coasts, were a branch of the TURDETANI, to whom similar remarks apply. (5.) Lastly, in various positions, we find remnants of the old Celtic population, preserving the name of CELTICI. The chief traces of them are on the SE. of the lower Tagus, between it and the great bend of the Anas, where they were mingled with the Turduli; and among the Turdetani, in the extreme S., where they seem to have taken up their position in the mountainous district between the termination of the W. coast and the Anas (*Algarbe*), which the ancients called CUNECUS, and where they bore the distinctive name of CONII. (Comp. HISPANIA, p. 1087. § vii.) The particulars respecting these peoples, their chief cities, and so forth, are given under the several articles: in this place we have to deal only with the Lusitanians, properly so called.

5. The LUSITANI (*Λουσιτανῶν*, Strab.; *Λουσιτανῶν*, Diod., Ptol.) are designated by Strabo as "the greatest of the nations of Iberia, and the one most frequently and longest engaged in war with the Romans," a distinction which, certainly, not even the Celtiberians could dispute with them. The history of the wars referred to has been given in outline under HISPANIA, and that of their last great contest may be read in the histories of Rome and under VIRIATHUS (*Dict. of Biog.*). The incidents of that war seem to prove that though the Lusitani formed a compact state, under one national govern-

ment, its force was impaired by a certain defect of real union among the numerous minor peoples of whom Strabo speaks. (Niebuhr, *Lectures on Anc. Ethnog. and Geog.* vol. ii. p. 297.) The full account of their manners and customs, given by Strabo (iii. pp. 154—156), may be more conveniently studied in the original than repeated here in its many details.

6. *Lusitania as a Roman Province.*—(LUSITANIA PROVINCIA, *Inscr. ap. Gruter*, p. 31, No. 383.) The position of Lusitania, after its conquest by the Romans, first as a part of Hispania Ulterior, and already under Julius Caesar tending to a separate constitution; its formation into a distinct province, under Augustus; its civil and military governments; its three conventus of EMERITA AUGUSTA, PAX JULIA, and SCALABIS, with the number and rank of the towns included in them; and its position under the later empire, are all given under HISPANIA (pp. 1081, 1082).

7. *Cities and Towns*—(Those of the VETTONES are given under the article.)—The city of *Lisbon* (Port. *Lisboa*) was, under the same name [OLISIPO], the ancient capital of the Lusitanians, and though the Romans degraded it from that rank, in favour of their own military colonies, it remained a place of great commercial importance. Its political rank was transferred, under the Romans, to SCALABIS (*Santarem*), a colony, and seat of a *conventus juridicus*, higher up the river, on its right bank. But the true Roman capital was EMERITA AUGUSTA (*Merida*) in the SE. of the province, on the right bank of the Anas, a colony founded by Augustus. The chief roads leading through the province from Emerita, with the places on them, were as follows: 1. From EMERITA, E. and then NE. to CAESAR-AUGUSTA "per Lusitanian," as the Itinerary expressly says, although it lies entirely S. of the Anas (*Itin. Ant.* pp. 444, 445); thus suggesting a doubt whether the boundary of Lusitania was not carried as far S. as the M. MARIANUS (*Sierra Morena*): the places on the road, which are commonly assigned to Baetica, are: CONTOSOLIA, 12 M. P. (*Alange?*) MIROBRIGA, 36 M. P. (*Capilla*); SISALONE, or SISAPO, 13 M. P. (*Abnaden*); CARCVIUM, 20 M. P. (*Caracuel?*); AD TURRES, 26 M. P. (*Calatrava?*), where, if not sooner, the roads enter the ORETANI. 2. From EMERITA, due N. to SALMANTICE (*Salamanca*) and ASTURICA, through the territory of the VETTONES. (*Itin. Ant.* p. 433: for the places see VETTONES). 2. From EMERITA, NW. to the TAGUS, and down the right side of the river to OLISIPO (*Itin. Ant.* pp. 419, 420*): PLAGIARIA, 30 M. P. (*Raposera*, Cortés; *El-Comandante*, Lapie); AD VII ARAS, 20 M. P. (*Codesera*, Cortés, *Arronches*, Mentelle and Lapie); MONTORRIGA, 14 M. P. (vulg. *Mundobriga*, *Marvão*, Resend. *Antiq. Lus.* p. 58, Florez, *Esp. S.* vol. xiii. p. 66, Cortés, Ukert; *Partalgre*, Lapie; it seems to be the *Medobriga* of the *Bell. Alex.* 48, and the town of the *Medubricenses Plunbarii* of Plin. iv. 21. s. 35); FRAXINUS, 30 M. P., on or near the left bank of the Tagus (*Amieira*, Cortés; *Villa Velha*, Lapie); TUBUCCI, 32 M. P. (*Abrantes* or *Punhete?*); SCALABIS, 32 M. P., a colony and conventus, with the surname PRAESIDIUM JU-

STRABO.	MFLA.	PLINY.	PTOLEMY.	APPIAN.	MODERN.
Tagus.	Tagus.	Tagus.	Tagus.	Tagus.	Tajo.
Munda.	Munda.	Munda.	Mundas.	"	Mondrogo.
Vaccus.	Vaccus.	Vaccus.	Vaccus.	"	Vouga.
Durus.	Durius.	Durius.	Durius.	Durius.	Douro.
* Other Rivers.			Avus.	Avus.	Avé.
Ἰβηρῶν.					
* Limesa.					
* Bellon.	Næbis.	"	Næbis.	Næbis.	Carvalo.
u. e. (Galliv.)					
* Minis.	Minius.	Limia.	Limias.	Limicis.	Lima.
		Limesa.	Limesa.	or Lether.	
* Minis.	Limia.	Minius.	Minius.	Minius.	Minho.

* The numbers on all the roads from Emerita to Olisipo are very corrupt; they do not agree with the totals given at the head of each route; and many of them are evidently too short.

LUM (Plin. *l. c.* Santarem, Florez, *Esp. S.* vol. xiii p. 69, xiv. p. 171); JERABRIGA, 32 M. P. (Arabruga, Plin. *l. c.*; Ἀράβριγα, Ptol. ii. 5. § 7; Alanquer, Florez, *Esp. S.* vol. xiv. p. 174); OLISIPO, 30 M. P. 4. From EMERITA, W. to OLISIPO, curving round to the N.: PLAGIARIA, 30 M. P. (*vide sup.*); BUDUA, 8 M. P. (*S. Maria de Bedoyu Cortés, Campo Mayor, Lapie*; the river Bodoa preserves the name); AD VII. ARAS, 12 M. P. (*vid. sup.*) MATUSARO, 8 M. P., ABELTERIUM, 24 M. P. (it seems that these names are inverted, and that the latter is *Alter da Chao*, and the former *Puente do Sora*); ARITIUM PRAETORIUM, 28 M. P. (*Salvatierra*, or *Benavente*, both close together on the left bank of the Tagus) OLISIPO, 38 M. P. 5. From EMERITA to OLISIPO, W. with a curve to the S. (*Itin. Ant.* pp. 416—418): EVANDRIANA, 8 M. P. (Ἐβάρβια, Ptol. ii. 5. § 8); DIPO, 17 M. P.; AD ADRUM FLUMEN, 12 M. P.; EBORA, 9 M. P. (*Evora*). Here is a difficulty: the last is a well-known place, but the distance is evidently much too small; and the various attempts made to identify the intermediate positions rest on no sufficient data. The alteration of *Ad Adrum* to *Ad Anam* has no sign in the MSS. to bear it out. It seems, on the whole, most likely that the route intended is that of the great road through *Talavera la Real, Badajoz*, and *Eltos*. From Eborā, it proceeds thus:—SALACIA, 44 M. P., surnamed URBS IMPERATORIA, a municipium, with the Old Latin Franchise (*Alcaçer do Sal*; Plin. iv. 35, viii. 73; Mela, iii. 1; Marc. Herac. p. 42; *Inscr. ap. Gruter*, pp. 13, 16; Florez, *Esp. S.*, vol. xiii. p. 115, xiv. p. 241); MARECEGA, 26 M. P. (*Marateca* ?); CARCILIANA, 26 M. P. (*Agnalva*, or *Pinheiro*, or *Seizola* ?); CATOBRIGA, 8 M. P. (Cetobriga, Geog. Rav. iv. 43; Κατόβριγ, Ptol. ii. 5. § 3; Κατόβριγ, Marc. Herac. p. 42; Ru. on the headland at the mouth of the estuary of the Callipus, *Sado*, near *Setubal*; Resend. *Antiq. Lus.* iv. p. 210; Mentelle, p. 87); EQUABONA, 12 M. P. (*Coyna*); OLISIPO, 12 M. P. The country S. of this road was traversed by others, connecting EBORA with PAX JULIA, and both with the Anas and the S coast; namely:—6. (*Itin. Ant.* pp. 426, 427.) From ESURIS (opp. *Ayamonte*) at the mouth of the Anas, in Baetica, W. along the coast to Balsa, 24 M. P. (*Tavira*); OSSONOA, 16 M. P. (*Estoy*, N. of Faro, by C. de S. Maria); thence the road struck inland across the mountains of the Cuneus (*Algarbe*), and down the valley of the Callipus (*Salo*), to ARANNI, or ARANDIS, 60 M. P. (*Ourique*), SALACIA, 35 M. P. (*vid. sup.*), and EBORA, 44 M. P. (*vid. sup.*). The course pursued from EBORA by SERPA, 14 M. P., FINES, 20 M. P., and ARUCCI, 25 M. P., to PAX JULIA, 30 M. P. (*Beja*), is so intricate as to prove an error in the Itinerary, which commentators have sought in vain to amend. 7. The direct road from ESURIS to PAX JULIA is given thus (*Itin. Ant.* p. 431):—MYRTILIS, 40 M. P. (*Mertola*); PAX JULIA, 36 M. P. 8. A direct road from SALACIA to OSSONOA is also mentioned, but the distance, 16 M. P., is absurdly wrong (*Itin. Ant.* p. 418). 9. From OLISIPO a great road ran parallel to the coast, up to the mouth of the Durus and BRACARA AUGUSTA, thus (*Itin. Ant.* pp. 420—422): JERABRIGA, 30 M. P. (*vid. sup.*); Scalabis, 32 M. P. (*vid. sup.*); SELLIVM, 32 M. P. (*Pombal* ?); CONEMBRICA, 34 M. P. (*Coimbra*, or further S.); EMIINIUM, 10 M. P. (*Agueda, Mintro*, or *Carvalhos* ?

site very uncertain), TALABRIGA, 40 M. P. (*Aveiro*); LANGOBRIGA, 18 M. P. (near *Feira*); CALEM, 13 M. P. (*Oporto*); BRACARA, 35 M. P. (*Braga*); the last two, though originally Lusitanian, belong, according to the common division, to the Callaici Bracarii. Other places, not important enough to require further notice, will be found in the lists of Ptolemy (ii. 5) and Ukert (vol. ii. pt. 1. pp. 387—399). [P. S.]

LUSIUS. [GORTYS.]

LUSO'NES (Λούσωνες), the smallest of the four tribes into which the Celtiberians were divided. Their position was about the sources of the Tagus, SW. of the territory of Numantia. (Strab. iii. p. 162; Appian, *Hisp.* cc. 42, 49.) [P. S.]

LUSSONIUM (Λουσσόνιον), also called Losunium, a town in Lower Pannonia, on the western bank of the Danube, a little to the north of the modern *Paks*. It was the station of a body of Dalmatian cavalry. (Ptol. ii. 16. § 4; *Not. Imp.*; *Itin. Ant.* p. 254; *Tab. Peut.*, where it is called *Lusaione*.) [L. S.]

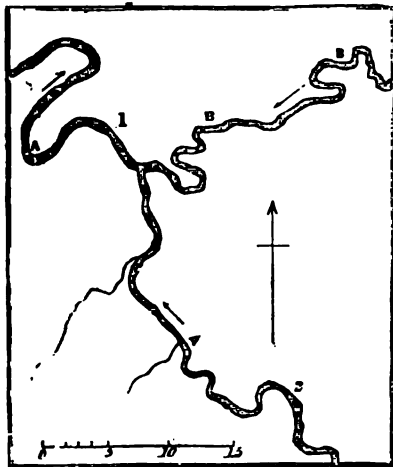
LUTETIA PARISIORUM (Λουκοτεκία, Ptol. ii. 8. § 13; Λουκοτεκία, Strabo, p. 194), the city of the Parisii, a Gallic people on the *Seine*. Lutetia is mentioned by Caesar (*B. G.* vi. 3), who held a meeting of the Gallic states there in the spring of B. C. 53. He calls it *Lutetia Parisiorum*; and in his narrative of the operations of Labienus in A. C. 52, he says (*B. G.* vii. 57) that *Lutetia* is on an island in the *Sequana* (*Seine*). Strabo copies this description from Caesar. Vibius Sequester (p. 17 ed. Oberlin) also describes *Lutecia*, as he writes it, as being on an island.

The Parisii were the neighbours of the Senones. There had been some kind of political union between the Parisii and the Senones before Caesar's Gallic campaigns (*B. G.* vi. 3), but at the time when Caesar mentions them, they seem to have been separate states. When Vercingetorix (B. C. 52) rose against the Romans, the Senones, Parisii, and others joined him immediately; and the Parisii sent 8000 men to oppose Caesar at Alesia (*B. G.* vii. 4, 75). Though a part of the little territory of the Parisii was north of the *Seine*, we must conclude from Caesar's narrative that they were a Celtic people. The diocese of Paris represents the territory of the Parisii.

Lutetia, like many other Gallic towns, finally took the name of the people, and was called *Civitas Parisiorum*, whence the modern name of Paris. Zosimus (iii. 9) calls it *Parisium*. It appears from the *Notit. Dign.* that the Romans had a fleet at Paris; and from the words in the *Notitia*, "Præfectus classis Anderitanorum Parisiis," D'Anville conjectures that the name "Anderitiani" implies a place *Anderitium*, which he further supposes to be *Andrésis*, immediately below the junction of the *Seine* and *Oise*. An inscription dug up in 1711 among other ancient monuments in the church of *Notre Dame at Paris*, contained the words "Nautæ Parisiaci;" and De Valois observes that as the people of Paris had always a fleet before their eyes, they may from this circumstance have taken the ship which appears in the arms of the city.

The position of Lutetia at Paris is determined by the description of the place, the name, and the measurements of the roads from *Agedincum* (*Senes*), *Rotomagus* (*Rouen*), and *Genabum* (*Orléans*), which meet at Lutetia. When Caesar held the meeting of the states of Gallia at Lutetia, the town was con-

fined to the island which afterwards was called *La Cité* (civitas), a name given to the old Roman part of several French towns. But the island on which stands the church of *Notre Dame* was then and for a long time after of less extent than it is now; for the site of the *Place Dauphine* was once two small islands which were not joined together and united to the *Cité* before the sixteenth century; and the spot called *Le Terrein* was another addition produced by the ruins of the buildings which were erected in this part of the city. Paris was never a large place under the Roman dominion. Ammianus (xv. 11) calls it a *Castellum*, and Julian (*Misopogon*, p. 340) and Zosimus name it a small city (*πολις*). Zosimus, who was no great geographer, places it in Germania. Lutetia may probably have occupied some ground on the north or on the south side of the river, or even on both sides, for the island was joined to the mainland by bridges in Caesar's time (*B. G.* vii. 58), made of wood, as we may assume. Julian spent a winter in Paris, A. D. 358, and was proclaimed Augustus there. (Ammian. Marcell. xvii. 2, 8, xx. 4.) The Franks under Clovis took Paris about the close of the fifth century, A. D.; and about A. D. 508 Clovis made Paris his residence.



A. A. The river Sequana (*Seine*).
 B. B. The river Matrona (*Marne*).
 1. Lutetia (*Paris*), on an island.
 2. Melodunum (*Melun*), on an island or point.
 The scale is in English miles.

When Caesar (B. C. 52) was setting out to attack Gergovia, he sent Labienus with four legions against the Senones and Parisii. (*B. G.* vii. 34.) Labienus advanced upon Lutetia from Agedincum, where he left his stores. His march was along the left bank of the Seine. The commander of the Gallic forces occupied a marshy tract, the water of which ran into the Seine, and here he waited, with the intention of preventing the Romans from crossing the river (*B. G.* vii. 57) to Lutetia. Labienus attempted to make a road across the marsh, but, finding it impossible, he left his camp silently in the night, and, returning by the route by which he had advanced, he reached Melodunum (*Melun*), a town of the Senones on an island in the Seine. He there seized about fifty vessels, and easily got possession of *Melun*. After repairing the bridge from the

island to the right bank of the river, he carried over his men to the right side, and marched again upon Lutetia. He took the vessels with him, and used them, as we must suppose, for crossing the *Matrona* (*Marne*), though the *Marne* is not mentioned in the narrative. Before Labienus could reach Paris, the Galli set Lutetia on fire, and broke down the bridges which united the island to the main. They also quitted the marsh, and placed themselves on the banks of the Seine opposite to Lutetia and to the camp of Labienus, which was on the right side of the river. In the meantime Caesar's defeat before Gergovia was known, and Labienus was threatened from the north by the Bellovaci in his rear. In front of him, on the opposite side of the river, were the Parisii and their allies. His safety depended on getting to the left bank of the Seine, and he accomplished it by a clever movement. Soon after nightfall he left half a legion in his camp; he ordered another half legion, with their baggage, to march up the river, making a loud noise; and he sent up the river, in the same direction as the half legion as many boats as he could collect, which made a great splashing with their oars. He sent the ships that he brought from Melodunum four miles down the river, and, soon after despatching the half legion up the river, he marched with his three legions down the stream in great silence, and found his ships. The scouts of the enemy, who were placed all along the stream, were surprised and slaughtered, for there was a great storm raging, and they were off their guard. The three legions were carried across the river in the vessels. The enemy were confounded by the unusual noise purposely made in the Roman camp, by the boats moving up the river, and by the news of the enemy crossing lower down. Accordingly, the Galli left part of their forces to watch the opposite camp, and sent another part up the river towards Mithocedum, as it is in Caesar's text, which is either a mistake for Melodunum, or it is some place higher up the Seine than Paris. Either supposition will explain Caesar. The Galli led the rest of their forces to oppose the three legion which had crossed the Seine with Labienus, and, after a hard fight, they were defeated and dispersed. Labienus led his troops back to Agedincum, where his stores and baggage were. This is the substance of Caesar's narrative, which is correctly explained by D'Anville (*Notice, &c.*, art. Melodunum), and Ukert (*Gallien*, p. 476) has done well in following him. Some of the old critics completely misunderstood Labienus' movements; and even, of late years, the passage has been wrongly explained.

The Romans built both on the island *La Cité* and on both sides of the Seine, but the Roman memorials of Paris are very few. Some sculptured stones were dug up under the choir of *Notre Dame*. The inscriptions were of the time of Tiberius Caesar, and show that the Roman and Gallic deities were worshipped jointly. The remains of a subterranean aqueduct have been discovered both on the north and south sides of the river. The materials of the Roman city were doubtless employed for more recent constructions, and thus Roman Lutetia has disappeared. [G. L.]

LUTEVA (*Eth.* Lutevani: *Lodève*), in Gallia Narbonensis, is placed by the Table, where the name is written Loteva, on a road from Agatha (*Agde*) to Segodunum (*Rhodéz*). Pliny (iii. 5) says, "Lutuvani qui et Foroneronienses," whence it has been

concluded that he means the Forum Neronis mentioned by Ptolemy as being in the country of the Memini. [CARPENTORACTE.] But the name Luteva, the modern name *Lodève*, and the Itin. seem to determine the position of Lutera; and, if Pliny is right, we must suppose that Luteva was also named Forum Neronis. [G. L.]

LUTIA (*Λουρία*), a considerable town of the Arevacæ, in Hispania Citerior, 300 stadia from Numantia, mentioned only by Appian (*Hisp.* 93, 94). [P. S.]

LUTTOMAGUS, a place in North Gallia, according to the Table on a road from Samarobriua (*Amiens*) to Castellum Menapiorum. The site is uncertain. D'Anville has followed Cluver in writing the name Luttomagus; but it is Lintomagus in the Table. [G. L.]

LU'XIA (*Odiel*), a small river on the coast of Hispania Baetica, between the Baetis (*Guadalquivir*) and the Anas (*Guadiana*; Plin. iii. 1. s. 3). [P. S.]

LUXOVIUM. This name appears on some inscriptions dug up at *Luxeuil*, in the French department of the *Upper Saône*. *Luxeuil* is on the *Brenchin*, and it has warm baths. The name on the inscriptions is said to be Luxovium or Lixovium. These inscriptions were published by Caylus, but they may not be genuine. In the life of St. Columban, written in the seventh century, Luxovium is mentioned:—"Castrum quod olim munitissimum, priscis temporibus Luxovium nuncupatum, ubi etiam Therae eximio opere instructae habebantur. Multae illic statuæ lapideæ erant." (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* vol. i. p. 320.) [G. L.]

LYCABETTUS MONS. [ATHENÆ, p. 303, b.]

LYCAEA. [LYCOA.]

LYCAEUS or LYCE'US (τὸ Λύκαιον ὄρος, ὁ Λυκαῖος: *Diófórti*), a lofty mountain of Arcadia, in the district of Parrhasia, from which there is a view of the greater part of Peloponnesus. Its height has been determined by the French Commission to be 4659 feet. It was one of the chief seats of the worship of Zeus in Arcadia, and on the summit called Olympus, or *τὸ ἐπὶ κορυφῇ*, were the sacred grove and altar of Zeus Lycaeus, together with a hippodrome and a stadium, where games called Lycaea were celebrated in honour of Zeus (*Λύκαια*). These games are said to have resembled the Roman Lupercalia, and were sometimes celebrated by Arcadians when in foreign countries. (Plut. *Caes.* 61; Xen. *Anab.* i. 2. § 10.) Near the hippodrome was a temple of Pan, who is hence also called Lycaeus. There are still remains of the hippodrome extending from S. to N.; and near its northern extremity there are considerable remains of a cistern, about 50 feet in length from E. to W. A little further W. is a ruin called *Hellenikon*, apparently part of a temple; and near the church of St. Elias is the summit called *Diófórti*, where the altar of Zeus formerly stood. In the eastern part of the mountain stood the sanctuary and grove of Apollo Parrhasius or Pythius, and left of it the place called Cretea. (Paus. viii. 38; Pind. *Ol.* ix. 145, xiii. 154; Theocr. i. 123; Virg. *Georg.* i. 16, iii. 314; *Aen.* viii. 344.) The river Neda rose in Mt. Cerausium (*Κεραύσιον*), which was a portion of Mt. Lycaeus. (Paus. vii. 41. § 3; comp. Strab. p. 348.) Cerausium is shown by Ross to be *Stephani*, and not *Tetrázi*, as is usually stated. Mt. Nomia (*Νόμια ὄρη*), near Lycosura (Paus. viii. 38. § 11), was probably a portion of the modern *Tetrázi*. (Leake, *Morea*, vol. ii. p. 313, seq.; *Peloponnesiaca*, p. 244; Ross, *Reisen im Pe-*

loponnes, vol. i. pp. 88, 91; Curtius, *Peloponnesos*, vol. i. pp. 294, 338.)

LYCAO'NIA (ἡ Λυκαονία: *Eth.* Λυκαίων, Λυκαόνιος), a province of Asia Minor, bordering in the east on Cappadocia, in the south on Cilicia, in the west on Pisidia and Phrygia, and in the north on Galatia. These frontiers, however, were not always the same, but the fluctuation becomes most perplexing at the time when Asia was under the influence of the Romans, who gave portions of Lycaonia sometimes to this and sometimes to that Asiatic prince, while they incorporated the greater part with the province of Cappadocia, whence Ptolemy (v. 6. § 16) treats of it as a part of Cappadocia. The name Lycaonia, however, continued to be applied to the country down to a late period, as we see from Hierocles (p. 675) and other Christian writers.

Lycaonia is, on the whole, a plain country, but the southern and northern parts are surrounded by high mountains; and the north, especially, was a cold and bleak country, but very well adapted as pasture-land for sheep, of which king Amyntas is said to have possessed no less than 300 flocks. Their wool was rather coarse, but still yielded considerable profit to the proprietors. The country was also rich in wild asses. Its chief mineral product was salt, the soil down to a considerable depth being impregnated with salt. In consequence of this the country had little drinking-water, which had to be obtained from very deep wells, and in some parts was sold at a high price. This account of the country, furnished by Strabo (xii. p. 568), is fully confirmed by modern travellers. The streams which come down from the surrounding mountains do not form rivers of any importance, but unite into several lakes, among which the salt lake Tatta, in the north-east, is the most important.

The Lycaonians of Lycaonia, although Eustathius (*ad Dionys. Per.* 857) connects their name with the Arcadian Lycaon, according to which they would be Pelasgians, are never mentioned in history until the time of the expedition of Cyrus the Younger against his brother Artaxerxes, when Cyrus, passing through their country in five days, gave it up to plunder because they were hostile. (Xenoph. *Anab.* i. 2. § 19, comp. iii. 2. § 23, *Cyrop.* vi. 2. § 20.) Who the Lycaonians were, and to what branch of the human family they belonged, is uncertain; but from the Acts of the Apostles (xiv. 11) it appears that they spoke a peculiar language. It is also well attested that, like the Pisidians, they were a hardy and warlike race, which owned no subjection to the Persian monarchs, and lived by plunder and foray. (Dionys. *Per.* 857; Prisc. 806; Avien. 1020.) Their principal towns, which are few in number, and all of which appear to have been very small, were: ICONIUM, LAODICEIA COMBUSTA, DERBE, ANTIOCHIANA, and LARANDA; the less important ones were TRYIAEUM, VASATA, SOATRA, ILISTRA, and COROPASSETA.

As to their early history, we know nothing about the Lycaonians; but they seem to have gradually advanced westward, for in the time of Croesus the Phrygians occupied the country as far as the river Halys, and Xenophon calls Iconium the easternmost town of Phrygia, so that the Lycaonians must have continued their extension towards the west even after that time, for subsequently Iconium was nearly in the centre of Lycaonia. It has already been remarked that they maintained their independence against Persia, but afterwards they shared the fate

of all the other nations of Asia Minor, being successively under the rule of Alexander the Great, the Seleucidae, Antiochus, Eumenes of Pergamus, and finally under the Romans. (Liv. xxvii. 54, xxxviii. 39, 56.) Under this change of rulers, the character of the people remained the same: daring and intractable, they still continued their wild and lawless habits, though in the course of time many Greek settlers must have taken up their abode in the Lycæonian towns. Under their chief Amyntas, however, whom Strabo even calls king, and who was his own contemporary, the country acquired a greater political consistency. [*Dict. of Biogr.* under AMYNTAS, Vol. I. p. 156.] After the death of Amyntas, his whole kingdom, which he had greatly extended, fell into the hands of the Romans, who constituted the greater part of Lycæonia as a part of their province of Cappadocia.

We may add, that Strabo regards Isauria as a part of Lycæonia. [ISAURIA.] [L.S.]

LYCASTUS (Λύκαστος: *Eth. Λυκάστιος*), a town of Crete, mentioned in the Homeric catalogue (*Il.* ii. 647; comp. Pomp. Mela, ii. 7. § 13; Plin. iv. 12). Strabo (x. p. 479) says that it had entirely disappeared, having been conquered and destroyed by the Cnossians. According to Polybius (xxiii. 15) the Lycæstian district was afterwards wrested from Cnossus by the Gortynians, who gave it to the neighbouring town of Rhaucus. In Mr. Pashley's map the site is fixed at *Kaenuria*. (Höck, *Kreta*, vol. i. pp. 15, 414.) [E. B. J.]

LYCASTUS or LYCASTUM (Λύκαστος), a very ancient town in Pontus, on a river bearing the same name. It was situated 20 stadia south-east of Amisus. (Scyl. *Peripl.* p. 33; Marcian, p. 74; *Peripl. Pont. Eux.* p. 10; Steph. B. s. v. *Χαδίστα*; Plin. vi. 3; Mela, i. 19, who calls it Lycasto.) Pherocydes (sq. *Schol. ad Apoll. Rhod.* ii. 373, comp. ad ii. 1001) spoke of a town of Lycæstia, inhabited by Amazons, and situated between Themiscyra and Chalybia. The river Lycæstus was but a small stream, which after a short course emptied itself into the Euxine close by the town of Lycæstus. (Scyl. Marcian., Plin. *l. cc.*) [L. S.]

LYCEIUM. [ΑΤΤΙΕΜΑΡ, p. 303, b.]

LYCHNIDUS (Λυχνιδός: *Eth. Λυχνιδίος*, Λυχνίτας, Steph. B.; Ptol. iii. 13. § 32), the chief town of the Dasmaretæ in Illyricum. From its position on the frontier it was always a place of considerable importance, and the name frequently occurs in the wars of the Romans with Philippus V. and Perseus, kings of Macedon. (Liv. xxvii. 32, xxxiii. 34, xliii. 9, 10, 21; *Λυχνίς*, Polyb. xviii. 30.) Afterwards it continued to be, as on the Candavian way described by Polybius (*Λυχνιδίον*, xxxiv. 12), one of the principal points on the Egnatian road. (Strab. vii. p. 323; *Itin. Anton.*; *Peut. Tab.*; *Itin. Hierosol.*: in the Jerusalem Itinerary the original reads Cleo.) Under the Byzantine empire it appears to have been a large and populous town, but was nearly destroyed by an earthquake during the reign of Justinian. (Procop. *Hist. Arc.* 18; Malch. *Excerpt.* p. 250, ed. Bonn; Niceph. Callist. xvii. 3.) Lychnidus, which from the data of the Itineraries must be placed near the S. extremity of the Lake Lychnitis, on its E. shores (Leake, *North. Greece*, vol. iii. p. 281), was afterwards replaced by the more northerly *ACHRIDA* (στυήν Ἀχρίδα, Ὀχρίδα, Ἀχρίς, of the Byzantine writers; Anna Comn. xiii. p. 371; Cedren. vol. ii. p. 468, ed. Bonn Cantacuzen. ii. 21), the capital of the Bulgarian empire. Some geo-

graphers have supposed that Achrida is the same as Justiniana; this identification, which is a mistake, has arisen from the circumstance that the metropolitans of Achrida called themselves after the emperor Justinian. Justiniana Prima is the modern town of *Köstendil*. (Schafarik, *Slav. Alt.* vol. ii. p. 227.) The Slavonic name survives in the modern *Akrilha*, on the NE. shores of the lake. [E. B. J.]

LYCHNITIS. 1. (*Λυχνίτις*, ἡ *Λυχνιδία* *Λίμνη*, Polyb. v. 108), a lake of Illyricum, first mentioned by Scymnus of Chios (429). Philip pushed his conquests over the Illyrian tribes as far as this lake (Diod. xvi. 8). The lake of *Akrilha* or *Okridha*, which abounds in fish (comp. Strab. vii. p. 327), represents Lychnitis. (Leake, *Northern Greece*, vol. i. p. 328, vol. iii. pp. 280, 328.)

2. (*Λυχνίτις*; comp. Steph. B. s. v. *Λυχνιδός*), a lake of the Greater Armenia, which Ptolemy (v. 13. § 8) places in long. 78° and lat. 43° 15'. It has been identified with the lake *Gökçe Deniz*, or *Sevanga* to the NW. of *Erivan*, the true position of which is lat. 40° 37'. The river *Zengus*, which flows out of the lake and communicates with the Araxes, is not mentioned by Ptolemy. (Dubois de Montpereux, *Voyage Autour du Caucase*, Atlas, pt. i. pl. vii. vol. iii. pp. 299—311; St. Martin, *Mém. sur l'Arménie*, vol. i. p. 61; *Journ. Geog. Soc.* vol. iii. pp. 40—43; Ritter, *Erdkunde*, vol. ix. p. 786.) [E. B. J.]

LY'CIA (*Λυκία*: *Eth. Λύκιος*), a country on the south coast of Asia Minor, forming part of the region now called *Tekeh*. It is bounded on the west by Caria, on the north by Phrygia and Pisidia, and on the north-east by Pamphylia, while the whole of the south is washed by the part of the Mediterranean called the Lycian sea. The western frontier is formed by the river Glaucus and Mount Daedala (Strab. xiv. p. 664), the northern by the range of Mount Taurus, and the eastern one by Mount Climax. The whole extent of the country, from east to west, amounts, according to Strabo, to 1720 stadia; this measurement, however, must have been made along the line of coast, for a straight line from east to west does not amount to more than one-half that distance. Its extent from the sea to the northern boundary is different in the different parts, but is everywhere smaller than that from east to west. Until very recently, Lycia, with its rich remains of antiquity, was almost a *terra incognita*,—having never been visited by European travellers, until Sir Charles Fellows, in 1838, and a second time in 1840, travelled the country; since which time it has been explored and described by several other men of learning and science, whose works will be noticed below.

1. *Name of the Country.*—The name Lycia and Lycians is perfectly familiar to Homer, and the poet appears to have been better acquainted with Lycia than with some other parts of Asia Minor, for he knew the river Xanthus and Cape Chimaera. (*Il.* vi. 171, &c., x. 430, xii. 312, &c., *Od.* v. 282, and elsewhere.) But, according to Herodotus (i. 173), the ancient name of the country had been Milyas (ἡ *Μιλιάς*), and that of the inhabitants Solymi (*Σόλυμοι*), and Tremilæ or Ternilæ (*Τρεμίλαι* or *Τερμίλαι*). These latter are said to have been conquered, and expelled from the coast districts by Sarpedon, the brother of Mino, who, with a band of Cretans, invaded the country and conquered it, but without changing either its name or that of the people. But in his reign, Lycus, the

son of Pandion, being driven by his brother Aegæus from Attica, found a place of refuge in Milyas, the kingdom of Sarpedon, who now changed the name of his dominion into Lycia, to honour his friend Lycus. (Comp. Strab. xiv. p. 667; and Steph. B. s. v. Τρεμίλην, who states, on the authority of the historian Alexander, that Bellerophon changed the name of Tremilæ into that of Lycians.) In later times the name Milyas still existed, but was confined to the northern and more mountainous parts of the country, into which the original inhabitants of the country had been driven by the conquerors, and where they were known under the name of the Milyæe. [MILYAS.] Strabo, in his desire to look upon Homer as an infallible authority in historical and geographical matters, is inclined to disbelieve the tradition related by Herodotus, as irreconcilable with the poet, who, he conceives, meant by the Solymi no other people than that which in later times bore the name of Milyæe. Whatever we may think of the cause of the change of name from Milyas to Lycia, it is probable that it must have originated in the conquest of the country by foreigners, and that this conquest belongs to an earlier date than the composition of the Homeric poems. But although the inhabitants of the country had changed their own name, they continued as late as the time of Herodotus to be called Termilæe by their neighbours.

2. *Physical Character of the Country.*—All Lycia is a mountainous country,—the range of Mount Taurus in the north sending forth numerous branches to the south, which generally slope down as they approach the sea, and terminate in promontories. The principal of these branches are, mountains DAEDALA, CRAGUS, MASSICYTES (rising in some parts to a height of 10,000 feet), and CLIMAX. But, notwithstanding its mountainous character, Lycia was by no means an unfertile country, for it produced wine, corn, and all the other fruits of Asia Minor; its cedars, firs, and plane trees, were particularly celebrated. (Plin. *H. N.* xii. 5.) Among the products peculiar to it, we may mention a particularly soft kind of sponge found near Antiphellus, and a species of chalk, which possessed medicinal properties. Lycia also contained springs of naphtha, which attest its volcanic character; of which other proofs also are mentioned, for, not far from the rock called *Deliktash*, there is a perpetual fire issuing from the ground, which is supposed to have given rise to the story of the Chimaera, but is in reality nothing but a stream of inflammable gas issuing from the crevices of the rocks, as is the case in several parts of the Apennines. Most of the rivers of Lycia flow in a southern direction, and the most important of them are the XANTHUS, in the west, and the LIMYRUS or ARICANDUS, in the east. It also has two considerable lakes; one, now called *Avlan Gule*, is formed by the confluence of several rivers, another, in the more northern part, situated in a hollow among high mountains, is called *Yazeer Gule*.

3. *The Inhabitants of Lycia.*—The most ancient inhabitants of Lycia, as we have seen above, were the Solymi, who are generally believed to have been a Phœnician or Semitic race. We are not informed why these Solymi were called Termilæe; but the probability is that the Solymi and the Termilæe were two different tribes occupying different parts of the country at the same time, and that while the Solymi were driven into the northern mountains by

the invaders, the Termilæe were subdued, and received from their conquerors the name of Lycians. This seems clearly to follow from the account of Herodotus and the fragments quoted by Stephanus Byzantinus. The Tremilæe were no doubt as foreign to the Hellenic stock of nations as the Solymi. The conquerors of the Tremilæe, that is the Lycians proper, are said to have come from Crete, which, before its occupation by the Dorians, was inhabited by barbarous or non-Hellenic tribes, whence it follows that the conquering Lycians must likewise have been barbarians. Their struggles with the Solymi appear to have lasted long, and to have been very severe, for Bellerophon and other mythical heroes are described as having fought against the warlike Solymi. (Hom. *Il.* vi. 184, 204, *Od.* v. 283.) From the recently discovered Lycian inscriptions, composed in an alphabet partly Greek and partly foreign, it has been inferred that, after the conquest of Lycia by the Persians, the great body of the nation changed its character, at least in some parts, which are supposed to have then been occupied by Persians; and this theory is believed to derive support from the Lycian inscriptions, which Mr. Sharpe and others believe to contain a language akin to the Zend. But this hypothesis is devoid of all foundation, for we never find that the Persians colonised the countries conquered by them, and the Lycian language is as yet utterly unknown. All we can say is, that the Lycian alphabet seems to be a variety of the Græco-Phœnician or Græco-Semitic character, and that there is no evidence to show that in the historical ages the Lycians changed their character as a nation. They were and remained barbarians in the Greek sense, though they adopted and practised to a great extent the arts and modes of civilised life, such as they existed among their Greek neighbours.

4. *Institutions, &c. of the Lycians.*—In the Homeric poems the Lycians appear as governed by kings (Hom. *Il.* vi. 173; *Dict. of Biogr.* s. v. SARPEDON); but in the historical times we find Lycia as a confederation of free cities, with a constitution more wisely framed perhaps than any other in all antiquity. An authentic account of this constitution has been preserved by Strabo. It was the political unity among the towns of Lycia that made the country strong, and enabled it to maintain its freedom against the encroachments of Croesus, while all the surrounding nations were compelled to own his sway. When and by whom this federal constitution was devised, we are not informed, but it reflects great credit upon the political wisdom of the Lycians. They were a peaceable and well-conducted people, and took no part in the piracy of their maritime neighbours, but remained faithful to their ancient institutions, and on this account were allowed the enjoyment of their free constitution by the Romans. It was under the dominion of Rome that Strabo saw its working. The confederacy then consisted of 23 towns, from which the deputies met in a place fixed upon each time by common consent. The six largest towns, XANTHUS, PATARA, PINARA, OLYMPUS, MYRA, and TLOS, had each three votes at the common diet; the towns of more moderate size had two, and the remaining small places one vote each. The executive of the confederacy was in the hand of a magistrate called Lyciarch (*Λυκιάρχος*), whose election was the first business of the congress, and after whom the other officers of the confederacy were chosen. The judges, also, as well as the magistrates, were elected from each city according to the number of

its votes; taxation and other public duties were regulated on the same principle. In former times, the deputies constituting the congress had also decided upon peace, war, and alliances; but this of course ceased when Lycia acknowledged the supremacy of Rome. This happy constitution lasted until the time of the emperor Claudius, when Lycia became a Roman province, as is mentioned below. (Strab. xiv. p. 664, &c.) The laws and customs of the Lycians are said by Herodotus to have been partly Carian and partly Cretan; but in one point they differed from all other men, for they derived their names from their mothers and not from their fathers, and when any one was asked to give an account of his parentage, he enumerated his mother, grandmother, great grandmother, &c. (Herod. i. 173.) Herodotus (vii. 92), in describing their armour, mentions in particular, hats with plumes, greaves, short swords, and sickles. Respecting the religion of the Lycians nothing is known, except that they worshipped Apollo, especially at Patara; but whether this was the Greek Apollo, or a Lycian god identified with him, cannot be said with certainty; though the former is more probable, if we attach any value to the story of Patarus. [*Dict. of Biogr. s. v.*] This would show that the Greeks of Asia Minor exercised considerable influence upon the Lycians at a very early period.

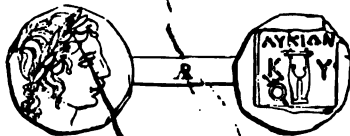
5. *Literature and the Arts.* — Although we have no mention of any works in the Lycian language, it cannot be doubted that the Lycians either had, or at least might have had, a literature, as they had a peculiar alphabet of their own, and made frequent use of it in inscriptions. The mere fact, however, that many of these inscriptions are engraven in two languages, the Lycian and Greek, shows that the latter language had become so familiar to the people that it was thought desirable, or even necessary, to employ it along with the vernacular in public decrees and laws about and after the time of the Persian wars; and it must have been this circumstance that stopped or prevented the development of a national literature in Lycia. The influence of Greek literature is also attested by the theatres which existed in almost every town, and in which Greek plays must have been performed, and have been understood and enjoyed by the people. In the arts of sculpture and architecture, the Lycians attained a degree of perfection but little inferior to that of the Greeks. Their temples and tombs abound in the finest sculptures, representing mythological subjects, or events of their own military history. Their architecture, especially that of their tombs and sarcophagi, has quite a peculiar character, so much so that travellers are thereby enabled to distinguish whether any given place is really Lycian or not. These sarcophagi are surmounted by a structure with pointed arches, and richly decorated with sculptures. One of these has been brought to this country by Sir C. Fellows, and may now be seen in the British Museum. The entrances of the numerous tombs cut in the faces of lofty rocks are formed in the same way, presenting at the top a pointed arch, which has led Sir C. Fellows to compare them to Gothic or Elizabethan architecture. If we examine the remains of their towns, as figured in the works of Sir C. Fellows, Texier, and Forbes and Spratt, we cannot avoid coming to the conclusion that, in all the arts of civilised life, the Lycians, though barbarians, were little inferior to the Greeks.

6. *History.* — Lycia and the Lycians act rather a

prominent part in the Homeric account of the Trojan War, where they are described as the allies of the Trojans. Sarpedon and Glaucus, are the two Lycian heroes in the war; but the poet was familiar also with the earlier legends of Lycia, — as that about Bellerophon, which he introduces into the parley between Glaucus and Diomedes. Pandarus, another hero on the side of the Trojans, came from a district about the river Aesepus, which was likewise called Lycia, and which was supposed by the ancient commentators to have been peopled by colonists from Lycia, the subject of this article (*Il. ii. 824, &c., iv. 91, v. 105; comp. Strab. xii. p. 572, xiii. p. 585*); but both history and tradition are silent as to the time when, and the circumstances under which, Lycians settled in Troas. During the period from the Trojan times down to the Lydian conquests under Croesus, the Lycians are not mentioned in history; but that conqueror, who was successful in all other parts of Asia Minor, failed in his attempts upon the Lycians and Cilicians. (Herod. i. 28.) When Cyrus overthrew the Lydian monarchy, and his general Harpagus invaded the plain of the Xanthus, the Lycians offered a determined resistance; but when, in the end, they found their situation hopeless, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to it. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [*XANTHUS.*] Lycia thus became a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents to the Persian army. The Lycians joined in the revolt of the Asiatic Greeks, but afterwards were reduced, and Darius made the country a part of his first satrapy (Herod. iii. 90); the fact that the Lycians furnished fifty ships to the fleet of Xerxes (Herod. vii. 92) shows, that they still continued to be a prosperous and powerful people. Their armour on that occasion is described by Herodotus, and was the same as that noticed above. During the Peloponnesian War the Lycians are not mentioned; but as Rhodes was tributary to Athens, and as contributions were often levied as far as Aspendus, it is not improbable that Lycia may have been compelled to pay similar contributions. Alexander traversed a part of the country on his march from Caria into Pisidia and Phrygia, and reduced it under his sway. The Lycians on that occasion offered little or no resistance to the young conqueror; the cities of Xanthus, Pinara, Patara, and about thirty other smaller towns, surrendered to him without a blow. (Arrian, *Anab. i. 24.*) In the division of the Macedonian empire, Lycia successively came under the dominion of the Ptolemies and the Seleucidae; and then, after a brief interval, during which the Lycians enjoyed their full freedom, they fell under the dominion of Rome: for after the defeat of Antiochus the Great, Lycia was ceded by the Roman senate to the Rhodians; but the Lycians, indignant at being considered the subjects of the islanders, and being secretly supported by Eumenes, resisted the Rhodian authorities by force of arms. In this contest they were overpowered; but the Romans, displeased with the Rhodians for their conduct in the Macedonian War, interfered, and restored the Lycians to independence. (Polyb. xxii. 7, xxiii. 3, xxvi. 7, xxx. 5; Liv. xlv. 25; Appian, *Mithr. 61, &c., Syr. 44.*) It was apparently during the period which now followed,

that Lycia enjoyed its highest degree of prosperity, for under the protection of Rome the people had sufficient leisure to attend to their own internal affairs. By a strict and wise neutrality, they escaped the dangers of the Mithridatic Wars as well as those of the wars against the pirates. (Appian, *Mithrid.* 24, 61; Strab. xvi. p. 665.) The prosperity of Lycia, however, received a severe blow during the war of Brutus and Cassius, who attacked the country because it was suspected to favour the party of Octavianus and Antony. When Brutus advanced against Xanthus, the inhabitants razed the suburbs to the ground, and offered the most determinate resistance. After a long and desperate siege, the soldiers of Brutus gained admission by treachery, whereupon the Xanthians made away with themselves by setting fire to their city. The fall of Xanthus was followed by the surrender of Patara and the whole Lycian nation. Brutus levied enormous contributions, and in some instances ordered the inhabitants to give up all their gold and silver. (Appian, *B. C.* iv. 60, 65, 75, &c.) Antony afterwards granted the Lycians exemption from taxes, in consideration of their sufferings, and exhorted them to rebuild the city of Xanthus. (Ibid. v. 7; comp. Dion Cass. xlvii. 34.) But after this time the prosperity of Lycia was gone, and internal dissensions in the end also deprived the inhabitants of their ancient and free constitution; for the emperor Claudius made the country a Roman province, forming part of the prefecture of Pamphylia. (Dion Cass. lx. 17; Suet. *Claud.* 25.) Pliny (v. 28) states that Lycia once contained seventy towns, but that in his time their number was reduced to twenty-six. Ptolemy (v. 3), indeed, describes Lycia as a separate province; but it is probable that until the time of Theodosius II. it remained united with Pamphylia, for an inscription (Gruter, *Thesaur.* p. 458. 6) mentions Porcius as "proco. Lyciae et Pamphyliæ," and both countries had only one governor as late as the reign of Constantine. But Theodosius constituted Lycia a separate province; and so it also appears in the seventh century in Hierocles (p. 682, &c.), with Myra for its capital.

For further topographical and historical details see the separate articles of the Lycian towns, mountains, and rivers, and especially the following works of modern travellers. Sir C. Fellows, *A Journal written during an Excursion in Asia Minor*, London, 1839, and *An Account of Discoveries in Lycia, being a Journal kept during a Second Excursion in Asia Minor*, London, 1841; Spratt and E. Forbes, *Travels in Lycia, Milyas, and the Cibyrratis*, 2 vols. London, 1847, which contains an excellent map of Lycia; Texier, *Description de l'Asie Mineure*, vol. i. Paris, 1838. The Lycian language has been discussed by D. Sharpe, in Appendices to Sir C. Fellows' works; by Grotefend, in vol. iv. of the *Zeitschrift für die Kunde des Morgenlands*; and by Cockerell in the *Journal des Savans*, April, 1841. [L. S.]



COIN OF LYCIA.

LYCO or LYCON, a small town of Hispania Bætica, mentioned only by Livy (xxxvii. 47). [P. S.]

LYCOA (Λυκόα: *Eth. Λυκοῦτης*), a town of Arcadia in the district Maenalia, at the foot of Mt. Maenalus, with a temple of Artemis Lycoatis. It was in ruins in the time of Pausanias, and is represented by the *Paleokastron* between *Arachora* and *Karteroli*. (Paus. viii. 3. § 4, 36. § 7; Steph. B. s. v.; Leake, *Morea*, vol. ii. p. 52; Boblaye, *Récherches*, &c. p. 171; Ross, *Reisen im Peloponnes*, p. 120; Curtius, *Peloponnesos*, vol. i. p. 358.) There was another Lycoa not far from the Alpheius, near its junction with the Lusius or Gortynius, at the foot of Mt. Lycaeus. (Pol. xvi. 17.) It has been conjectured that the proper name of the latter of these towns was Lycaea, since Pausanias (viii. 27. § 4) speaks of the Lycaeatæ (Λυκαῖᾶται) as a people in the district of Cynuria, and Stephanus mentions a town Lycaea (Λύκαια). (Leake, *Morea*, vol. ii. p. 304.)

LYCONE (Λυκόνη), a mountain of Argolis, on the road from Argos to Tegea. (Paus. ii. 24. § 6.) [See Vol. I. p. 201, b.]

LYCOPOLIS (ἡ Λύκων πόλις, Ptol. iv. 5. § 63; Steph. B. s. v.; Strab. xvii. p. 813. Lycop. Plin. v. 9. s. 11; Lyco, *Itin. Anton.* p. 157; *Eth. Λυκοπολίτης*), the name of two cities in Egypt.

1. In the Thebaid, the capital of the nome Lycopolites, SE. of Hermopolis, in lat. 27° 10' 14" N.: the modern *E' Syout*. It was seated on the western bank of the Nile. The shield of a king named Recamai, who reigned in Upper Egypt, probably during the shepherd dynasty in the Lower Country, has been discovered here. (Rosellini, *Mon. Civ.* i. 81.) Lycopolis has no remarkable ruins, but in the excavated chambers of the adjacent rocks are found mummies of wolves, confirming the origin of its name, as well as a tradition preserved by Diodorus (ii. 88; comp. Aelian, *Hist. An.* x. 28), to the effect that an Aethiopian army, invading Egypt, was repelled beyond the city of Elephantine by herds of wolves. Osiris was worshipped under the symbol of a wolf at Lycopolis: he having, according to a myth, come from the shades under that form, to aid Isis and Horus in their combat with Typhon. (Champollion, *Description de l'Égypte*, vol. i. p. 276; Jollois, *Egypte*, vol. ii. ch. 13.)

2. The Deltaic Lycopolis (Λυκοῦπολις, Strab. xvii. p. 802; Steph. B. s. v.), was an inconsiderable town in the Sebennytic nome, in the neighbourhood of Mendes, and, from its appellation, apparently founded by a colony of Osirian priests from Upper Egypt. The Deltaic Lycopolis was the birthplace of the Neo-Platonic philosopher Plotinus, A. D. 205. (Suidas, p. 3015.) [W. B. D.]

LYCOREIA. [DRLPHI, p. 768.]

LYCOSURA (Λυκόσουρα: *Eth. Λυκοσουρεῖς*), a town of Arcadia, in the district Parthasia, at the foot of Mt. Lycaeus, and near the river Plataniston (*Gastrizi*), on the road from Megalopolis to Phigaleia. It is called by Pausanias the most ancient town in Greece, and is said to have been founded by Lycaon, the son of Pelasgus. It was in ruins in the time of Pausanias, since its inhabitants had been transplanted to Megalopolis upon the foundation of the latter. The remains of this town were first discovered by Dodwell, near the village of *Stala*, and have since been more accurately described by Ross. The ruins are called *Palaokranbarvas* or *Siderokastron*. (Paus. viii. 2. § 1, viii. 4. § 5, viii. 38. § 1; Dodwell, *Travels in Greece*, vol. ii. p. 395; Leake, *Morea*, vol. ii. p. 312; Ross, *Reisen im Peloponnesos*, p. 120; Curtius, *Peloponnesos*, vol. i. p. 358.)

ponnae, p. 87; Curtius, *Peloponnesos*, vol. i. p. 295.)

LYCTUS, LYTTUS (*Λύκτος, Λύττος*: *Eth. Ἀλύκτος, Λύττιος*, Ptol. iii. 17. § 10), one of the most considerable cities in Crete, which appears in the Homeric catalogue. (*Il.* ii. 647, xvii. 611.) According to the Hesiodic Theogony (*Theog.* 477), Rhea gave birth to Zeus in a cave of Mt. Aegaeon, near Lyctus. The inhabitants of this ancient Doric city called themselves colonists of Sparta (Arist. *Pol.* ii. 7), and the worship of Apollo appears to have prevailed there. (Callim. *Hymn. Apoll.* 33; comp. Müller, *Dorians*, vol. i. pp. 141, 227, trans.) In a. c. 344, Phalaecus the Phocian assisted the Cnossians against their neighbours the Lyctians, and took the city of Lyctus, from which he was driven out by Archidamus, king of Sparta. (Diod. xvi. 62.) The Lyctians, at a still later period, were engaged in frequent hostilities with Cnossus, and succeeded in creating a formidable party in the island against that city. The Cnossians, taking advantage of their absence on a distant expedition, surprised Lyctus, and utterly destroyed it. The citizens, on their return, abandoned it, and found refuge at Lampa. Polybius (iv. 53, 54), on this occasion, bears testimony to the high character of the Lyctians, as compared with their countrymen. They afterwards recovered their city by the aid of the Gortynians, who gave them a place called Diatimium, which they had taken from the Cnossians. (Polyb. xxiii. 15, xxiv. 53.) Lyctus was sacked by Metellus at the Roman conquest (Liv. *Epit.* xix.; Flor. iii. 7), but was existing in the time of Strabo (x. p. 479) at a distance of 80 stadia from the Libyan sea. (Strab. p. 476; comp. Steph. B. a. v. Scyl. p. 18; Plin. iv. 12; Hesych. s. v. *Καρυποβόαιος*; Hierocl.) The site still bears the name of *Lytto*, where ancient remains are now found. (Pashley, *Trav.* vol. i. p. 269.) In the 16th century, the Venetian MS. (*Mus. Class. Ant.* vol. ii. p. 274) describes the walls of the ancient city, with circular bastions, and other fortifications, as existing upon a lofty mountain, nearly in the centre of the island. Numerous vestiges of ancient structures, tombs, and broken marbles, are seen, as well as an immense arch of an aqueduct, by which the water was carried across a deep valley by means of a large marble channel. The town of ANSINOE and the harbour of CHERSONESUS are assigned to Lyctus. The type on its coins is usually an eagle flying, with the epigraph ΛΥΤΤΙΩΝ. (Eckhel, vol. ii. p. 316; *Num. Kreta*, vol. i. pp. 13, 408, vol. ii. pp. 431, 446, vol. iii. pp. 430, 465, 508.) [E. B. J.]



COIN OF LYCTUS.

LYCU'RIA (*Λυκούρεια*), a village in Arcadia, which still retains its ancient name, marked the boundaries of the Phenetae and Cleitorii. (Paus. vii. 19. § 4; Leake, *Morca*, vol. iii. p. 143; *Biblioth. Recherches*, &c. p. 156; Curtius, *Peloponnesos*, vol. i. p. 198.)

LYCUS (*Λύκος*), is the name of a great many rivers, especially in Asia, and seems to have originated in the impression made upon the mind of the beholder by a torrent rushing down the side of a hill, which suggested the idea of a wolf rushing at his prey. The following rivers of this name occur in Asia Minor:—

1. The Lycus of Bithynia: it flows in the east of Bithynia in a western direction, and empties itself into the Euxine a little to the south of Heracleia Pontica, which was twenty stadia distant from it. The breadth of the river is stated to have been two plethra, and the plain near its mouth bore the name of Campus Lycaeus. (Scylax, p. 34; Orph. *Argon.* 720; Arrian, *Peripl.* p. 14; Anonym. *Peripl.* p. 3; Xenoph. *Anab.* vi. 2. § 3; Ov. *Epist. ex Pont.* x. 47; Memnon, *ap. Phot.* 51; Plin. vi. 1, who erroneously states that Heracleia was situated on (appositum) the river.)

2. The Lycus of Cilicia is mentioned only by Pliny (v. 22) as flowing between the Pyramus and Pinarus.

3. The Lycus of Lydia was a tributary of the Hermus, flowing in a south-western direction by the town of Thyatira: whether it emptied itself directly into the Hermus, or only after its juncture with the Hyllus, is uncertain. (Plin. v. 31; comp. Wheeler, vol. i. p. 253; P. Lucas, *Troisième Voyage*, vol. i. p. 139, who, however, confounds the Lycus with the Hermus.)

4. The Lycus of Phrygia, now called *Tchoruk-Su*, is a tributary of the Maeander, which it joins a few miles south of Tripolis. It had its sources in the eastern parts of Mount Cadmus (Strab. xii. p. 578), not far from those of the Maeander itself, and flowed in a western direction towards Colossae, near which place it disappeared in a chasm of the earth; after a distance of five stadia, however, its waters reappeared, and, after flowing close by Laodiceia, it discharged itself into the Maeander. (Herod. vii. 30; Plin. v. 29; Ptol. v. 2. § 8; Hamilton, *Researches*, vol. i. p. 508, &c., and *Journal of the Royal Geogr. Soc.* vii. p. 60, who re-discovered the chasm in which the Lycus disappears, amid the ruins near CHONASA.)

5. Pontus contained two rivers of this name:— (a.) A tributary of the Iris in the west, is now called *Kulei Hisar*. It has its sources in the hills of Lesser Armenia, and, after flowing for some time in a western direction, it turns towards the north, passing through Nicopolis, and emptying itself into the Iris at Magnopolis. The Lycus is almost as important a river as the Iris itself (Strab. xi. p. 529, xii. pp. 547, 556; Plut. *Lucul.* 15; Plin. vi. 3, 4; Ov. *Epist. ex Pont.* iv. 10, 47; Hierocl. p. 703; *Act. Martyr.* vol. iii. Jul. p. 46). (b.) A tributary of the Acampsis or Apserohos, in the eastern part of Pontus, and is believed to answer to the modern *Goryoro*. (Ptol. v. 6. § 7.)

6. According to Curtius (iii. 1), the river Marsyas, which flowed through the town of Celancae, changed its name into Lycus at the point where it rushed out of the fortifications of the place. [L. S.]

LYCUS (*Λύκος*), a river of Assyria, also called Zabatus. [ZABATUS.]

LYCUS (*Λύκος*), a river of Syria, between ancient Byblus and Berytus. (Strab. xvi. p. 755; Plin. v. 20.) Although both these geographers mention the river Adonis as distinct from this, more to the north, between Palae-Byblus and Byblus, the two rivers have been sometimes confounded. The

Wolf-river is plainly identical with the Dog-river of the present day (*Nahr-el-Kelb*), about 2 hours north of *Beyrût*; which derives its name, says Maundrell, from an idol in the form of a dog or wolf, which was worshipped, and is said to have pronounced oracles, at this place. It is remarkable for an ancient viaduct cut in the face of a rocky promontory immediately on the south of the stream, the work of Antoninus Pius, as a Latin inscription, copied by Maundrell, and still legible, records (*Journey*, March 17, pp. 35—37). Cuneiform inscriptions and figures resembling those found at *Behistun* [BAGISTANUS MONS] would seem to indicate that the Roman emperor did but repair the work of some Persian king. There are casts of the inscriptions and figures in the British Museum. [G. W.]

LYCUS (*Λύκος*), a river of Sarmatia, which flows through the country of the Thyssagetæ, and discharges itself into the Palus Mæotis. (Herod. iv. 124.) Herodotus was so much in error about the position of the Mæotis, that it is difficult to make out his geography here. The Lycus has been identified with the LAGCUS of Pliny (vi. 7), or the upper course of the *Volga*. (Comp. Schafarik, *Slav. Alt.* vol. i. p. 499.) Rennell (*Geog. of Herod.* vol. i. p. 119) supposes it may be the *Medveditsa*. It must be distinguished from the Lycus of Ptolemy (iii. 5. § 13), which is the modern *Kalmius*. (Schafarik, *l. c.*) [E. B. J.]

LYCUS (*Λύκος*, Ptol. v. 14. § 2), a river of Cyprus, W. of Amathus. At a little distance inland from *Capo delle Gatte* [CURIAS] are some salt marshes, which receive an arm of a river corresponding with the Lycus of Ptolemy. (Engel, *Kypros*, vol. i. 37.) [E. B. J.]

LYDDA. [DIOSPOLIS.]

LYDIA (*Λυδία*: *Eth. Λυδός*, Lydus), a country in the western part of Asia Minor. Its boundaries varied at different times. Originally it was a small kingdom in the east of the Ionian colonies; but during the period of the Persian dominion it extended to the south as far as the river Maeander, and, perhaps, even to Mount Messogis, whence some writers speak of the Carian towns of Aromata, Tralles, Nysa, and Magnesia on the Maeander, as Lydian towns, and Strabo (xii. p. 577) mentions the Maeander as the frontier between Lydia and Caria. To the east it extended as far as the river Lycus, so as to embrace a portion of Phrygia. In the time of Croesus, the kingdom of Lydia embraced the whole of Asia Minor between the Aegean and the river Halys, with the exception of Cilicia and Lycia. The limits of Lydia during the Roman period are more definitely fixed; for it bordered in the north on Mysia, from which it was separated near the coast by the river Hermus, and in the inland parts by the range of Mount Tenuus; to the east it bordered on Phrygia, and to the south on Caria, from which it was separated by Mount Messogis. To the west it was washed by the Aegean (Plin. v. 30; Strab. i. p. 58, ii. p. 130, xii. pp. 572, 577, &c.), whence it is evident that it embraced the modern province of *Sarukhan* and the northern part of *Sighla*. This extent of country, however, includes also Ionia, or the coast country between the mouth of the Hermus and that of the Maeander, which was, properly speaking, no part of Lydia. [IONIA.]

1. *Physical Features of Lydia*.—In the southern and western parts Lydia was a mountainous country, being bounded on the south by the Mæssotis, and

traversed by the range of TMOLUS, which runs parallel to it, and includes the valley of the Caystrus. In the western parts we have, as continuations of Tmolus, Mounts DRACON and OLYMPUS, in the north of which rises Mount SIFYLUS. The extensive plains and valleys between these heights are traversed in a western direction by the rivers CAYSTRUS and HERMUS, and their numerous tributaries. The whole country was one of the most fertile in the world, even the sides of the mountains admitting of cultivation; its climate was mild and healthy, though the country has at all times been visited by severe earthquakes. (Xenoph. *Cyrop.* vi. 2. § 21; Strab. i. p. 58.) Its most important productions were an excellent kind of wine, saffron, and gold. The accounts of the ancients about the quantity of gold found in Lydia, from which Croesus was believed to have derived his wealth, are no doubt exaggerated, for in later times the sand of the river Pactolus contained no gold at all, and the proceeds of the gold mines of Mount Tmolus were so small as scarcely to pay for the labour of working them. (Strab. xiii. p. 591.) The plains about the Hermus and Caystrus were the most fertile parts of the country, if we except the coast districts of Ionia. The most celebrated of these plains and valleys bore distinct names, as the CILBIANIAN, the CAYSTRIAN, the HYRCANIAN; and the CATACECAUMENE in the north east. Some of these plains also contained lakes of considerable extent, the most important of which are the GYGAEA LACUS, on the north of the Hermus, and some smaller ones in the neighbourhood of Ephesus, which were particularly rich in fish. The capital of the country at all times was SARDES.

2. *Names and Inhabitants of the Country*.—In the Homeric poems the names *Lycia* and *Lycians* do not occur; but the people dwelling about Mount Tmolus and Lake Gygaæa, that is the country afterwards called Lydia, bear the name Meones or Maeones (*Mjones*, *Il.* ii. 865, v. 43, x. 431), and are allied with the Trojans. The earliest author who mentions the name Lydians is the lyric poet Mimnermus (*Fragm.* 14, ed. Bergk), whose native city of Colophon was conquered by the Lydians. Herodotus (i. 7) states that the people originally called Meones afterwards adopted the name of Lydians, from Lydus the son of Atys; and he accordingly regards Lydians and Meonians as the same people. But some of the ancients, as we learn from Strabo (xii. p. 572, xiv. p. 679), considered them as two distinct races, — a view which is unquestionably the correct one, and has been adopted in modern times by Niebuhr and other inquirers. A change of name like that of Maeonians into Lydians alone suggests the idea of the former people being either subdued or expelled by the latter. When once the name Lydians had been established, it was applied indiscriminately to the nation that had been conquered by them as well as to the conquerors, and hence it happens that later writers use the name Lydians even when speaking of a time when there were no Lydians in the country, but only Maeonians. We shall first endeavour to show who the Maeonians were, and then proceed to the more difficult question about the Lydians and the time when they conquered the Maeonians. The Maeonians unquestionably belonged to the Indo-European stock of nations, or that branch of them which is generally called Tyrrhenian or Pelasgian, for these latter "inhabited Lesbos before the Greeks took possession of those islands (Strab. v. p. 321,

xiii. p. 621), and, according to Menecrates the Elean, the whole coast of Ionia, beginning from Mycale, and of Aeolis." (Niebuhr, *Hist. of Rome*, vol. i. p. 32.) They no doubt extended beyond the coast into the interior of the country. The existence of a Pelasgian population is probably also implied in the statement, that the most ancient royal dynasty of Lydia were Heracleidae, and that Lydus was a brother of Tyrrhenus. The Lydians, on the other hand, are expressly stated to have had nothing in common with the Pelasgians (Dionys. i. 30), and all we know of them points to more eastern countries as their original home. It is true that Herodotus connects the Heracleid dynasty with that of Assyria, but if any value can be attached to this statement at all, it refers only to the rulers; but it may be as unfounded as his belief that most of the Greek institutions had been derived from Egypt. The Lydians are described as a kindred people of the Carians and Mysians, and all three are said to have had one common ancestor as well as one common language and religion. (Herod. i. 171.) The Carians are the only one of these three nations that are mentioned by Homer. It is impossible to ascertain what country was originally inhabited by the Lydians, though it is reasonable to assume that they occupied some district near the Maeonians; and it is possible that the Phrygians, who are said to have migrated into Asia from Thrace, may have pressed upon the Lydians, and thus forced them to make conquests in the country of the Maeonians. The time when these conquests took place, and when the Maeonians were overpowered or expelled, is conjectured by Niebuhr (*Lect. on Anc. Hist.* vol. i. p. 87) to have been the time when the Heracleid dynasty was supplanted by that of the Mermnadae, who were real Lydians. This would place the conquest of Maeonia by the Lydians about the year a. c. 720. The Maeonians, however, after this, still maintained themselves in the country of the Upper Hermus, which continued to be called Maeonia; whence Ptolemy (v. 2. § 21) speaks of Maeonia as a part of Lydia. Pliny (v. 30) also speaks of the Maeonii as the inhabitants of a district between Philadelphia and Tralles, and Hierocles (p. 670) and other ecclesiastical writers mention there a small town called Maeonia, which Mr. Hamilton (*Researches*, vol. ii. p. 139, &c.) is inclined to identify with the ruins of *Migne*, about five miles west of *Sandal*. To what branch of the human family the Lydians belonged is a question which cannot be answered, any more than that about their original seats; all the Lydian words which have been transmitted to us are quite foreign to the Greek, and their kinsmen, the Carians, are described as a people speaking a barbarous language.

3. *Institutions and Customs.*—Although the Lydians must be regarded as barbarians, and although they were different from the Greeks both in their language and in their religion, yet they were capable, like some other Asiatic nations, of adopting or developing institutions resembling those of the Greeks, though in a lesser degree than the Carians and Lycians, for the Lydians always lived under a monarchy, and never rose to free political institutions. They and the Carians were both gifted nations; they cultivated the arts, and were in many respects little inferior to the Greeks. Previous to their conquest by the Persians, they were an industrious, brave, and warlike people, and their cavalry was

regarded as the best at that time. (Herod. i. 79; Mimmerm. *L. c.*) Cyrus purposely crushed their warlike spirit, forbade them the use of arms, and caused them to practice dancing and singing, instead of cultivating the arts of war. (Herod. i. 154; Justin, i. 8.) Their subsequent partiality to music was probably the reason why the Greeks ascribed to them the invention of gymnastic games. (Herod. i. 94.) The mode of life thus forced upon them by their conquerors gradually led them to that degree of effeminacy for which they were afterwards so notorious. Their commercial industry, however, continued under the Persian rule, and was a source of great prosperity. (Herod. i. 14, 25, 51, &c.) In their manners the Lydians differed but little from the Greeks, though their civilisation was inferior, as is manifest from the fact of their daughters generally gaining their dowries by public prostitution, without thereby injuring their reputation. (Herod. i. 93.) The moral character of the Lydian women necessarily suffered from such a custom, and it cannot be matter of surprise that ancient Greek authors speak of them with contempt. (Strab. xi. p. 533, xiii. p. 627.) As to the religion of the Lydians we know very little; their chief divinity appears to have been Cybele, but they also worshipped Artemis and Bacchus (Athen. xiv. p. 636; Dionys. Perieg. 842), and the phallus worship seems to have been universal, whence we still find enormous phalli on nearly all the Lydian tombs. (Hamilton's *Researches*, vol. I. p. 145.) The Lydians are said to have been the first to establish inns for travellers, and to coin money. (Herod. i. 94.) The Lydian coins display Greek art in its highest perfection; they have no inscriptions, but are only adorned with the figure of a lion, which was the talisman of Sardes. We do not know that the Lydians had any alphabet or literature of their own; the want of these things can scarcely have been felt, for the people must at an early period have become familiar with the language and literature of their Greek neighbours.

4. *History.*—The Greeks possessed several works on the history of Lydia, and one of them was the production of Xanthus, a native of Sardes, the capital of Lydia; but all have perished with the exception of a few insignificant fragments. If we had the work of Xanthus, we should no doubt be well informed on various points on which we can now only form conjectures. As it is, we owe nearly all our knowledge of Lydian history to Herodotus. According to him (i. 7) Lydia was successively governed by three dynasties. The first began with Lydus, the son of Atys, but the number of its kings is not mentioned. The second dynasty was that of the Heracleidae, beginning with Agron, and ending with Candaules, whom the Greeks called Myrsilus. The commencement of the Heracleid dynasty may be dated about B. C. 1200; they are connected in the legend in Herodotus with the founder of Nineveh, which, according to Niebuhr, means either that they were actually descended from an Assyrian family, or that the Heracleid dynasty submitted to the supremacy of the king of Nineveh, and thus connected itself with the race of Ninus and Belus. The Heracleids maintained themselves on the throne of Lydia, in unbroken succession, for a period of 505 years. The third dynasty, or that of the Mermnadae, probably the first really Lydian rulers, commenced their reign, according to some, in B. C. 713 or 716, and according to Eusebius, twenty-two years later. Gyges,

the first king of the Mermaid dynasty, who is said to have murdered Candaules, is an entirely mythical personage, at least the story which Herodotus relates about him is nothing but a popular tradition. He reigned until B. C. 678, and conquered several of the adjacent countries, such as a great part of Mysia and the shores of the Hellespont, and annexed to his dominions the cities of Colophon and Magnesia, which had until then been quite independent of both the Maeonians and the Lydians. Gyges was succeeded by Ardys, who reigned from B. C. 678 to 629, and, continuing the conquests of his predecessor, made himself master of Priene. His reign, however, was disturbed by the invasion of his kingdom by the Cimmerians and Treres. He was succeeded by Sadyattes, of whom nothing is recorded except that he occupied the throne for a period of twelve years, from B. C. 629 to 617. His successor Alyattes, from B. C. 617 to 560, expelled the Cimmerians from Asia Minor, and conquered most of the Ionian cities. In the east he extended his dominion as far as the river Halys, where he came in contact with Cyaxares the Mede. His successor Croesus, from B. C. 560 to 546, extended his conquests so far as to embrace the whole peninsula of Asia Minor, in which the Lycians and Cilicians alone successfully resisted him. He governed his vast dominions with justice and moderation, and his yoke was scarcely felt by the conquered nations. But as both Lydia and the Persian monarchy were conquering states, and separated from each other only by the river Halys, a conflict was unavoidable, and the kingdom of Lydia was conquered by Cyrus. The detail of these occurrences is so well known that it does not require to be repeated here. Lydia became annexed to the Persian empire. We have already noticed the measures adopted by Cyrus to deprive the Lydians of their warlike character; but as their country was always considered the most valuable portion of Asia Minor, Darius, in the division of his empire, made Lydia and some small tribes, apparently of Maeonian origin, together with the Mysians, the second satrapy, and demanded from it an annual tribute for the royal treasury of 500 talents. (Herod. iii. 90.) Sardes now became the residence of a Persian satrap, who seems to have ranked higher than the other governors of provinces. Afterwards Lydia shared the fate of all the other Asiatic countries, and more and more lost its nationality, so that in the time of Strabo (xiii. p. 631) even the language of the Lydians had entirely disappeared, the Greek having taken its place. After the death of Alexander, Lydia was subject for a time to Antigonos; then to Achæus, who set himself up as king at Sardes, but was afterwards conquered and put to death by Antiochus. (Polyb. v. 57.) After the defeat of Antiochus by the Romans, Lydia was annexed by them to the kingdom of Eumenes. (Liv. xxxviii. 39.) At a still later period it formed part of the proconsular province of Asia (Plin. v. 30), and continued to retain its name through all the vicissitudes of the Byzantine empire, until finally it fell under the dominion of the Turks. (Comp. Th. Menke, *Lydiaca, Dissertatio Ethnographica*, Berlin, 1844, 8vo.; Cramer, *Asia Minor*, vol. i. p. 413, &c.; Forbiger, *Handbuch der Alten Geogr.* vol. ii. p. 167, &c.; Clinton, *Fasti Hell.* Append. p. 361, &c., 3rd edit.; Niebuhr, *Lectures on Ancient History*, vol. i. p. 82, &c.) [L. S.]

LYDIAS. [LUDIAS.]

LY'GH, LU'GH, or LY'GH (Λύγιοι, Λούιοι,

Λύγιοι), is the general name for a number of small tribes in the north-east of Germany, all of which belonged to the Suevi. (Strab. vii. p. 290; Ptol. ii. 11. § 18; Dion Cass. lxxvii. 5; Tac. *German.* 43, Ann. xii. 29, 30.) The ancients speak of them as a German nation, but there can be little doubt that, properly speaking, they were Slavonians, who had been subdued by the Suevi, and had gradually become united and amalgamated with them. Their name contains the root *lug*, which in the old German signifies a wood or marsh, and still has the same meaning in the Slavonic; it seems, therefore, to be descriptive of the nation dwelling in the plains of the Vistula and the Oder. The Lygii are first mentioned in history as belonging to the empire of Maroboduus, when they were united with the Marcomanni and Hermunduri. When the Quadi rose against king Vannius, in A. D. 50, the Lygii and Hermunduri were still united, and opposed the influence of the Romans in Germany. (Tac. *Ann.* l. c.) In the reign of Domitian, about A. D. 84, they made war on the Quadi, their neighbours, who in vain sought the protection of the Romans. (Dion Cass. l. c.) After this time the Lygii disappear from history, and it is possible that they may have become lost among the Goths. The different Lygic tribes, which are mentioned by Tacitus (Arii, Helvones, Manimi, Elysi or Heliisii, and Naharvali), seem to have been united among one another by a common worship, the principal seat of which was among the Naharvali. The name of their two common gods was Alci, who were worshipped without images; and Tacitus observes that their mode of worship was free from all foreign admixture. Ptolemy mentions, as tribes of the Lygii, the Omanni, Duni, and Buri, who are either not noticed by Tacitus at all, or are classed with other tribes. (Comp. Wilhelm, *Germanien*, p. 242, &c.; Zeuss, *die Deutschen*, p. 124; Latham, on *Tacit. Germania*, p. 158.) [L. S.]

LYGOS. [CONSTANTINOPOLIS, p. 257.]

LYNCESTIS (Λυγκηστis, Strab. vii. p. 326; Ptol. iii. 13. § 33), the country of the LYNCESTAE (Λυγκηστis, Thuc. ii. 99, iv. 83, 124; Strab. vii. pp. 323, 326), once a small independent kingdom, and afterwards a province of the Macedonian monarchy. This district was situated to the S. of the Pelagones, and between that people, and the Eordæi. It was watered by the Erigon, and lay in the centre of the Egnatian Way, which connected Rome, Constantinople, and Jerusalem. The pass which separated Lyncestis from Eordæa, where Philip made his unsuccessful stand against the Romans, is described by Polybius (xviii. 6) as *αι εις την 'Εορδαίαν ορεσολαι*,—and Thucydides (iv. 83) calls a defile in the same mountains *η εσβολη της Λύγκου*, in relating the attempt of Perdiccas against Lyncestis, which ended in a separate negotiation between his ally Brasidas and Arrhibæus king of the Lyncestæ. (Thuc. iv. 83.) It was by the same pass in the following year that Brasidas effected his skilful and daring retreat from the united forces of the Lyncestæ and Illyrians. (Thuc. iv. 124.)

According to Strabo (vii. p. 326), Irrha, the daughter of Arrhibæus (as he writes the name), was mother of Eurydice, who married Amyntas, father of Philip. Through this connection Lyncestis may have become annexed to Macedonia. The geography of this district is well illustrated by the operations of the consul Sulpicius against Philip, in the campaign of B. C. 200. (Liv. xxxi. 33.) From the narrative of Livy, which was undoubtedly

extracted from Polybius, as well as from the Itineraries, it would appear that Lyncestis comprehended that part of Upper Macedonia now called *Filurina*, and all the S. part of the basin of the Euxgon, with its branches, the Bevus and Osmiagus. As it is stated that the first encampment of the Romans was at LYNEUS on the river Bevus, and as Lynceus is described as a town by Stephanus B. (though his description is evidently incorrect), it might be supposed that HERACLEIA, the chief town of this district, was sometimes called Lynceus, and that the camp of Sulpicius, was at Heracleia itself. But though the words "ad Lynceum stativa posuit prope flumen Bevam" (Liv. l. c.) seem to point to this identification, yet it is more likely that Lynceus is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9), and in Thucydides (iv. 83, 124) and Plutarch. (*Flumin. 4.*)

A: or near *Binitza* are the mineral acidulous waters of Lyncestis, which were supposed by the ancients to possess intoxicating qualities. (Ov. *Mét.* xv. 329; comp. Arist. *Meteor.* ii. 3; Theopomp. *ap. Plin.* ii. 103, xxxi. 2, *ap. Antig. Curyet.* 180, *ap. Sotion. de Flum.* p. 125; Vitruv. viii. 3; Sen. *Quaest. Nat.* iii. 20.) They were found by Dr. Brown (*Travels in Hungary, Macedonia, Thessaly, &c. &c.*, Lond. 1673, p. 45) on the road from *Filurina* to *Egri Budja*. He calls the place *Eccasso Verbani*; this, which sounds Wallachian, may possibly be a corruption of the name of the *Derveni* or *pava*. (Leake, *Northern Greece*, vol. iii. pp. 305—318.) [E. B. J.]

LYRBE (*Λύρβη*; *Eth. Λυρβέτρης*), a town of Pisidia, mentioned by the poet Dionysius. There are coins of this place belonging to the reign of Alexander Severus, and it occurs among the episcopal towns of Pamphylia in the Not. Eccles. It is clearly the same as the LYROPE (*Λυρόπη*) of Ptolemy, though he places the latter in Cilicia Tracheia. (Dionys. *Per.* 858; Hierocl. p. 682; Ptol. v. 5. § 9; Cramer, *Asia Minor*, vol. ii. p. 313.)

LYRCEIA or LYRCEUM (*ἡ Λύρκεια*, Paus.; *Λυρκειον*, Soph. *ap. Strab.* vi. p. 271; in Strab. viii. p. 376, *Λυκοῦργιον* is a false reading for *Λυρκειον*, see Cramer's *Strab.* vol. ii. p. 186), a town in the Argæia, distant 60 stadia from Argos, and 60 stadia from Orontæ, and situated on the road Climax, which ran from Argos in a north-westerly direction along the bed of the Inachus. [Amos, p. 201.] The town is said to have been originally called Lynceia, and to have obtained this name from Lynceus, who fled thither when all his other brothers, the sons of Aegyptus, were murdered by the daughters of Danaus on their wedding night. He gave intelligence of his safe arrival in this place to his faithful wife Hypernestra, by holding up a torch; and she in like manner informed him of her safety by raising a torch from Larissa, the citadel of Argos. The name of the town was afterwards changed into Lyrceia from Lyrceus, a son of Abas. It was in ruins in the time of Pausanias. Its remains may still be seen on a small elevation on the left of the Inachus, at a little distance beyond *Sterna*, on the road to Argos. (Paus. ii. 25. §§ 4, 5; Apollod. ii. 1. § 5; Strab. l. c.; Ross, *Reisen im Peloponnes*, p. 138; Boblaye, *Recherches*, &c. p. 45; Leake, *Morea*, vol. ii. p. 414; Curtius, *Peloponnesos*, vol. ii. p. 415.)

LYRNAS. [LYRNESSUS, 2.]

LYRNESSUS (*Λυρνησσός*; *Eth. Λυρνησσιος* or *Λυρνησιος*, Aeschyl. *Per.* 324). 1. A town often mentioned by Homer (*Il.* ii. 690, xix. 60, xx. 92,

191), and described by Stephanus B. (s. v.) as one of the eleven towns in Trœas; and Strabo (xiii. p. 612) mentions that it was situated in the territory of Thebe, but that afterwards it belonged to Adramyttium. Pliny (v. 32) places it on the river Evenus, near its sources. It was, like Thebe, a deserted place as early as the time of Strabo. (Comp. Strab. xiii. p. 584; Diod. v. 49.) About 4 miles from *Karavären*, Sir C. Fellows (*Journ. of an Exc. in Asia Minor*, p. 39) found several columns and old walls of good masonry; which he is inclined to regard as remnants of the ancient Lyrnessus.

2. A place on the coast of Pamphylia, which was reported to have been founded there by the Trojan Cilicians, who transferred the name of the Trojan Lyrnessus to this new settlement. (Strab. xiv. 676.) The town is also mentioned by Pliny (v. 26), who places it on the Catarrhactes, and by Dionysius Periegetes (875). The Stadiasmus Maris Magni (§ 204) calls it Lyrnas, and, according to the French translators of Strabo (vol. iii. pt. 2. p. 363), its site is identical with the modern *Ernatia*.

3. An ancient name of the island of Tenedos. (Plin. v. 39.) [L. S.]

LYROPE. [LYRBE.]

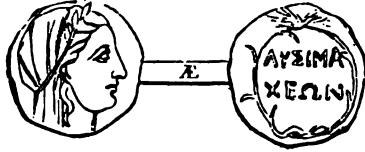
LY'SIAS (*Λυσίας*; *Eth. Λυσιδάης*), a small town in Phrygia, between Synnada and Prynnessus. (Strab. xii. p. 576; Plin. v. 29; Ptol. v. 2. § 23; Hierocl. p. 677.) No particulars are known about the place, nor is its site ascertained, but we still possess coins of Lysias. (Eckhel, *Doctr. Num.* iii. p. 167.) [L. S.]

LYSIMACHIA (*Λυσιμαχία* or *Λυσιμάχεια*)

1. A small town in Mysia, mentioned only by Pliny (v. 22), in whose time it no longer existed.

2. An important town on the north-western extremity of the Thracian Chersonesus, not far from the Sinus Melas. It was built by Lysimachus in B. C. 309, when he was preparing for the last struggle with his rivals; for the new city, being situated on the isthmus, commanded the road from Sestos to the north and the mainland of Thrace. In order to obtain inhabitants for his new city, Lysimachus destroyed the neighbouring town of Cardia, the birthplace of the historian Hieronymus. (Strab. ii. p. 134, vii. p. 331; Paus. i. 9. § 10; Diod. xx. 29; Polyb. v. 34; Plin. *H. N.* iv. 18.) Lysimachus no doubt made Lysimachia the capital of his kingdom, and it must have rapidly risen to great splendour and prosperity. After his death the city fell under the dominion of Syria, and during the wars between Seleucus Callinicus and Ptolemy Evergetes it passed from the hands of the Syrians into those of the Egyptians. Whether these latter set the town free, or whether it emancipated itself, is uncertain, at any rate it entered into the relation of sympathy with the Aetolians. But as the Aetolians were not able to afford it the necessary protection, it was destroyed by the Thracians during the war of the Romans against Philip of Macedonia. Antiochus the Great restored the place, collected the scattered and enslaved inhabitants, and attracted colonists from all parts by liberal promises. (Liv. xxxiii. 38, 40; Diod. *Exc. de Virt. et Vit.* p. 574.) This restoration, however, appears to have been unsuccessful, and under the dominion of Rome it decayed more and more. The last time the place is mentioned under its ancient name, is in a passage of Ammianus Marcellinus (xxii. 8). The emperor Justinian restored it and surrounded it with strong fortifications

Procop. *de Aed.* iv. 10), and after that time it is spoken of only under the name of Hexamilium (Ἑξαμίλιον; Symeon, *Logoth.* p. 408). The place now occupying the place of Lysinachia, *Ecsemit*, derives its name from the Justinianean fortress, though the ruins of the ancient place are more numerous in the neighbouring village of *Baular*. [L. S.]



COIN OF LYSIMACHIA IN THRACE.

LYSİMACHIA (Λυσιμαχία; *Eth.* Λυσιμαχεύς; *Papadhates*), a town of Aetolia, situated upon the southern shore of the lake formerly called Hyria or Hydra, and subsequently Lysinachia, after this town. [Respecting the lake, see AETOLIA, p. 64, a.] The town was probably founded by Arsinoë, and named after her first husband Lysimachus, since we know that she enlarged the neighbouring town of Conope, and called it Arsinoë after herself. [CONOPE.] The position of the town is determined by the statement of Strabo that it lay between Pleuron and Conope, and by that of Livy, who places it on the line of march from Naupactus and Calydon to Stratus. Its site, therefore, corresponds to *Papadhates*, where Leake discovered some Hellenic remains. It was deserted in Strabo's time. (Strab. p. 460; Pol. v. 7; Liv. xxxvi. 11; Steph. B. s. v.; Leake, *Northern Greece*, vol. i. pp. 122, 153.)

LYSIMELEIA. [SYRACUSAE.]

LYSINOË (Λυσινώη) or LYSINIA (Λυσινία, Ptol. v. 5. § 5), a small town in the north of Pisidia, on the south of the Ascania Lacus, and west of Sagalassus. (Polyb. *Exc. de Leg.* 32; Liv. xxxviii. 15; Hierocl. p. 680, who calls it Lysenara, Λυσήναρα.) [L. S.]

LYSIS, a small river mentioned only by Livy (xxxviii. 15), which had its sources near the town of Lagos, in the west of Pisidia. [L. S.]

LYSTRA (Λύστρα ἡ, or τὰ), a town of Lycania or Isauria, which is mentioned by Pliny (v. 42; *Eth.* Lystreni) and Ptolemy (v. 4. § 12), and repeatedly in the New Testament History. (*Acts*, xiv. 8, 21; *Timoth.* iii. 11; comp. Hierocl. p. 675.) A bishop of Lystra was present at the Council of Chalcedon. Leake (*Asia Minor*, p. 102) is inclined to place the town at *Khatoun Serai*, about 30 miles south of Iconium; but Hamilton (*Researches*, vol. ii. p. 313), with more appearance of probability, identifies its site with the ruins of *Kadadagh*, which are generally believed to be the remains of Derbe. [L. S.]

LYTARNIS, a promontory in Northern Europe, mentioned by Pliny (vi. 12. s. 14). His text makes the promontory of Lytarnis, at one and the same time, a portion of the Celtic country and the extremity of the Rhipæan range—the Rhipæan mountains being the *Uralian*—“extra eos” (i. e. the Scythians), “ultraque Aquilonis initia Hyperboreos alique posere, pluribus in Europa dictos. Primum inde noscitur promontorium Celticæ *Lytarnis*, fluvius Caranbucis, ubi lassata cum siderum vi Rhipæorum montium deficient juga.” In the eyes of the physical geographer, the extremity of the *Uralian* chain is either the island of *Nova Zembla* or the most northern portion of the district on the west of

the sea of *Obi*,—the *Obi* being the *Caramouca*. In the usual maps, however, the *Dwina* is the *Carambucis*, and *Nanis Nover*, on the east of the White Sea, the *Lytarnis Prom.* [R. G. L.]

LYTTUS. [LYCTUS.]

M.

MAACAH, BETH-MAACAH v. ABEL BETH-MAACAH (Μααχά, Βεθμααχά, Ἀβὴλ οἴκου Μααχά), a city of Palestine, placed by Eusebius and St. Jerome on the road between Eleutheropolis and Jerusalem, 8 miles from the former, the site of which was then marked by a village named *Mechannum*. It is clear, however, that the *Abel Beth-Maacah* of the sacred writers could not have been situated so far south. It is first mentioned in 2 *Samuel*, xx. 14, &c., as the city in which the rebel Sheba was besieged by Joab. From this passage, however, it may be gathered (1.) that *Abel* was not identical with *Beth-Maacah*, for the copula is inserted between the names (“unto *Abel* and unto *Beth-Maacah*”); (2.) that it was situated at the extremity of the land of Israel, for Joab “went through all the tribes of Israel” to come there. *Abel* then, which was, as “the wise woman” called it, “a city and a mother in Israel” (ver. 19), was so called from its contiguity to *Beth-Maacah*, (so *Reland*, *Palaestina*, p. 519); and this must have been situated near the northern frontier, for it is mentioned with *Ijon* and *Dan*, and *Cinneroth* and *Naphthali* (1 *Kings*, xv. 20), as one of the cities taken by *Benhadad*, king of Syria, from *Baasha*, king of Israel; and two centuries later it was one of the cities of Israel first occupied by *Tiglath-Pileser*, king of *Assyria*. (2 *Kings*, xv. 29.) Eusebius mentions three places named *Abel*:—(1) a village three miles from *Philadelphia*; (2) a city 12 miles east of *Gadara*; 3. another between *Paneas* and *Damascus*. (*Onomast. s. v.*) *Reland* justly remarks (*l. c.*) that if any one of these is to be taken as *Abel* of *Beth-Maacah* it must be the last-named; but that he is more disposed to look for it in *Galilee*, to the west or south of *Paneas*, rather than to the east or north, on the *Damascus* road. This view is perhaps confirmed by a comparison of 2 *Chron.* xvi. 4. with 1 *Kings*, xv. 20; the *Abel Beth-Maacah* of the latter being called *Abel Maim*, or “*Abel of the Waters*” in the latter, probably so named either from the sea of *Cinneroth* or from the sea of *Galilee*. *Dr. Robinson* suggests its identity with the modern village of *Âbil*, or *Îbel-el-Kamkh*, or *Âbil* or *Îbel-el-Hassa*, both situated in the *Mery' Ayun*, which last name is certainly identical with the ancient *Ijon*, with which *Abel Beth-Maacah* is associated in 1 *Kings*, xv. 20. (*Robinson, Bib. Res.* vol. iii. pp. 346, n. 2. 347, n. 1., and Appendix, pp. 136, 137, n. 1.)

Maacah is used as an adjunct to *Syria* or *Aram* in 1 *Chron.* xix. 6, 7, but its situation is not defined. (*Reland, Palaestina*, p. 118.)

The existence of the *Maacathites* (Μααθίθι) on the east of *Jordan*, apparently between *Bashan* and *Mount Hermon*, contiguous to the *Geshurites* (*Deut.* iii. 14; *Josh.* xii. 5, xiii. 11, 13) intimates that another city or district of the name *Maacah* was situated in that quarter. [G. W.]

MAAGR-AMMUM (Μααγραμμον, Ptol. vii. 4. § 10, viii. 28. § 5), a considerable town in the island of *Taprobane* or *Ceylon*. Ptolemy calls it a

metropolis. It is not now certain where it stood, but some have identified it with *Tamankadaue*. Some MSS. read Naagraminum, but Maagraminum must be correct, as its form shows its Sanscrit origin. Lassen has supposed it stood at the SE. end of the island, and that its ancient name was *Maha-grāma*. [V.]

MAARATH, a city of Judah situated in the mountains, mentioned only in the list in the book of Joshua (xv. 59). Reland (*Palaest. s. v.* p. 879) suggests that a lofty mountain, Mardes, near the Dead Sea, may have derived its name from this city. [G. W.]

MAARSARES. [BABYLONIA, p. 362, a.]

MABUG. [HIRRAPOLIS.]

MACAE (*Μάκαι*), a people of Arabia mentioned by Ptolemy (vi. 7. § 14), immediately within the *Persian Gulf*, as inhabiting the shores of the extensive bay of the Fish-eaters (*Ἰχθυοφάγων κόλποι*). They occupied apparently the western shore of *Cape Musseldom*, as Pliny (vi. 26) states that the width of the strait from the promontory of Carmania to the opposite shore and the Macae, is 50 miles. They were bounded on the east by the Naritae (*Ναριταί*) [EPIMARANITAE]. Mr. Forster considers the Macae of Ptolemy is a palpable contraction of the Naumachaei of Pliny, and that this tribe is recovered in the *Jowaser* Arabs, the most famous pirates of the *Persian Gulf*. (*Geog. of Arabia*, vol. ii. p. 225.) It is clear that the "Naumachaeorum promontorium" of Pliny (vi. 32) is identical with the modern *Cape Musseldom*, at which he places the Macae. (Comp. Strabo, p. 765.) He mentions a remarkable story in connection with this place: that Numenius, who had been appointed prefect of Mesena by King Antiochus, gained a naval victory over the Persians, and on the same day, on the tide receding, conquered them in a cavalry engagement, and erected on the same spot two trophies,—one to Neptune, the other to Jupiter. [G. W.]

MACAE (*Μάκαι*), one of the aboriginal tribes of the *Regio Syrtica*, on the N. Coast of Libya, on the river Cinype, according to Herodotus, who describes their customs (iv. 175; comp. Scyl. p. 46; Diod. iii. 48; Plin. vi. 23, 26; Sil. iii. 275; Ptol. iv. 3. § 27, calls them *Μακαίοι* or *Μάκαι*, *Συρτιταί*). Polybius mentions Maccaei in the Carthaginian army. (Pol. iii. 33.) [P. S.]

MACALLA (*Μάκαλλα*), an ancient city of Bruttium, where, according to Lycophron, was the sepulchre of Philoctetes, to whom the inhabitants paid divine honours. (*Lycophr. Alex.* 927.) The author of the treatise *De Mirabilibus*, ascribed to Aristotle, mentions the same tradition, and adds that the hero had deposited there in the temple of Apollo Halius the bow and arrows of Hercules, which had, however, been removed by the Crotoniats to the temple of Apollo in their own city. We learn from this author that Macalla was in the territory of Crotona, about 120 stadia from that city; but its position cannot be determined. It was doubtless an Oenotrian town: at a later period all traces of it disappear. (*Pseud.-Arist. de Mirab.* 107; Steph. B. s. v.; Schol. *ad Lycophr. l. c.*) [E. H. B.]

MACANITAE. [MAURETANIA.]

MACARAS. [BRAGADAR.]

MACAREAE (*Μακαρία*: *Eth. Μακαριεύς*), a town of Arcadia, in the district Parrhasia, 22 stadia from Megalopolis, on the road to Phigaleia, and 2 stadia from the Alpheius. It was in ruins in the

time of Pausanias, as its inhabitants had been removed to Megalopolis upon the foundation of the latter. (Paus. viii. 3. § 3, viii. 27. § 4, viii. 36, § 9; Steph. B. s. v.)

MACARIA (*Μακαρία*, Ptol. v. 14. § 4), a town on the N. coast of Cyprus, E. of Ceryneia. (Engel, *Kypros*, vol. i. p. 83.) [E. B. J.]

MACARIA (*Μακαρία*), that is, "the blessed (island)," a name given by the poets to several islands, such as CYPRUS, LESBOS, and RHODES; but also occurs as a proper name of an island in the south of the Arabian gulf, a little to the north of the gulf of Adule. [L. S.]

MACATUTAE (*Μακατούται*), a people in the extreme W. of Cyrenaica, on the border of the province of Africa, above the Velpi Montes. (Ptol. iv. 4. § 10.) [P. S.]

MACCHUREBI. [MAURETANIA.]

MACCOCALINGAE. [CALINGAE.]

MACCURAE. [MAURETANIA.]

MACEDONIA (*ἡ Μακεδονία*), the name applied to the country occupied by the tribes dwelling northward of Thessaly, and Mt. Olympus, eastward of the chain by which Pindus is continued, and westward of the river Axius. The extent of country, indeed, to which the name is generally given, embraces later enlargements, but, in its narrowest sense, it was a very small country, with a peculiar population.

I. Name, race, and original seats.

The Macedonians (*Μακεδόνες* or *Μακρόδones*), as they are called by all the ancient poets, and in the fragments of epic poetry, owed their name, as it was said, to an eponymous ancestor; according to some, this was Macedonius, son of Lycaon, from whom the Arcadians were descended (Apollod. iii. 8. § 1), or Macedon, the brother of Magnes, or a son of Aeolus, according to Hesiod and Hellanicus (*op. Const. Porph. de Them.* ii. 2; comp. Aelian. *II. A.* x. 48; Eustath. *ad Dion. P.* 247; Steph. B.). These, as well as the otherwise unsupported statement of Herodotus (i. 56), of the original identity of the Doric and Macedonian (Macedonian) peoples, are merely various attempts to form a genealogical connection between this semi-barbarous people and the rest of the Hellenic race. In the later poets, they appear, sometimes, under the name of MACETAE (Sil. Ital. xiii. 878, xiv. 5. xvii. 414, 632; Stat. *Sil.* iv. 6. 106; Auson. *de Clar. Urb.* ii. 9; Gell. x. 3). And their country is called MACETIA (*Μακετία*, Hesych. s. v.; Eustath. *ad Dion. P. l. c.*)

In the fashion of wearing the mantle and arranging their hair, the Macedonians bore a great resemblance to the Illyrians (Strab. vii. p. 327), but the fact that their language was different (Polyb. xxviii. 8) contradicts the supposition of their Illyrian descent. It was also different from Greek, but in the Macedonian dialect there occur many grammatical forms which are commonly called Aeolic, together with many Arcadian and Thessalian words; and what perhaps is still more decisive, several words which, though not found in the Greek, have been preserved in the Latin language. (Comp. Müller, *Dorians*, vol. i. p. 3, trans.) The ancients were unanimous in rejecting them from the true Hellenic family, but they must not be confounded with the armed plunderers—Illyrians, Thracians, and Epirots, by whom they were surrounded, as they resemble more nearly the Thessalians, and other ruder members of the Grecian name.

These tribes, which differed as much in ancient

times as they do now, accordingly as they dwelt in mountain or plain, or in soil or climate more or less kindly, though distinguished from each other, by having substantive names of their own, acknowledged one common nationality. Finally, the various sections, such as the Elymiotae, Orestae, Lyncestae, and others, were swallowed up by those who were pre-eminently known as the Macedonians, who had their original centre at Aegae or Edessa. (Comp. Grote, *Hist. of Greece*, c. xxv.)

Macedonia in its proper sense, it will be seen, did not touch upon the sea, and must be distinguished into two parts.—UPPER MACEDONIA, inhabited by people about the W. range of mountains extending from the N. as far as Pindus, and LOWER MACEDONIA about the rivers which flow into the Axios, in the earlier times, not, however, extending as far as the Axios, but only to Pella. From this district, the Macedonians extended themselves, and partly repressed the original inhabitants. The whole of the sea-coast was occupied by other tribes who are mentioned by Thucydides (ii. 99) in his episode on the expedition of the Thracians against Macedonia. There is some little difficulty in harmonising his statements with those of Herodotus (viii. 138), as to the original series of occupants on the Thermaic gulf, anterior to the Macedonian conquests. So far as it can be made out, it would seem that in the seventh century B. C., the narrow strip between the Peneus and Halicmaon, was the original abode of the Pierian Thracians; N. of the Pierians, from the mouth of the Halicmaon to that of the Axios, dwelt the Bottians, who, when they were expelled by the Macedonians, went to Chalcidice. Next followed the Paenonians, who occupied both banks of the Strymon, from its source down to the lake near its mouth, but were pushed away from the coast towards the interior. Mygdonia, the lower country E. of the Axios, about the Thermaic gulf, was, previously to the extension of the Macedonians, inhabited by Thracian Edonians. While Upper Macedonia never attained to any importance, Lower Macedonia has been famous in the history of the world. This was owing to the energy of the royal dynasty of Edessa, who called themselves Heracleids, and traced their descent to the Temenidae of Argos. Respecting this family, there were two legends; according to the one, the kings were descended from Caranus, and according to the other from Perdiccas: the latter tale which is given by Herodotus (viii. 137—139), bears much more the marks of a genuine local tradition, than the other which cannot be traced higher than Theopompus. (Dexippus *ap. Syncell.* p. 262.) After the legend of the foundation of the Macedonian kingdom, there is nothing but a long blank, until the reign of king Amyntas (about 520—500 B. C.), and his son Alexander (about 480 B. C.). Herodotus (*l. c.*; comp. Thuc. ii. 100) gives a list of five successive kings between the founder Perdiccas and Alexander—Perdiccas, Argaeus, Philippos, Aëropas, Alcetas, Amyntas, and Alexander, the contemporary, and to a certain extent ally, of Xerxes. During the reign of these two last princes, who were on friendly terms with the Peisistratidae, and afterwards with the emancipated Athenians, Macedonia becomes implicated in the affairs of Greece. (Herod. i. 59, v. 94, vii. 136.)

Many barbarous customs, such as that of tattooing, which prevailed among the Thracians and Illyrians, must have fallen into disuse at a very early period. Even the usage of the ancient Macedonians,

that every person who had not killed an enemy, should wear some disgraceful badge, had been discontinued in the time of Aristotle. (*Pol.* vii. 2. § 6.) Yet at a very late date no one was permitted to lie down at table who had not slain a wild boar without the nets. (Hegesander, *ap. Athen.* i. p. 18.) On the other hand, a military disposition, personal valour, and a certain freedom of spirit, were the national characteristics of this people. Long before Philip organised his phalanx, the cavalry of Macedon was greatly celebrated, especially that of the highlands, as is shown by the tetradrachms of Alexander I. In smaller numbers they attacked the close array of the Thracians of Sitaece, relying on their skill in horsemanship, and on their defensive armour. (Thuc. ii. 100.) Teletias the Spartan also admired the cavalry of Elimeia (Xen. *Hell.* v. 2. § 41, v. 3. § 1); and in the days of the conquests of Asia, the custom remained that the king could not condemn any person without having first taken the voice of the people or of the army. (Polyb. v. 27; Q. Curt. vi. 8. § 25, vi. 9. § 34.)

II. Macedonia in the historic period till the death of Alexander.

This kingdom had acquired considerable power even before the outbreak of the Persian War, and Grecian refinement and civilisation must have gained considerable ground, when Alexander the Philhellene offered himself as a combatant at the Olympic games (Herod. v. 22; Justin. vii. 12), and honoured the poetry of Pindar (Solin. ix. 16). After that war Alexander and his son Perdiccas appear gradually to have extended their dominions, in consequence of the fall of the Persian power in Thrace, as far as the Strymon. Perdiccas from being the ally of Athens became her active enemy, and it was from his intrigues that all the difficulties of Athens on the Thracian coast arose. The faithless Perdiccas, was succeeded by his son Archelaus, who first established fortresses and roads in his dominions, and formed a Macedonian army (Thuc. ii. 100), and even intended to procure a navy (Solin. ix. 17), and had tragedies of Euripides acted at his court under the direction of that poet (Ael. *V. H.* ii. 21, xiii. 4), while his palace was adorned with paintings by Zeuxis (Ael. *V. H.* xiv. 17). In B. C. 399, Archelaus perished by a violent death (Diod. xiv. 37; Arist. *Pol.* v. 8. 10—13; Plat. *Acisbiad.* ii. p. 141, D.). A list of kings follows of whom we know little but the names. Orestes, son of Archelaus, a child, was placed upon the throne, under the guardianship of Aëropus. The latter, however, after about four years, made away with his ward, and reigned in his stead for two years; he then died of sickness, and was succeeded by his son Pausanias, who, after a reign of only one year, was assassinated and succeeded by Amyntas. (Diod. xiv. 84—89.) The power of Macedonia so declined with these frequent detronements and assassinations of its kings, that Amyntas had to cede to Olynthus all the country about the Thermaic gulf. (Diod. xiv. 92, xv. 19.) Amyntas, who was dependant on, if not tributary to, Jason, the "tagus" of Thessaly, died nearly about the same time as that prince (Diod. xv. 60), and was succeeded by his youthful son Alexander. After a short reign of two years, B. C. 368, Alexander perished by assassination, the fate that so frequently befell the Macedonian kings. Eurydice, the widow of Amyntas, was left with her two younger children, Perdiccas, now a young man, and Philip, yet a youth; Ptolemaeus of

Alorus, one of the murderers of Alexander, was regent, and administered the affairs of the widowed queen, and those of her children, against Pausanias, a man of the royal lineage and a pretender to the throne. (Diod. xvi. 2; Aeschin. *Fals. Legat.* pp. 249, 250; Justin. vii. 6.) Iphicrates declared in favour of Eurydice, who would have been forced to yield the country to Pausanias, and acted so vigorously against him as to expel him from Macedonia and secure the sceptre to the family of Amyntas. (Corn. Nep. *Iphicrat.* 3.) When Philip succeeded his brother Perdicas, slain in battle with the Illyrians, n. c. 360—359, no one could have foreseen the future conqueror of Chaeroneia, and the destroyer of Grecian liberties. In the very first year of his reign, though only 24 years old, he laid the foundations of the future greatness of a state which was then almost annihilated. His history, together with that of the other Macedonian kings, is given in the *Dictionary of Biography*. At his death Macedonia had already become a compact empire; its boundaries had been extended into Thrace as far as Perinthus; and the Greek coast and towns belonged to it, while Macedonian ascendancy was established from the coasts of the Propontis to those of the Ionian sea, and the Ambracian, Messenian, and Saronic gulfs. The empire of Alexander became a world-dominion. Macedonian settlements were planted almost everywhere, and Grecian manners diffused over the immense region extending from the Temple of Ammon in the Libyan Oasis, and from Alexandria on the western Delta of the Nile to the northern Alexandria on the Jaxartes.

III. *Later History till the Fall of the Empire.*

At the death of Alexander a new Macedonian kingdom arose with the dynasty of Antipater; after the murder of the king Philip III. (Arrhidaeus) and Eurydice by the queen Olympias, Cassander the son of Antipater, after having murdered the king Alexander Aegus, and his mother, ascended the throne of Macedon; at his death his three sons, Philip, Antipater, and Alexander, successively occupied the throne, but their reigns were of short duration. Philip was carried off by sickness, Alexander was put to death by Demetrius Poliorcetes, and Antipater, who had fled for refuge to Lysimachus, was murdered by that prince. When the line of Cassander became extinct, the crown of Macedon was the prize for which the neighbouring sovereigns struggled, Lysimachus and Pyrrhus, kings of Thrace and Epeirus, with Demetrius, who still retained Athens and Thessaly, in turns, dispossessed each other of this disputed throne. Demetrius, however, at last overcame the other competitors; and at his death transmitted the kingdom to his son Antigonus, and the dynasty of the Antigonidae, after many vicissitudes, finally established their power. The three great irruptions of the Gauls, who made themselves masters of the N. parts, and were established in Thrace and Upper Macedonia, fell within this period. Antigonus Gonatas recovered the throne of desolated Macedonia; and now secured from the irruptions of the Gauls, and from foreign rivals, directed his policy against Greece, when the formation of the Aetolian, and yet more important Achaean league, gave rise to entirely new relations. Antigonus, in the latter part of his reign, had recourse to various means, and more especially to an alliance with the Aetolians, for the purpose of counterpoising the Achaeans. He died in his eightieth year, and was succeeded by his son

Demetrius II., who waged war upon the Aetolians; now, however, supported by the Achaeans; and tried to suppress the growth of the latter, by favouring the tyrants of particular cities. The remainder of the reign of this prince is little more than a gap in history. Demetrius' son, Philip, was passed over, and his brother's son, Antigonus II. surnamed Doson, was raised to the throne. This king was occupied most of his time by the events in Greece, when a very remarkable revolution in Sparta, raised up a formidable enemy against the Achaeans; and so completely altered the relative position of affairs, that the Macedonians from having been opponents became allies of the Achaeans. Philip V., a young, warlike, and popular prince, was the first to come into collision with Rome,—the war with the imperial city (b. c. 200—197), suddenly hurled the Macedonian power from its lofty pitch, and by laying the foundation of Roman dominion in the East, worked a change in almost all the political relations there. T. Quintius Flaminius, by offering the magic spell of freedom, stripped Philip of his allies, and the battle of Cynoscephalae decided everything. Soon after, the freedom of Greece was solemnly proclaimed at the Isthmian games; but loud as the Greeks were in their triumph, this measure served only to transfer the supremacy of their country from Macedonia to Rome. On the 22nd of June, b. c. 168, the fate of Macedon was decided on the field of Pydna by her last king Perseus.

According to the system then pursued at Rome, the conquered kingdom of Macedonia, was not immediately converted into a province, but, by the famous edicts of Amphipolis issued by the authority of the Roman senate, the year after the conquest, was divided into four districts. By this decree (Liv. xlv. 29), the Macedonians were called free,—each city was to govern itself by magistrates annually chosen, and the Romans were to receive half the amount of tribute formerly paid to the kings, the distribution and collection of which was probably the principal business of the councils of the four regions. None but the people of the extreme frontiers towards the barbarians were allowed to defend themselves by arms, so that the military power was entirely Roman. In order to break up more effectually the national union, no person was allowed to contract marriage, or to purchase land or buildings but within his own region. They were permitted to smelt copper and iron, on paying half the tax which the kings had received; but the Romans reserved to themselves the right of working the mines of gold and silver, and of felling naval timber, as well as the importation of salt, which, as the Third Region only was to have the right of selling it to the Dardani, was probably made for the profits of the conquerors on the Theraic gulf. No wonder, that after such a division, which tore the race in pieces, the Macedonians should compare their severance to the laceration and disjointing of an animal. (Liv. xlv. 30.)

This division into four districts did not last longer than eighteen years, but many tetradrachms of the first division of the tetrarchy coined at its capital, Amphipolis, are still extant. b. c. 149 Andronicus, calling himself Philip son of Perseus, reconquered all Macedonia (Liv. *Epit.* xlix), but was defeated and taken in the following year, by Q. Caecilius Metellus; after which the Macedonians were made tributary (Porphy. *ap. Euseb. Chron.* p. 178), and the country was probably governed by a "praetor,"

like Achaia, after the destruction of Corinth, which occurred two years afterwards, B. C. 146. From that time to the reign of Augustus the Romans had the troublesome duty of defending Macedonia, against the people of Illyricum and Thrace; during that period, they established colonies at Philippi, Pella, Stobi, and Dium.

At the division of the provinces, Macedonia fell to the senate (Dion Cass. liii. 12; Strab. xvii. p. 840). Tiberius, united the provinces of Achaia and Macedonia to the imperial government of Moesia, in order to deliver them from the weight of the proconsular administration (Inc. Ann. 176—80, v. 10), and this continued till the time of Claudius (Suet. *Claud.* 25; Dion Cass. lx. 24). Afterwards it was again under a "propraetor," with the title "proconsul" (Orelli, *Inscr.* n. 1170 (Vespasian); n. 3851 (Caracalla), while mention often occurs of "legate" (Orelli, n. 3658) and "quaestors" (Orelli, nn. 822, 3144). Thessalonica, the most populous city in Macedonia, was the seat of government, and virtually the capital of Greece and Illyricum, as well as of Macedonia. Under Constantine, Macedonia, was one of the two governments of the praefecture of Illyricum, and consisted of six provinces, Achaia, Macedonia, Crete, Thessaly, Old Epirus, and New Epirus (Marquardt, *in Becker, Röm. Alterthüm*, vol. iii. pt. i. pp. 115—119). The ravages inflicted by the northern nations on the frontier provinces were so continual that the inhabitants of Thrace and Macedonia were greatly diminished, the uncultivated plains were traversed by armed bands of Slavouians, who gradually settled in great numbers in Macedonia, while many mountainous districts, and most of the fortified places still remained in the possession of the Greeks, who were driven into the Chalcidic peninsula, or into the low grounds near the sea, where the marshes and rivers which intersect them, offered means of resistance; but the existence of the ancient race may be said to terminate with the reign of Heraclius. (Comp. Schafarik, *Slav. Alt.* vol. ii. pp. 153—164.) The emperors of Constantinople attempted to remedy the depopulation of their empire by transporting Asiatic colonies. Thus a colony of Persians was established on the banks of the Axios (*Vardar*) as early as the reign of Theophilus, A. D. 829—842, and it long continued to furnish recruits for a cohort of the imperial guard, which bore the name of Vardariots. In A. D. 1065 a colony of Uzes was settled in Macedonia, whose chiefs rose to the rank of senators, and filled high official situations at Constantinople (Scylitz. *ad calc. Cedreni*, p. 868; Zonar. vol. ii. p. 273; Ann. Comn. p. 195). Anna Comnena (pp. 109, 315) mentions colonies of Turks established near Achrida before the reign of her father (A. D. 1081). These and other nations were often included under the general name of Turks, and indeed most of them were descended from Turkish tribes. (Finlay, *Mediaeval Greece*, p. 31.)

IV. Physical and Comparative Geography.

The large space of country, which lies to the N. of the Cambunian chain, is in great part mountainous, occupied by lateral ridges or elevations, which connect themselves with the main line of Scardus. It also comprises three wide alluvial basins, or plains which are of great extent, and well adapted to cultivation; the northernmost of the three, contains the sources and early course of the Axios, now the plain of *Tetovo* or *Kalkandele*: the second is that of *Bitolia*, coinciding to a great extent, with that of

ancient Pelagonia, wherein the Erigon flows towards the Axios; and the larger and more undulating basin of *Grevena* and *Anaseltiza*, containing the Upper Halicmon with its confluent streams. These plains, though of high level above the sea, are yet very fertile, each generally bounded by mountains, which rise precipitously to an alpine height, and each leaving only one cleft for drainage by a single river, the Axios, the Erigon, and the Halicmon respectively. The fat rich land to the E. of Pindus and Scardus is described as forming a marked contrast with the light calcareous soil of the Albanian plains and valleys on the W. side (comp. Grote, *Hist. of Greece*, cxxv.).

Upper Macedonia was divided into ELIMEIA, EORDAEA, ORESTIS and LYNCESTIS; of these subdivisions, Elimeia comprehended the modern districts of *Grevena*, *Verija*, and *Tjersembá*; Eordaea those of *Budjá*, *Sarighiul*, and *Ostrovó*; Orestis those of *Grámista*, *Anaseltiza*, and *Kastoria*; and Lyncestis *Filúrina*, and all the S. part of the basin of the Erigon. These seem to have been all the districts which properly belonged to Upper Macedonia, the country to the N. as far as Illyricum to the W. and Thrace to the E. constituting PÆONIA, a part of which (probably on the Upper Axios) was a separate kingdom as late as the reign of Cassander (Diod. xx. 19), but which in its widest sense was the great belt of interior country which covered on the N. and NE. both Upper and Lower Macedonia; the latter containing the maritime and central provinces, which were the earliest acquisition of the kings, namely, PIERIA, BOTTIAEIS, EMATHIA and MYGDONIA.

Pieria, or the district of *Katerina*, forms the slope of the range of mountains of which Olympus is the highest peak, and is separated from Magnesia on the S. by the Peneius (*Salamavria*). The real Emathia is in the interior of Macedonia, and did not in its proper sense extend towards the sea, from which it is separated by Pieria and part of the ancient Bottiaeis. Mygdonia comprehended the plains around *Saloniki*, together with the valleys of *Klisali* and *Besikia*, extending westward to the Axios, and including the lake Balbe to the E. The name CHALCIDICE is applied to the whole of the great peninsula lying to the S. of the ridge of Mt. *Khorthiátsi*.

An account of these subdivisions will be found under their different heads, with a list of the towns belonging to each.

Macedonia was traversed by the great military road—the VIA EGNATIA; this route has been already described [Vol. II. p. 36] as far as Heracleia Lyncestis, the first town on the confines of Illyricum: pursuing it from that point, the following are the stations up to Amphipolis, where it entered Thrace, properly so called:—

Heracleia.		
Cellas	-	- 'Ostrovó.
Edessa	-	- <i>Vodhená</i> .
Pella	-	- <i>Alákiisi</i> .
Mutatio Gephyra	-	- <i>Bridge of the Vardhári</i> .
Thessalonica	-	- <i>Saloniki</i> .
Melissurgis	-	- <i>Melissurgis</i> .
Apollonia	-	- <i>Pollína</i> .
Amphipolis	-	- <i>Neokhóirio</i> .

From the Via Egnatia several roads branched off to the N. and S., the latter leading to the S. provinces of Macedonia and to Thessaly; the former into Pæonia, Dardania, Moesia, and as far as the Danube.

MACEDONIA.

The Peutinger Table furnishes the following route from Pella to Larissa in Thessaly:—

Pella	-	-	Verria.
Beroea	-	-	"
Ascardus	-	-	"
Aralos	-	-	"
Bada	-	-	"
Anamo	-	-	"
Hatera	-	-	Kalertna.
Bium (Dium)	-	-	Malathria.
Sabatium	-	-	"
Stenas (Tempe)	-	-	Lykóstomo.
Olympum	-	-	"

Two roads led to Stobi in Paeonia, the one from Heracleia Lyncestis, the other from Thessalonica. According to the Table, the stations of the former are—

- Heracleia.
- Ceramie.
- Euristo (Andaristus).
- Stobi.

Of the latter—

Thessalonica.	-	-	
Gallicum	-	-	Gallibi.
Tauriana	-	-	Doírán.
Idomenia	-	-	"
Stonas (Stena)	-	-	Demirkapi.
Antigonia	-	-	"
Stobi	-	-	"

From Stobi again two roads struck off to the NW. and NE. to Scopi (Skópia), at the "débouché" from the Illyrian mountains into the plains of Paeonia and the Upper Axios, and to Serdica:—

Stobi.	-	-	
Trampara.	-	-	
Astibon	-	-	Istib.
Pantalia	-	-	Ghiustendil.
Aelea	-	-	"
Serdica	-	-	Sofia.

(Cousinéry, *Voyage dans la Macedoine*, 2 vols. Paris, 1831; Leake, *Travels in North Greece*, 4 vols. London, 1835; Ami Boué, *La Turquie d'Europe*, 4 vols. Paris, 1840; Griesbach, *Reise durch Rumelien und Nach Brusa*, 2 vols. Göttingen, 1841; Juv. Müller, *Albanien Rumelien, und die Oesterreichisch-Montenegroische Grenze*, Prag, 1844; Kiepert, *General-Karte der Europäischen Türkei*, 4 parts, Berlin, 1853; Niebuhr, *Lect. on Anc. Ethnog. and Geog.* vol. i. pp. 275, 297; *Hahn Albanische Studien*, Jena 1854.)

Though the Macedonians were regarded by the Greeks as a semi-barbarous people, the execution of their coins would not lead to that inference, as they are fine and striking pieces, boldly executed in high, sharp, relief. The coin of Alexander I. of Macedon, s. c. 500, is the first known monarchic coin in the world that can be identified with a written name, and to which, consequently, a positive date can be assigned. It has for "type" a Macedonian warrior leading a horse; he bears two lances, and wears the Macedonian hat. The coins of the princes who followed him exhibit the steps towards perfection very graphically.

With Philip II. a new era in the Macedonian coinage commences. At this period the coins had become perfect on both sides, that is, had a "reverse" equal in execution to the "obverse." During his reign the gold mines at Mt. Pangæus were worked. He issued a large gold coinage, the pieces of which went by his name, and were put forth in such abundance as to circulate throughout all Greece. The

MACESTUS.

series of coins, from Philip II. to the extinction of the monarchy, exhibit the finest period of Greek monetary art. (Comp. H. N. Humphrey's *Ancient Coins and Medals*, London, 1850, pp. 58—65.) During the tetrarchy there are numerous existing coins, evidently struck at Amphipolis, bearing the head of the local deity Artemis Tauropolos, with an "obverse" representing the common Macedonian "type," the club of Hercules within a garland of oak, and the legend *Μακεδόνων πρώτης*. (Comp. Eckhel, vol. ii. p. 61, foll.) [E. B. J.]



COIN OF MACEDONIA.

MACELLA or MAGELLA (*Μάκελλα*: *Macellaro*), a town in the NW. of Sicily, which is noticed by Polybius (i. 24) as being taken by the Roman consuls, C. Duillius and Cn. Cornelius, as they returned after raising the siege of Segesta, in B.C. 260. It is interesting to find the same circumstance noticed, and the name of this otherwise obscure town mentioned, in the celebrated inscription on the rostral column which records the exploits of C. Duillius. (Orell. *Inscr.* 549.) It would seem from Diodorus, that at an earlier period of the same war, the Romans had besieged Macella without success, which may account for the importance thus attached to it. (Diod. xxiii. 4. p. 502.) The passage of Polybius in reality affords no proof of the position of Macella, though it has been generally received as an evidence that it was situated in the neighbourhood of Segesta and Panormus. But as we find a town still called *Macellaro*, in a strong position on a hill about 15 miles E. of Segesta, it is probable that this may occupy the site of Macella. The only other mention of it in history occurs in the Second Punic War (B.C. 211), among the towns which revolted to the Carthaginians after the departure of Marcellus from Sicily. (Liv. xxvi. 21.) As its name is here associated with those of Hybla and Murgantia, towns situated in quite another part of the island, Cluverius supposes that this must be a distinct town from the Macella of Polybius; but there is clearly no sufficient reason for this assumption. The name is written in the old editions of Livy, *Magella*; and we find the *Magellini* enumerated by Pliny among the stipendiary towns of the interior of Sicily (Plin. iii. 8. s. 14), while Ptolemy, like Polybius, writes the name *Μάκελλα*. (Ptol. iii. 4. § 14.) The orthography is therefore dubious, as the authority of so ancient an inscription as that of Duillius is of no avail in this case. The coins which have been ascribed to Macella are of very dubious authenticity. [E. H. B.]

MACEPHRACTA (Ammian. xxiv. 2), a small town of Babylonia mentioned by Ammianus Marcellinus. It was situated apparently on the Euphrates, to the W. of Sittace, not far from the place where the Royal Canal, or *Nahr-malka*, joined the Euphrates. [V.]

MACESTUS or MECESTUS (*Μάκεστος* or *Μέκεστος*), a tributary of the river Rhyndacus: it took

its origin in a lake near Ancyra, and, after flowing for some distance in a western direction, it turned northward, and joined the Rhyndacus a little to the north of Miletopolis. (Strab. xii. p. 576; Plin. v. 40.) It seems to be the same river as the one called by Polybius Megistus (v. 77), though the Scholiast on Apollonius Rhodius (i. 1162) remarks, that in his time the Rhyndacus itself bore that name. The lower part of the river now bears the name *Susu* or *Susugherli*, while the upper part is called *Simaul-Su*. (Hamilton's *Researches*, vol. ii. pp. 105, 111.) [L. S.]

MAC'ETA (*Μάετα*, Nearch. *Peripl.* p. 22 : *C. Musseidom*), a promontory of Arabia, at the entrance of the Persian gulf, opposite the promontory Harmozon in Carmania. (Strab. xv. p. 726, xvi. p. 765.) It was on the coast of the Macae, and is, therefore, called by Strabo (xvi. p. 765) a promontory of the Macae, without giving it any special name. It formed the NW. extremity of the mountains of the Asabi, and is, therefore, called by Ptolemy (vi. 7. § 12), τὸ Ἀσαβῶν ἕκρον.

MAC'ETAE, MACETIA. [MACEDONIA.]

MACHAERUS (*Μαχαίρος* : *Eth. Μαχαίρης*, Joseph.), a strong fortress of Peraea, first mentioned by Josephus in connection with Alexander the son of Hyrcanus I., by whom it was originally built. (*Ant.* xiii. 16. § 3; *Bell. Jud.* vii. 6. § 2.) It was delivered by his widow to her son Aristobulus, who first fortified it against Gabinius (*Ant.* xiv. 5. § 2.) to whom he afterwards surrendered it, and by whom it was dismantled (§ 4; Strab. xvii. p. 762). On his escape from Rome Aristobulus again attempted to fortify it; but it was taken after two days' siege (vi. 1). It is however celebrated in the history of Herod the Tetrarch, and St. John the Baptist. It was situated in the mountains of Arabia (πρὸς τοῖς Ἀραβίοις ὄρεσιν) (5. § 2), and on the confines of Herod's jurisdiction and that of Aretas king of Arabia, his father-in-law, but at this time the historian expressly states that it belonged to the latter (xviii. 6. § 1.), being the southern extremity of Peraea, as Pella was the northern. (*B. J.* iii. 3. § 3, iv. 7. § 5.) When Herod's first wife, the daughter of Aretas, first suspected her husband's guilty passion for Herodias, his brother Philip's wife, she dissembled her indignation, and requested to be sent to Machaerus, whence she immediately proceeded to Petra, her father's capital. The fact of Machaerus being then subject to the jurisdiction of Aretas presents an insuperable difficulty to the reception of Josephus's statement that it was the place of St. John the Baptist's martyrdom: for suffering, as he did in one view, as a martyr for the conjugal rights of the daughter of Aretas, it is impossible to believe that Herod could have had power to order his execution in that fortress. (xviii. 6. §§ 1, 2.) It held out against the Romans after the fall of Jerusalem, and the account of its siege and reduction by the lieutenant Lucilius Bassus furnishes us with the most detailed account of this remarkable fortress, which Pliny (v. 15) reckons second to Jerusalem for the strength of its works. Josephus's account is as follows. It was situated on a very high hill, and surrounded with a wall, trenched about on all sides with valleys of enormous depth, so as to defy embankments. Its western side was the highest, and on this quarter the valley extended 60 stadia, as far as the Dead Sea. On the north and south the valleys were not so steep, but still such as to render the fortress unassailable, and the eastern

valley had a depth of 100 cubits. It had been selected by Herod, on account of its proximity to the Arabs and the natural advantages of its position, and he had enclosed a large space within its walls, which was strengthened with towers. This formed the city: but the summit of the hill was the acropolis, surrounded with a wall of its own: flanked with corner towers of 160 cubits in height. In the middle of this was a stately palace, laid out in large and beautiful chambers, and furnished with numerous reservoirs for preserving the rain water. A shrub of rue, of portentous size, grew in the palace yard, equal in height and bulk to any fig-tree. A large store of missiles and military engines was kept there so as to enable its garrison to endure a protracted siege. Bassus proposed to assail it on the east side, and commenced raising banks in the valley, and the garrison, having left the city and its inhabitants to their fate, betook themselves to the acropolis, from which they made a succession of spirited sallies against the besiegers. In one of these a youth named Eleazar, of influential connections, fell into the hands of the Romans, and the garrison capitulated on condition that his life was spared, and he and they allowed to evacuate the place in safety. A few of the inhabitants of the lower city, thus abandoned, succeeded in effecting their escape: but 1700 males were massacred, and the women and children sold into captivity. (*B. J.* vii. 6.) Its site has not been recovered in modern times; but it is certainly wrongly placed by Pliny at the South of the Dead Sea (vii. 16; Reland, *s. v.* p. 880). The account given by Josephus of the copious hot springs of bitter and sweet water, of the sulphur and alum mines in the valley of Baaras, which he places on the north of the city of Machaerus, seems rather to point to one of the ruined sites, noticed by Irby and Mangles, to the northern part of the Dead Sea, in the vicinity of Callirhoe, where these phenomena are still found; but not the peculiarly noxious tree, of the same name as the valley, which was deadly to the gatherer, but was a specific against daemoniacal possession. [CALLIRHOE.] (Irby and Mangles, *Travels*, pp. 464, 465.) [G. W.]

MACHAETE'GI (*Μαχαίτηγι*); some MSS. read *Μαχαίτηγι*, Ptol. iv. 14. § 11), a people of "Scythia intra Imaun," near the IASTAE. [E. B. J.]

MACHELO'NES (*Μαχελώνες*, Arrian, *Peripl.* p. 11; *Anon.* p. 15), a subdivision of the Colchian tribes situated to the S. of the Phasis. Anchialus, prince of this people, as well as the Hemiochi, submitted to Trajan. (Dion Cass. lxxviii. 19; Ritter, *Erkunde*. vol. x. p. 116.) [E. B. J.]

MACHLYES (*Μάχλυες*, Herod. iv. 179; Ptol. iv. 3. § 26. *vulg.* *Μάχρυες*), a Libyan people, in the S. of Africa Propria (Byzacena), on the river Triton, and separated by the lake Tritonis from the Loto-phagi, like whom they fed upon the lotus. (Comp. Plin. vii. 2.) [P. S.]

MACHURES. [MAURETANIA.]

MACHU'SIL [MAURETANIA.]

MACH'YNI (*Μάχυνοι*), a people of Africa Propria, whom Ptolemy places S. of the Libyphoenicians, as far as the Lesser Syrtis and the MACHLYES. (Ptol. iv. 3. §§ 22, 26.) [P. S.]

MACINA (*Μακινή*), a district of Arabia, mentioned only by Strabo (xvi. p. 766) as nearest to Babylonia, bounded on the one side by the desert of Arabia, on another by the marshes of the Chaldaeans, formed by the overflowing of the Euphrates, and on a third by the Persian Gulf. Its climate

was heavy and foggy, showery and hot, but producing excellent fruit. The cultivation of the vine was peculiar. They were planted in the marshes, the soil necessary for their sustenance being placed in wicker baskets. They would sometimes drift from their moorings, and were thrust back to their places with poles.

[G. W.]

MACISTUS or MACISTUM (*Μάκιστος*, ἡ *Μάκιστος*: *Eth. Makistos*), a town of Triphylia, in Elis, said to have been also called PLATANISTUS. (*Πλατανιστοῦς*, Strab. viii. p. 345.) It was originally inhabited by the Paroreatae and Caucones, who were driven out by the Minyae. (Strab. l. c.; Herod. iv. 148.) It was afterwards subdued by the Eleians, and became one of their dependent townships whose history is given under LEPRETEM. In the time of Strabo, it was no longer inhabited (viii. p. 349). Macistus was situated upon a lofty hill in the north of Triphylia, and appears to have been the chief town in the north of the district, as Lepreum was in the south. That Macistus was in the north of Triphylia appears from several circumstances. Strabo describes its territory, the Macistia, as bordering upon Pisatis. (Strab. viii. p. 343.) Agia, in his invasion of the territory of Elis, in B. C. 400, when he entered Triphylia through the Aulon of Messenia, was first joined by the Lepreatae, next by the Macistii, and then by the Epitalii on the Alpeius. (*Xen. Hell.* iii. 2. § 25.) Stephanus places Macistus to the westward of the Lepreatae (Steph. B. s. v.); but this is obviously an error, as Arcadia bordered upon the Lepreatae in that direction. Macistus would appear to have been in the neighbourhood of Samicum upon the coast, as it had the superintendence of the celebrated temple of the Samian Poseidon at this place. (Strab. viii. p. 343.) From these circumstances there can be little doubt that Macistus was situated upon the heights of *Khaisiffa*.

It is worthy of notice that Pausanias and Polybius mention only Samicum, and Xenophon only Macistus. This fact, taken in connection with the Macistians having the superintendence of the temple of the Samian Poseidon, has led to the conjecture that upon the decay of Samos upon the coast, the Minyans built Macistus upon the heights above; but that the ancient name of the place was afterwards revived in the form of Samicum. The Macistians had a temple of Hercules situated upon the coast near the Acidon. (Strab. viii. p. 348.)

(Leake, *Morea*, vol. ii. p. 206; *Peloponnesiaca*, p. 217; Boblaye, *Récherches*, &c., p. 135; Curtius, *Peloponnesos*, vol. ii. p. 83.)

MACNA (*Μάκνα*), an inland town of Arabia Felix, according to Ptolemy (vi. 7.), who places it in lat. 67°, long. 28° 45', near the Aclanitic gulf of the Red Sea, now the Gulf of Akaba. [G. W.]

MACORABA (*Μακοράβα*), an inland city of Arabia Felix, placed by Ptolemy in lat. 73° 20', long. 22°, universally admitted to be the ancient classical representative of the modern *Mekka* or *Mecca*, which Mr. Forster holds to be an idiomatic abbreviation of *Machoraba*, identical with the Arabic "*Mecharab*," "the warlike city," or "the city of the Harb." (*Geog. of Arabia*, vol. i. pp. 265, 266.) A very high antiquity is claimed for this city in the native traditions, but the absence of all authentic notices of it in the ancient geographers must be allowed to disprove its claim to notoriety on account of its sanctity at any very remote period. The territory of *Mekka* was, according to universal

Arabian history or tradition, the central seat of the kingdom of Jorham and the Jorhamites, descendants of the Joktanite patriarch Sherah, the Jerah of the book of Genesis (x. 26), who in the earliest times were the sovereigns of Mekka, the guardians of the Kaaba, and the superintendents of the idolatrous sacrifices in the valley of *Mina*, from whence they derived their classical synonym MINAEI. It is quite uncertain when they were superseded by the Ishmaelite Arabs of the family of Kedar, whose descendants, according to immemorial Arabic tradition, settled in the Hedjaz; and one tribe of whom was named *Koreish* (*collegit undique*), "quod circa Meccam, congregati degerent." (Causus ap. Golum, *in voc.*, cited by Forster, *Geog. of Arabia*, vol. i. p. 248, n.) This tribe, however, from which Mohammed sprung, had been for centuries the guardians of the Kaaba, and lords of Mekka, prior to his appearance: for if the very plausible etymology and import of the classical name, as above given, be correct, and *Beni-Harb* was, as Mr. Forster has elaborately proved, a synonym for the sons of Kedar, it will follow that they had succeeded in fixing their name to the capital some time before it appeared in Ptolemy's list, nor can any traces of a more ancient name be discovered, nor any notices of the ancient city, further than the bare mention of its name by the Alexandrian geographer.

"*Mekka*, sometimes also called *Bekka*, which words are synonymous, and signify a place of great concourse, is certainly one of the most ancient cities in the world. It is by some thought to be the *Mesa* of Scripture (*Gen.* x. 30), a name not unknown to the Arabians, and supposed to be taken from one of Ishmael's sons" (*Gen.* xxv. 15). (*Sale's Koran, Preliminary Discourse*, sect. i. p. 4.) Its situation is thus described by Burckhardt:—"The town is situated in a valley, narrow and sandy, the main direction of which is from north to south; but it inclines towards the north-west near the southern extremity of the town. In breadth this valley varies from one hundred to seven hundred paces, the chief part of the city being placed where the valley is most broad. The town itself covers a space of about 1500 paces in length; . . . but the whole extent of ground comprehended under the denomination of *Mekka*" (i. e. including the suburbs) "amounts to 3500 paces. The mountains enclosing this valley (which, before the town was built, the Arabs had named *Wady Mekka* or *Bekka*) are from 200 to 500 feet in height, completely barren and destitute of trees. . . . Most of the town is situated in the valley itself; but there are also parts built on the sides of the mountains, principally of the eastern chain, where the primitive habitations of the *Koreysh* and the ancient town appear to have been placed." It is described as a handsome town; with streets broader, and stone houses more lofty, than in other Eastern cities; but since the decline of the pilgrimage "numerous buildings in the outskirts have fallen completely into ruin, and the town itself exhibits in every street houses rapidly decaying." Its population has declined in proportion. The results of Burckhardt's inquiries gave "between 25,000 and 30,000 stationary inhabitants for the population of the city and suburbs, besides from 3000 to 4000 Abyssinians and black slaves: its habitations are capable of containing three times this number." This estimate, however, shows a considerable increase within the last three centuries; for "in the time of Sultan Selym I. (in A. H. 923, i. e. A. D. 1517) a

census was taken, and the number found to be 12,000 men, women, and children." In earlier times the population was much more considerable; for "when Abou Dhaker sacked Mekka in A. H. 314 (A. D. 926) 30,000 of the inhabitants were killed by his ferocious soldiers." Ali Bey's estimate in A. D. 1807 is much lower than Burckhardt's in A. D. 1814. Yet the former says "that the population of Mekka diminishes sensibly. This city, which is known to have contained more than 100,000 souls, does not at present shelter more than from 16,000 to 18,000;" and conjectures that "it will be reduced, in the course of a century, to the tenth part of the size it now is." The celebrated Kaaba demands a cursory notice. It is situated in the midst of a great court, which forms a parallelogram of about 536 feet by 356, surrounded by a double piazza. This sanctuary, called, like that of Jerusalem, El-Haram, is situated near the middle of the city, which is built in a narrow valley, having a considerable slope from north to south. In order to form a level area for the great court of the temple, the ground has evidently been hollowed out, subsequently to the erection of the Kaaba, which is the only ancient edifice in the temple. The building itself (called by the natives *Beit-Ullah*, the House of God), probably the most ancient sacred building now existing, is a quadrilateral tower, the sides and angles of which are unequal. Its dimensions are 38 feet by 29, and its height 34 feet 4 inches; built of square-hewn but unpolished blocks of quartz, schorl, and mica, brought from the neighbouring mountains. The black stone, the most sacred object of veneration, is built into the angle formed by the NE. and SE. sides, 42 inches above the pavement. It is believed by the Moslems to have been presented to Abraham by the angel Gabriel, and is called "the heavenly stone." Ali Bey says that "it is a fragment of volcanic basalt, sprinkled throughout its circumference with small, pointed, coloured crystals, and varied with red felspath upon a dark black ground like coal." The famous well of Zemzem, in the great mosk, is 56 feet deep to the surface of the water, fed by a copious spring; but its water, says Burckhardt, "however holy, is heavy to the taste, and impedes digestion." Ali Bey, on the contrary, says that it is wholesome, though warmer than the air even in that hot climate. The town is further supplied with rain-water preserved in cisterns: but the best water in Mekka is brought by a conduit from the vicinity of Ara'at, six or seven hours distant." (Ali Bey, *Travels*, vol. ii. pp. 74—114; Burckhardt, *Travels in Arabia*, pp. 94, &c.) [G.W.]

MACRA (*ὁ Μάκρης*, Strab.; Ptolemy has the corrupt form *Μακράλλα*: *Magra*), a considerable river of Northern Italy, rising in the Apennines and flowing into the Tyrrhenian Sea near Luna. It was under the Roman dominion the established limit between Liguria and Etruria (Plin. iii. 5. s. 7; Flor. ii. 3. § 4; Strab. v. p. 222; Vib. Seq. p. 14); but at an earlier period the Ligurian tribe of the Apuani occupied the country on both sides of it, and it was not till after a long struggle with that people that the Romans were able to carry their arms as far as the banks of the Macra. (Liv. xxxix. 32. xl. 41.) The Macra is one of the most considerable of the rivers on the Ligurian coast, but it still retains the character of a mountain torrent, at times very violent and impetuous, at others so shallow as to be wholly unfit for navigation (Lucan, ii. 426). The ruins of Luna are situated on the left bank of the

Magra, about a mile from the sea, while the celebrated Port of Luna (the Gulf of *Spezia*) is some miles distant to the W., and separated from it by an intervening range of hills [LUNA]. About 10 miles from its mouth the *Magra* receives from its W. bank the waters of the *Vara*, also a formidable torrent, which is in all probability the *BOACTES* of Ptolemy (iii. 1. § 3). [E. H. B.]

MACRA COME, a place mentioned by Livy (xxxii. 13) along with *Sperchia*. Its position is uncertain, but it was perhaps a town of the Aenianes.

MACRIS, an island off the coast of Attica, also called *Helena*. [HELENA.]

MACRO'BII (Herod. iii. 17—25; Plin. vi. 30. s. 35, vii. 1. s. 2; Solin. 30. § 9; Mela, iii. 9. § 1), or the long-lived, might have been briefly enumerated among the numerous and obscure tribes which dwelt above Philae and the second cataract of the Nile, were it not for the conspicuous position assigned to them by Herodotus. He describes the Macrobian as a strong and opulent nation, remarkable for its stature, beauty and longevity, and, in some respects, as highly civilised. According to this historian, a rumour of the abundance of gold in the Macrobian territory stimulated the avarice of the Persian king, Cambyses, who led a great army against them: but in his haste he omitted to provide his host with food and water, and the city was distant many days' journey, and between the Macrobian land and Egypt lay sandy wastes, and the Persians perished through drought and hunger, Cambyses alone and a small residue of his army returning to Egypt. In the description of Herodotus, the most important point is the geographical position assigned to them. It is in the farthest south (*ἐπὶ τῇ νοτίῃ θαλάσῳ*, c. 17, *τὰ ἄσχατα τῆς γῆς*, c. 25) the limits of the habitable world, according to the knowledge of Herodotus. The Macrobian land was accordingly beyond the Arabian Gulf, on the shores of the Indian ocean, and in that undefined and illimitable region called *Barbaria* by the ancient cosmographers.

Travellers and writers on geography have advanced several theories respecting their position in Africa. Bruce (*Travels*, vol. iv. p. 43) supposes the Macrobian to have been a tribe of Shangalla or lowland blacks. Rennell (*Geogr. System of Herod.* ii. p. 29, 2nd edit.) identifies them with the Abyssinians; Heeren (*African Nations*, vol. ii. pp. 321—338) believes them to have been a branch of the *Semáleh* who occupied the maritime district around *Cape Guardafui*: while Niebuhr (*Dissertation on the Geog. of Herod.* p. 20) objects to all these surmises, as taking for granted too much knowledge in Herodotus himself. In the story, as it stands, there is one insurmountable objection to the position in the far south assigned to them by the historian, and too readily accepted by his modern commentators. No army, much less an oriental army with its many incumbrances, could have marched from Egypt into *Abyssinia* without previously sending forward magazines and securing wells. There were neither roads, nor tanks of water, nor corn land nor herbage to be found in a considerable portion of the route (*Ψάμμος*, c. 25). Even at the present day no direct communication exists between Egypt and the land of the Nubians of *Semáleh*. No single traveller, no caravan, could adventure to proceed by land from the cataracts to *Cape Guardafui*. An army far inferior in numbers to the alleged host of Cambyses would in a few days exhaust the grass and the millet of Nu-

bia wherein the only productive soil for some hundreds of miles south of Philæ consists of narrow strips of ground adjacent to and irrigated by the Nile. From the southern frontier of Egypt to the nearest frontier of *Abyssinia* the only practical road for an army lies along the river bank, and the distance to be traversed is at least 900 miles.

We must therefore abandon the belief that the Macrobian dwelt in the farthest south. But there are other suspicious features in the narrative. Similar length of days is ascribed by Herodotus to the Tartarians (i. 163; comp. Anacron, *op. Strab.* iii. 2). We should it be overlooked that the Hyperboreans in the extreme north are also denominated Macrobi. We may also bear in mind the mythical aspect of Herodotus' Aethiopians (*Hist.* i. 423) in which passage the epithet "faultless" (*ἀμώμονες*) implies not mental but physical superiority (comp. Herod. iii. 20; *μηρόσι καὶ κάλλιστοι ἀνθρώπων πάντων*). "Men," as Dr. Kenrick justly remarks, "growing under the burden of the social state, have in every age been prone to indulge in such pictures of ease and abundance as Herodotus, in the passages cited, and Pindar (*Lyth.* x. 57) draw of countries beyond the limits of geographical knowledge and of times beyond the origin of history."

If, then, we do not yield up the Macrobi to mythical altogether, we must seek for them in some district nearer Aegypt. Whatever tribe or region Cambyses intended to subdue, gold was abundant, and brass, or rather copper, scarce among them. Now the modern inhabitants of *Kordofan* (15° 20'—10° N. lat., 28°—32° E. long.) are commonly called *Nobah*, and *Nob* is an old Aegyptian word for gold. Again, the Macrobi were singularly tall, well proportioned and healthy; and *Kordofan* has, from time immemorial, supplied the valley of the Nile with well-looked and comely slaves of both sexes (Hume, *op. Walpole, Turkey*, p. 392). Moreover, the caravans bear with them, as marketable wares, wrought and unwrought copper to this district. In 1821 Muhammad Ali achieved what Cambyses failed in attempting. With less than 7000 men, half of whom indeed perished through fatigue and the climate, he subdued all the countries contiguous to the Nile as far as *Sennar* and *Kordofan* inclusive; and the objects which stimulated his expedition were gold and slaves. We shall therefore perhaps not greatly err in assigning to the Macrobi of Herodotus a local habitation much nearer than *Abyssinia* to the southern frontier of Aegypt, nor in suggesting that their name, in the language of the Greeks, is a corruption of the Semitic word *Mugrabi*, i. e. the dwellers in the west. A position west of the Nile would account also for the knowledge possessed by the Ichthyophagi of Elephantis (*Bajah* or *Bisharye* Arabs) of the languages of the Macrobi.

The modern Bisharyes occupy the country east of the Nile from Aegypt to *Abyssinia*; and their trade and journeys extend from the Red Sea to *Kordofan*. If then we regard the Macrobi (the *Mugrabi*) and Ichthyophagi (the Bisharye) as respectively seated on the east and west banks of the Nile, the latter people will have been the most available guides when Cambyses could employ for exploring the land of the Macrobian.

It should be remembered, however, that Herodotus derived his knowledge of the Persian expedition either from the Persian conquerors of Aegypt, or from the Aegyptian priests themselves; neither of whom would be willing to disclose to an inquisitive

foreigner the actual situation of a land in which gold was so abundant. By placing it in the far south, and exaggerating the hardships endured by the army of Cambyses, they might justly hope to deter strangers from prying into the recesses of a region from which themselves were deriving a profitable monopoly.

Upon the wonders of the Macrobian land it would be hardly worth while to dwell, were they not in singular accordance with some known features in the physical or commercial character of that region. In the southern portion of *Kordofan* the hills rise to a considerable height, and iron ore in some districts is plentiful. The fountain of health may have been one of several mineral springs. The ascription of extreme longevity to a people who dwell in a hot and by no means healthy climate may be explained by the supposition that, whereas many of the pastoral tribes in these regions put to death their old people, when no longer capable of moving from place to place, the Macrobian abstained from so cruel a practice. The procerity of the king seems to imply that the chieftains of the Macrobi belonged to a different race from their subjects (compare Scylax, *op. Aristot.* vii. p. 1332). "The Table of the Sun" is the market-place in which trade, or rather barter, was carried on with strangers, according to a practice mentioned by Cosmas, the Indian mariner, who describes the annual fairs of southern Aethiopia in terms not unlike those employed by Herodotus in his account of the Macrobian (pp. 138, 139). [W. B. D.]

MACROCEPHALI (*Μακροκέφαλοι*), that is, "people with long heads." (*Strab.* i. p. 43.) The Siginai, a barbarous tribe about Mount Caucasus, artificially contrived to lengthen their heads as much as possible. (*Strab.* xi. p. 520; comp. Hippoc. *de Aer.* 35.) It appears that owing to this custom they were called Macrocephali; at least Pliny (vi. 4), Pomp. Melæ (i. 19), and Scylax (p. 33), speak of a nation of this name in the north-east of Pontus. The anonymous author of the *Periplus Pont. Eur.* (p. 14) regards them as the same people as the Macrones, but Pliny (*l. c.*) clearly distinguishes the two. [L. S.]

MACRONES (*Μακρόνες*), a powerful tribe in the east of Pontus, about the Moschici mountains. They are described as wearing garments made of hair, and as using in war wooden helmets, small shields of wicker-work, and short lances with long points. (*Herod.* ii. 104. vii. 78; *Xenoph. Anab.* iv. 8. § 3, v. 5. § 18, vii. 8. § 25; comp. *Heccat. Fragm.* 191; Scylax, p. 33; Dionys. *Perieg.* 766; Apollon. *Rhod.* ii. 22; Plin. vi. 4; Joseph. *c. Apion.* i. § 22, who asserts that they observed the custom of circumcision.) Strabo (xii. p. 548) remarks, in passing, that the people formerly called Macrones bore in his day the name of Sami, though Pliny (*l. c.*) speaks of the Sami and Macrones as two distinct peoples. They appear to have always been a rude and wild tribe, until civilisation and Christianity were introduced among them in the reign of Justinian. (*Procop. Bell. Pers.* i. 15, *Bell. Goth.* iv. 2, *de Aed.* iii. 6.) [L. S.]

MACRON TEICHOS (*Μακρόν τεῖχος*), also called "the wall of Anastasius," was a fortification constructed in A. D. 507, by the emperor Anastasius I. of Constantinople, as a means of defence against the Bulgarians; it consisted of a strong wall running across the isthmus of Constantinople, from the east of the Propontis to that of the Euxine.

Some parts of this wall, which at a later period proved useful against the Turks, are still existing. (Procop. *de Aed.* iv. 9; comp. *Dict. of Biogr.* Vol. I. p. 159.) [L. S.]

MACROPOGONES (Μακροπόγωνες), or the "Longbeards," one of the tribes of the W. Caucasus (Strab. xi. p. 492), whose position must be fixed somewhere near *Tarabuzán*. (Chesney, *Euphrat.* vol. i. p. 276.) [E. B. J.]

MACTORIUM (Μακτόριον), a town of Sicily, in the neighbourhood of Gela, mentioned by Herodotus (vii. 153), who tells us that it was occupied by a body of Gelon citizens, who were driven out from their country, and were restored to it by Telines, the ancestor of Gelon. The name is also found in Stephanus of Byzantium (*s. v.*), who cites it from Philistus, but no mention of it occurs in later times. The only clue to its position is that afforded by Herodotus, who calls it "a city above Gela," by which he must mean further inland. Cluverius conjectures that it may have occupied the site of *Butera*, a town on a hill about 8 miles inland from *Terranova*, the site of Gela. (Cluver. *Sicil.* p. 363.) [E. H. B.]

MACUM, a town in the north of Aethiopia. (Plin. vi. 29. s. 35.)

MACUREBI. [MAURETANIA.]

MACY'NIA (Μακύνια, Strab. x. p. 451; Μακύνια, Plut. *Quaest. Graec.* 15; Μακύνεια, Steph. B. s. v.; *Eth. Μακυνεύς*), a town of Aetolia on the coast, at the foot of the eastern slope of Mount Taphiassus. According to Strabo it was built after the return of the Heraclidae into Peloponnesus. It is called a town of the Ozolian Locrians by the poet Archytas of Amphissa, who describes it in an hexameter line: "the grape-clad, perfume-breathing, lovely Macyna." It is also mentioned in an epigram of Alcaeus, the Messenian, who was a contemporary of Philip V., king of Macedonia. Pliny mentions a mountain Macynium, which must have been part of Mount Taphiassus, near Macynia, unless it is indeed a mistake for the town. (Strab. x. pp. 451, 460; Plut. *l. c.*; *Anth. Graec.* ix. 518; Plin. iv. 3; Leake, *Northern Greece*, vol. i. p. 111.)

MACYNIUM. [MACY'NIA; AETOLIA, p. 63, b.]

MADAI. [MEDIA.]

MADAURA (Augustin. *Ep.* 49, *Conf.* ii. 3) or MADURUS (Μάδουρος, Ptol. iv. 3. § 30), a town in the north of Numidia, near Tagaste, which must not be confounded with Medaura, the birthplace of Appuleius. [MEDAURA.]

MADEBA (Μαδαβάν, LXX.; Μεδάση, Joseph.), a city originally of Moab, and afterwards obtained by conquest by Sihon, king of the Amorites. (*Numb.* xxi. 30; comp. Joseph. *Ant.* xiii. 1. §§ 2, 4.) The name does not occur in the LXX. in two of the passages in which it is found in the Hebrew, *ἐν Μαδβ* being substituted in Numbers (*l. c.*) and *τῆς Μωαβιτιδος* in Isaiah (xv. 2). It fell to the lot of the Reubenites in the division of the trans-Jordanic conquests, and was in their southern border. (*Josh.* xiii. 9, 16.) It was one of several Moabite cities occupied by the Jews under Hyrcanus and Alexander Jannaeus (Joseph. *Ant.* xiii. 9. § 1, 15. § 4), but was afterwards restored by Hyrcanus II. to Aretas (xiv. 1. § 4). *Μήδαια* is placed by Ptolemy (v. 17. § 6) in Arabia Petraea, and joined with Heshbon, consistently with which Eusebius and S. Jerome (*Onomast. s. v.*) notice it as still existing, under its old name, in the vicinity of Heshbon; where its ruins may still be identified.

"In order to see Medaba, I left the great road at *Heshban*,—and proceeded in a more eastern direction. . . . At the end of eight hours we reached *Medeba* built upon a round hill. This is the ancient Medaba, but there is no river near it. It is at least half an hour in circumference: I observed many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. There is a large Birket" ("the immense tank" mentioned by Irby and Mangles, p. 471, as "the only object of interest"). "On the west side of the town are the foundations of a temple, built with large stones, and apparently of great antiquity. . . . A part of its eastern wall remains. At the entrance of one of the courts stand two columns of the Doric order: . . . in the centre of one of the courts is a large well." (Burckhardt, *Travels in Syria*, pp. 365, 366.) It is mentioned as *πόλις Μηδάβων* in the Council of Chalcedon, and was an episcopal see of the Third Palaestine, or of Arabia. (Reland, *Palaestina*, s. v. pp. 893, 216—219; Le Quien, *Oriens Christianus*, col. 769—772.) [G. W.]

MADE'NA, a district in Armenia Minor, between the Cyrus and Araxes. (Sext. Ruf. in *Lucull.* 15; Eutrop. viii. 4.)

MADETHU'BADUS M. (τὸ Μαθεθοῦβαδον ἢ Μαλεθούβαλον ὄρος), is the name applied by Ptolemy (iv. 2. § 15) to that part of the prolongation of the Atlas chain S. of Mauretania Caesariensis which contained the sources of the Chinalaph and its tributaries. [Comp. ATLAS.] [P. S.]

MA'DIA (Μαδία, Ptol. v. 10. § 6), a place in the interior of Colchis, probably the *Matium* of Pliny (vi. 4).

MADIS. [MADYTUS.]

MADMANNA (Μαχαρία, LXX.; Μηρεσηνά, Euseb.), a city of the tribe of Judah mentioned only in Joshua (xv. 31). It was situated in the south of the tribe, apparently near Ziklag. Eusebius, who confounds it with the Madmenah of Isaiah (x. 31), mentions the ruins of a town near Gaza, named *Menois* (Μηνοίς), which he identifies with Madmanna. (*Onomast. s. v.*) [G. W.]

MADMENAH (Μαδσηνά, LXX.), a town or village on the confines of the tribes of Judah and Benjamin, mentioned only in Isaiah (x. 31). It was obviously on or near the line of march of an invading army approaching Jerusalem from the north, by way of Michmaah, and apparently between Anathoth and Jerusalem. It is confounded with Madmanna by Eusebius. (*Onomast. s. v. Μηρεσηνά*.) [G. W.]

MADOCE (Μαδόκη πόλις), a city on the south coast of Arabia, in the country of the Homeritae, apparently in the extreme west of their district, and consequently not far to the west of Aden. (Ptol. vi. 7. § 9.) It is not otherwise known. [G. W.]

MADUATE'NI, a people of Thrace, mentioned by Livy (xxxviii. 40) along with the Astii, Caeni, and Coreli, but otherwise unknown.

MADURUS. [MADAURA.]

MADYTUS (Μαδύρως: *Eth.* Μαδύριος), an important port town in the Thracian Chersonesus, on the Hellespont, nearly opposite to Abydos. (Liv. xxxi. 16, xxxiii. 38; Mela, ii. 2; Anna Comn. xiv. p. 429; Steph. Byz. s. v.; Strab. vii. p. 331.) Ptolemy (iii. 12. § 4) mentions in the same district a town of the name of Madis, which some identify with Madytus, but which seems to have been situated more inland. It is generally believed that *Μαίτο* marks the site of the ancient Madytus. [L. S.]

MAEA (Μαία, *Stadiasm. Mar. Magn.* §§ 74, 75;

called Γαῖα or Γαία by Ptol. iv. 3. § 46), an island off the coast of Africa Propria, 7 stadia S. of the island Pontia.

MAEANDER (Μαίανδρος: *Meiander* or *Boyük Meiander*), a celebrated river in Asia Minor, has its sources not far from Celaenae in Phrygia (Xenoph. *Anab.* i. 2. § 7), where it gushed forth in a park of Cyrus. According to some (Strab. xii. p. 578; Maxim. Tyr. viii. 38) its sources were the same as those of the river Marsyas; but this is irreconcilable with Xenophon, according to whom the sources of the two rivers were only near each other, the Marsyas rising in a royal palace. Others, again, as Pliny (v. 31), Solinus (40. § 7), and Martianus Capella (6. p. 221), state that the Maeander flowed out of a lake on Mount Anulocrene. Col. Leake (*Asia Minor*, p. 158, &c.) reconciles all these apparently different statements by the remark that both the Maeander and the Marsyas have their origin in the lake on Mount Anulocrene, above Celaenae, but that they issue at different parts of the mountain below the lake. The Maeander was so celebrated in antiquity for its numerous windings, that its name became, and still is, proverbial. (Hom. *Il.* ii. 869; Hesiod, *Theog.* 339; Herod. vii. 26, 30; Strab. xii. p. 577; Paus. viii. 41. § 3; Ov. *Met.* viii. 162, &c.; Liv. xxxviii. 13; Senec. *Herc. Fur.* 683, &c., *Phoen.* 605.) Its whole course has a south-western direction on the south of the range of Mount Messogis. In the south of Tripolis it receives the waters of the Lycus, whereby it becomes a river of some importance. Near Carura it passes from Phrygia into Caria, where it flows in its tortuous course through the Macandrian plain (comp. Strab. xiv. p. 648, xv. p. 691), and finally discharges itself in the Icarian sea, between Priene and Myus, opposite to Miletus, from which its mouth is only 10 stadia distant. (Plin. *l. c.*; Paus. ii. 5. § 2.) The tributaries of the Maeander are the OROYAS, MAESTAS, CLUDRUS, LETHAEUS, and GAESON, in the north; and the OBRIMAS, LYCUS, HARPASUS, and a second MARSYAS, in the south. The Maeander is everywhere a very deep river (Nic. Chonat. p. 125; Liv. *l. c.*), but not very broad, so that in many parts its depth equals its breadth. As moreover it carried in its waters a great quantity of mud, it was navigable only for small craft. (Strab. xii. p. 579, xiv. p. 636.) It frequently overflowed its banks; and, in consequence of the quantity of its deposits at its mouth, the coast has been pushed about 20 or 30 stadia further into the sea, so that several small islands off the coast have become united with the mainland. (Paus. viii. 24. § 5; Thucyd. viii. 17.) There was a story about a subterraneous connection between the Maeander and the Alpheus in Elis. (Paus. ii. 5. § 2; comp. Hamilton, *Researches*, vol. i. p. 525, foll. ii. p. 161, foll.) [L. S.]

MAEANDER (δ Μαίανδρος, Ptol. vii. 2. §§ 8, 10, 11), a chain of mountains in Eastern India, comprehended, according to Ptolemy's subdivision, in the part called by him India extra Gangem. They may be best considered as an outlying spur from the Bepyrhus M. (now *Jarrow*), extending in a southerly direction between the Ganges and the Doanas towards the sea coast. Their present name seems to be *Muin-Mura*. [V.]

MAEANDROPOLIS (Μαιανδρούπολις), a town of uncertain site, though, as its name seems to indicate, it must have been situated somewhere on the Maeander, and more especially in the territory of Magnesia, as we learn from Stephanus B. (s. v.;

comp. Plin. v. 29), from whom we may also infer that the place was sometimes called Maeander. [L. S.]

MAEATAE (Μαίαιται), a general name given by Dion Cassius (lxxv. 5, lxxvi. 12) to the British tribes nearest to the Roman vallum, the Caledonii dwelling beyond them. (Comp. Jornandes, *de Reb. Get.* c. 2.)

MAEDI (Μαῖδοι, Μαῖδοι, Thuc. ii. 98; Polyb. x. 41), a powerful people in the west of Thrace, dwelling near the sources of the Axios and Margus, and upon the southern slopes of Mt. Scomius. (Leake, *Northern Greece*, vol. iii. p. 472.) Strabo says that the Maedi bordered eastward on the Thunatae of Dardania (vii. p. 316), and that the Axios flowed through their territory (vii. p. 331). The latter was called Maedica (Μαῖδική, Ptol. iii. 11. § 9; Liv. xxvi. 25, xl. 22). They frequently made incursions into Macedonia; but in B.C. 211, Philip V. invaded their territory, and took their chief town Iamphorina, which is probably represented by *Vranid* or *Ivorina*, in the upper valley of the Margus or *Morava*. (Liv. xxvi. 25.) We also learn from Livy (xl. 22) that the same king traversed their territory in order to reach the summit of Mt. Haemus; and that on his return into Macedonia he received the submission of Petra, a fortress of the Maedi. Among the other places in Maedica, we read of Phragandae (Liv. xxvi. 25) and Desudaba, probably the modern *Kumánovo*, on one of the confluent of the upper Axios. (Liv. xlv. 26.) The Maedi are said to have been of the same race as the Bithynians in Asia, and were hence called Maedobithyni (Steph. B. s. v. Μαῖδοι; Strab. vii. p. 295). (Comp. Strab. vii. p. 316; Plin. iv. 11. s. 18.)

MAENACA (Μαινάκη), a Greek city on the S. coast of Hispania Baetica, the most westerly colony of the Phocaeans. (Strab. iii. p. 156; Seymn. 145, et seq.) In Strabo's time it had been destroyed; but the ruins were still visible. He refutes the error of those who confounded it with MALACA, which was not a Greek, but a Phoenician city, and lay further to the W.; but this error is repeated by Avienus (*Or. Marit.* 426, et seq.). The place seems to be the *Máκη* of Stephansus. [P. S.]

MAENALUS. 1. (Μαίναλος, Strab. viii. p. 388; Schol. *ad Apoll. Rhod.* i. 769; *Μαίναλον*, Theoc. i. 123; τὸ Μαίναλιον ὄρος, Paus. viii. 36. § 7; *Maenalus*, Virg. *Ecl.* viii. 22; Mel. ii. 3; Plin. iv. 6. s. 10; *Maenala*, pl., Virg. *Ecl.* x. 55; Ov. *Met.* i. 216), a lofty mountain of Arcadia, forming the western boundary of the territories of Mantinea and Tegea. It was especially sacred to the god Pan, who is hence called *Maenalius Deus* (Ov. *Fast.* iv. 650.) The inhabitants of the mountain fancied that they had frequently heard the god playing on his pipe. The two highest summits of the mountain are called at present *Aidin* and *Apano-Khrépa*: the latter is 5115 feet high. The mountain is at present covered with pines and firs; the chief pass through it is near the modern town of *Tripolitza*.—The Roman poets frequently use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian. Hence *Maenalius versus*, shepherds' songs, such as were usual in Arcadia (Virg. *Ecl.* viii. 21); *Maenalis ora*, i.e. Arcadia (Ov. *Fast.* iii. 84); *Maenalius nympha*, i. e. Carmenta (Ov. *Fast.* i. 634); *Maenalis Ursa*, and *Maenalia Arctos*, the constellation of the Bear, into which Callisto, daughter of Lycos, king of Arcadia, was said to have been metamorphosed. (Ov. *Trist.* iii. 11. 8, *Fast.* ii. 192.)

2. (Μαίναλος: *Eth. Μαυνάλιος, Μαυναλίτης, Mai-*

μαλέυς), a town of Arcadia, and the capital of the district *Maenalia* (*Μαυαλία*, Thuc. v. 64; Paus. iii. 11. § 7, vi. 7. § 9, viii. 9. § 4), which formed part of the territory of Megalopolis upon the foundation of the latter city. A list of the towns in Maenalia is given in Vol. I. p. 192. The town Maenalus was in ruins in the time of Pausanias, who mentions a temple of Athena, a stadium, and a hippodrome, as belonging to the place. (Paus. viii. 3. § 4, 36. § 8; Steph. B. s. v.) Its site is uncertain. Ross supposes that the remains of polygonal walls on the isolated hill, on the right bank of the river Helisson and opposite the village *Darià*, represent Maenalus; and this appears more probable than the opinion of Leake, who identifies this site with Dipaea, and thinks that Maenalus stood on Mt. *Apáno-khripa*. (Ross, *Reisen in Peloponnes*, vol. i. p. 117; Leake, *Morea*, vol. ii. p. 52, *Peloponnesiaca*, p. 243.) [DIPAEA.]

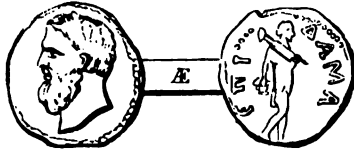
MAENARIAE INSULAE, a cluster of little islands in the gulf of Palma, off the coast of the Greater Balearis. (Plin. iii. 5. s. 11.) [P. S.]

MAENNOBA (Mela, ii. 6. § 7; Plin. iii. 1. s. 3; *Μάνοβα*, Ptol. ii. 4. § 7; ΜΕΝΟΒΑ, *Itin. Ant.* p. 405; *Velez Malaga*), a town of the Bastuli Poeni, on the S. coast of Baetica, 12 M. P. E. of Malaca, on a river of the same name (*Velez*). Strabo (iii. p. 143) also mentions Maenoba (*Μάνοβα*), with Astra, Nabrisa, Onoba, and Osanoba, as towns remarkable for their situation on tidal estuaries; whence Ukert argues that, since not only all the other places thus mentioned were outside of the Straits, but also Strabo's description necessarily applies to an estuary exposed to the tides of the Atlantic, we must seek for his Maenoba elsewhere than on the tideless Mediterranean. Accordingly, he places it on the river Maenoba or Menuba (*Guadianar*), the lowest of the great tributaries of the Baetis, on its right side, mentioned both by Pliny (iii. 1. s. 3), and in an inscription found at *San Lucar la Mayor* (Caro, *ap. Florez, Esp. S.* vol. ix. p. 47), up which river the tide extends to a considerable distance. (Ukert, vol. ii. pt. 1, pp. 288, 349, 350.) This argument, though doubtful, has certainly some force, and it is adopted by Spruner in his Atlas. [P. S.]

MAENNOBA (*Μάνοβα*), rivers. [MAENNOBA.]

MAENNOBORA (*Μαυνοβόρα*), a town of the Mastiani, in the S. of Spain, mentioned by Hecataeus (*ap. Steph. B. s. v.*), seems to be identical with MAENNOBA on the S. coast of Baetica. [P. S.]

MAEONIA (*Μαυονία*), an ancient name of Lydia. [LYDIA.] There was, also, in later times a town of this name in Lydia, mentioned by Pliny (v. 29. s. 30), Hierocles (p. 670), and in the Episcopal Notitia; and of which several coins are extant. Its ruins have been found at a place called *Megné*, 5 English miles W. of *Sandal*. (Hamilton, *Researches*, vol. ii. p. 139.)



COIN OF MAENONIA.

MAEOTAE (*Μαυοται*, Scyl. p. 31; Strab. xi. pp. 492, 494; Plin. iv. 26; Maeotici, Pomp. Mela, i. 2. § 6, i. 19. § 17; Plin. vi. 7), a collective name which was given to the peoples about the Palus

Maeotis as early as the logographer Hellenicus (p. 78), if we read with his editor Sturz (for *Μαυοται*), *Μαυοται*. According to Strabo (l. c.) they lived partly on fish, and partly tilled the land, but were no less warlike than their nomad neighbours. He enumerates the following subdivisions of the Maeotae: Sindi, Dandarii, Toreatae, Agri, Arrechi, Tarpetes, Obidiaceni, Sittaceni, Dosci, and many others. These wild hordes were sometimes tributary to the factory at the Tanais, and at other times to the Bosporani, revolting from one to the other. The kingdom of the Cimmerian Bosporus in later times, especially under Pharnaces, Asander, and Polemon, extended as far as the Tanais. [E. B. J.]

MAEOTIS PALUS, the large body of water to the NE. of the Euxine now called the *Sea of Azor*, or the *Azák-déniz-i* of the Turks. This sea was usually called "Palus Maeotis" (*ἡ Μαυοτὶς λίμνη*, Aesch. *Prom.* 427), but sometimes "Maeotica" or "Maeotia Palus" (Plin. ii. 67; Lucan, ii. 641), "Maeotius" or "Maeotis Lacus" (Plin. iv. 24, vi. 6), "Maeotium" or "Maeoticum aequor" (Arven. v. 32; Val. Flac. iv. 720), "Cimmeriae Paludes" (Claud. *in Eutrop.* i. 249), "Cimmericum" or "Bosporicum Mare" (Gell. xvii. 8), "Scythicæ Undae, Paludes" (Ovid. *Her.* vi. 107, *Trist.* iii. 4. 49). The genitive in Latin followed the Greek form "Maeotidis," but was sometimes "Maeotis" (Ennius, *ap. Cic. Tuac.* v. 17). The accusative has the two forms *Μαυοτιν* "Maeotim" (Plin. x. 10), and *Μαυοτιδα* "Maeotida" (Pomp. Mela, i. 3. § 1, ii. 1. § 1). Pliny (vi. 7) has preserved the Scythian name *Merinda*, which he translates by "Mater Maris."

The Maeotic gulf, with a surface of rather more than 13,000 square miles, was supposed by the ancients to be of far larger dimensions than it really is. Thus Herodotus (iv. 86) believed it to be not much less in extent than the Euxine, while Scylax (p. 30, ed. Hudson) calculated it at half the size of that sea. Strabo (ii. p. 125, comp. vii. pp. 307—312, xi. p. 493; Arrian. *Perip.* p. 20, ed. Hudson; Agathem. i. 3, ii. 14) estimated the circumference at somewhat more than 9000 stadia, but Polybius (iv. 39) reduces it to 8000 stadia. According to Pliny (iv. 24) its circuit was reckoned at 1406 M. P., or, according to some, 1125 M. P. Strabo (vii. p. 310) reckons it in length 2200 stadia between the Cimmerian Bosporus and the mouth of the Tanais, and therefore came nearest amongst the ancients in the length; but he seems to have supposed it to carry its width on towards the Tanais (comp. Rennell, *Compar. Geog.* vol. ii. p. 331). The length according to Pliny (l. c.) is 385 M. P., which agrees with the estimate of Ptolemy (v. 9. §§ 1—7). Polybius (l. c.) confidently anticipated an entire and speedy choking of the waters of the Maeotis; and ever since his time the theory that the *Sea of Azor* has contracted its boundaries has met with considerable support, though on this point there is a material discordance among the various authorities; the latest statement, and approximation to the amount of its cubic contents will be found in Admiral Smyth's work (*The Mediterranean*, p. 148). The ancients appear to have been correct in their assertion about the absence of salt in its waters, as, although in SW. winds, when the water is highest, it becomes brackish, yet at other times it is drinkable, though of a disagreeable flavour (Jones, *Trav.* vol. ii. p. 143; *Journ. Geog. Soc.* vol. i. p. 106). [E. B. J.]

MAEPHA (*Μαυφα μηρβόλις*), an inland city of Arabia Felix, placed by Ptolemy in long. 83° 15',

lat. 15°, the capital, no doubt, of the Maphoritæ, whom he places above the Homeritæ and Adramitæ of the southern coast. [MAPHORITÆ.] The situation of this tribe is still marked by the wide and very fruitful *Wady Mayfah*, in the midst of which "the very extensive village named *Mayfah*, situated at the eastern base of the *Hummarvea*," perhaps marks the site of the *Maepha* metropolis. Mr. Forster, however, identifies it with the ruined site of *Nakab-el-Hajar*, discovered and described by Lieut. Wellstead in 1834, the situation of which is thus stated by that officer:—"Nakab-el-Hajar is situated north-west, and is distant forty-eight miles from the village of *'Ain* [on the coast], which is marked on the chart in latitude 14° 2' north, and longitude 46° 30' east, nearly." It stands in the centre of the *Wady Meifah*, nearly 20 miles north of the village of that name, and was evidently a place of considerable importance in ancient times. The inscription over the gateway, in the ancient Arabic character, commonly known as the *Hadrumatic*, would doubtless throw light on the history of this castle; and it is curious that while the attempted decipherments of Professor Roediger and Mr. Charles Forster have so little in common, both would agree in identifying it with *Maepha*; for while the former discovers the name *Méfa* twice in the first line of the inscription, the latter, who pronounces that name "has no existence in the inscription," compensates for this disappointment by discovering a list of proper names, which serve to connect it with several historical personages, among whom are an Arabian patriarch, *Mohiâreh*, son of *Karziab*, "belonging to a period certainly prior to the Christian era;" and *Chariba'îl*, "that king of the Homerites and Sabæans celebrated by *Arrian* (*Periplus Maris Erythr.* pp. 13, 14, *apud Hudson Geographici Minores*), whose alliance in the reign of *Claudius* was assiduously courted by the *Romans*. The inscription further mentions many of the buildings described by Lieut. Wellstead. (Forster, *vol. ii.* pp. 193—204, 383—393.) [G. W.]

MAERA. [MANTINEIA.]

MAESIA SILVA, a forest of Etruria, in the territory of the *Veientes*, which was conquered from them by *Ancus Marcius*. (*Liv.* i. 33.) Its site cannot be determined with certainty, but it was probably situated on the right bank of the *Tiber*, between *Rotne* and the sea-coast. *Pliny* also notices it as abounding in dormice. (*Plin.* viii. 58. s. 83.) [E. H. B.]

MAESOLIA (ἡ Μαισωλία, *Ptol.* vii. 1. § 15; in *Periplus*, p. 35, *Μασαλία*), a district on the eastern coast of *Hindustân*, along the *Bay of Bengal*, corresponding to that now occupied by the *Circars* and the upper part of the *Coromandel* coast. *Ptolemy* mentions two towns in its territory which he calls *Emporia*, namely, *Contacosyla* (probably the present *Masulipattana*) and *Alloeyna*. The district was traversed by a river of considerable size, the *Maesolus* (now *Godâvari*), which flows into the *Bay of Bengal*, after giving its name to the surrounding country. It was from one of the ports of *Maesolia* that merchants were in the habit of taking ship and crossing the *Bay of Bengal* to the *Aurea Chersonesus*. The people were called *Maesoli* (*Μαυολίαι*). (*Vincent, Periplus*, vol. ii. p. 521.) [V.]

MAESOLUS (ὁ Μαισώλος, *Ptol.* vii. 1. §§ 15, 37), a river of considerable size, which rises in the *Deccan* or midland part of *Hindustân*, and flows in a course at first SE., and then nearly E

till it falls into the *Bay of Bengal* in lat. 18°. N. There has been some dispute among geographers as to its modern representative, some making it the same as the *Kistna*, and some as the *Godâvari*. The latter is probably the most correct supposition. *Ptolemy* places its source in the *Orudii* or *Aruedi* mountains, which would seem to be part of the chain of the western *Ghâts*. [V.]

MAGABA (*Kurgh Dagh*), a considerable mountain in the central part of *Galatia*, W. of the river *Halys*, and E. of the city of *Ancyra*, which was only 10 Roman miles distant from it. In B. C. 189, when *Manlius* was carrying on war against the *Galatians*, the *Tectosagi* and *Trocmi* took refuge on *Mt. Magaba*, and there defended themselves against the *Romans*, but were defeated. (*Liv.* xxxviii. 19, 26; *Flor.* i. 11.) According to *Rufus Festus* (11), this mountain was afterwards called *Modiacus*. [L. S.]

MAGABULA, a place mentioned in the *Peuting.* Table in *Pontus Polemoniacus*, on the road from *Comana* to *Nicopolis*, at a distance of 21 miles from the former city. There can be no doubt but that it is the same place as *Megalula* (*Μεγάουλα*) mentioned by *Ptolemy* (v. 6. § 10); but its exact site cannot be ascertained. [L. S.]

MAGARSA, MAGARSUS, or MEGARSUS (*Μάγασσα, Μέγασσος, Μέγασος*), a town in the eastern part of *Cilicia*, situated on a height close to the mouth of the river *Pyramus*. (*Strab.* xiv. p. 676.) *Alexander*, previous to the battle of *Issus*, marched from *Soli* to *Megarsus*, and there offered sacrifices to *Athena Megarsis*, and to *Amphilochus*, the son of *Amphiaraus*, the reputed founder of the place. (*Arrian, Anab.* ii. 5.) It seems to have formed the port of *Mallus* (*Steph. Byz. s. v. Μέγασσος*; *Lycoph.* 439; *Plin. H. N.* v. 22). The hill on which the town stood now bears the name of *Karadash*, and vestiges of ancient buildings are still seen upon it. (*Leake, Asia Minor*, p. 215, *fol.*) [L. S.]

MAGDALA (*Μαγδαλά; Eth. Μαγδαληνός*), a town of *Galilee*, chiefly noted as the birthplace of that *Mary* to whom the distinguished name of *Magdalene* is ever applied in the *Gospel*. The place itself is mentioned only by *S. Matthew* (xv. 39), where we find the words τὰ ὄρια Μαγδαλά, which are represented in the parallel passage in *S. Mark* (viii. 10) as τὰ μέρη Δαλμανουθά. As neither does this name occur elsewhere, we have no clue to the situation of the town; although, a modern writer says, "it seems to follow from the *New Testament* itself that it lay on the west side of the lake." The argument is, that, on leaving the coast of *Magdala*, our Lord embarked again, and "departed to the other side,"—"an expression which in the *N. T.* is applied almost exclusively to the country east of the lake and of the *Jordan*." (*Robinson, Bib. Res.* vol. iii. p. 278.) There can, however, be no difficulty in identifying it with the site of the modern village of *Mejdel* in the SE. corner of the plain of *Gennesaret*; where there certainly existed an ancient town of the name, noticed in the *Jerusalem Talmud*, compiled in *Tiberias*, from which it is not more than 4 or 5 miles distant, on the north: probably identical also with *Migdal-el*, in the tribe of *Naphtali*. (*Josh.* xix. 38.) It is a small and insignificant village, "looking much like a ruin, though exhibiting no marks of antiquity." (*Robinson, l. c.*) *Pococke's* argument against this identification is unintelligible:—"This does not seem to be *Magdala* mentioned in *Scripture*, because that is spoken of with *Dalmanutha*, which was to the east of the sea." (*Observations*

on *Palestine, Travels*, vol. ii. p. 71.) How this last assertion is to be proved does not appear. The authority of Josephus has been quoted for a Magdala near Gamala, and consequently on the east of the sea (*Vita*, § 24); but the reading is corrupt. (Robinson, *l. c.* p. 279, note.) [G. W.]

MAGDOLUM (Μάγδαλον, Herod. ii. 159; but Μάγδαλον in LXX.; the *Migdol* of the Old Testament (*Exod.* xiv. 2; *Numb.* xxxiii. 7; 2 *Kings*, xxiii. 29; *Jerem.* xlv. 1, xlv. 14; *Ezek.* xxix. 10, xxx. 6; *It. Anton.* p. 171), a town of Lower Egypt which stood about 12 miles S. of Pelusium, on the coast-road between Egypt and Syro-Phoenicia. Here, according to Herodotus, (*l. c.*) Pharaoh-Necho defeated the Syrians, about 608 B. C. Eusebius (*Praepar. Evang.* ix. 18), apparently referring to the same event, calls the defeated army "Syrians of Judah." That the Syrians should have advanced so near the frontiers of Egypt as the Deltaic Magdolum, with an arid desert on their flanks and rear (comp. Herod. iii. 5) seems extraordinary; neither is the suspicious aspect of the Battle of Magdolum diminished by the conquest of Cadytis, a considerable city of Palestine, being represented as its result. The Syrians might indeed have pushed rapidly along the coast-road to Aegypt, if they had previously secured the aid of the desert tribes of Arabs, as Cambyses did before his invasion of Aegypt (comp. Herod. iii. 7). Calmet's *Dict. of the Bible*, s. v. *Megiddo*; Winer, *Bibl. Realwörterbuch*, vol. ii. p. 93, note 2; Champollion, *L'Egypte*, vol. ii. p. 79. [W. B. D.]

MAGELLI, a Ligurian tribe, mentioned only by Pliny (iii. 5. s. 7). They have been supposed to have occupied the *Val di Mugello*, in the Apennines, N. of *Florence*; but though it is certain that the Ligurians at one time extended as far to the E. as this, it is very improbable that Pliny should have included such a tribe in his description of Roman Liguria. The name of the *Mugello* is found in Procopius (*B. G.* iii. 5) where he speaks of a place (χωριον) called Mucella (Μουκέλλα), situated a day's journey to the N. of *Florence*. [E. H. B.]

MAGETOBRIA or ADMAGETOBRIA, in Gallia. Probably the true name ended in *-bria* or *-briga*. Ariovistus, the German, defeated the forces of the Galli in a fight at this place. (*Caes. B. G.* i. 31.) The site of Magetobria is unknown. The resemblance of name induced D'Anville (*Notice, &c.*) to fix it at *Moigte de Broie*, near the confluence of the *Ognon* and the *Saône*, a little above *Pontarlier*. There is a story of a broken urn, with the inscription MAGETOR., having been found in the *Saône* in 1802. But this story is of doubtful credit, and the urn cannot be found now. Walckenaer supposes *Amage* on the *Brenchin*, which is west of *Faucogney* and east of *Luzeuil*, to correspond best to the indications in Caesar's text. But Caesar does not give us the least indication of the position of Magetobria. [G. L.]

MAGI. [MEDIÆ.]

MAGIOVINTUM or MAGIOVINTUM, in Britain, a station placed in three of the itinera of Antoninus at the distance of 24 miles to the N. of *Verulamium*. Its site is generally supposed to be at *Fenny Stratford*. [C. R. S.]

MAGNA (*It. Ant.* p. 484; Geogr. Ravenn.). I. A town or station in Britain, the site of which is now occupied by *Kenchester*, in Herefordshire. In both of the above works the word is in the plural form, *Magnia*, most probably for *Magnia Castris*. Indeed,

the extraordinary extent of the place, as ascertained by its remains, renders this suggestion more than probable. The walls, now almost entirely destroyed, enclosed an area of from 20 to 30 acres. Leland, speaking of *Kenchester*, says:—"Ther hath ben fownd 'nostra memoria lateres Britannici; et ex eisdem canales, aquae ductus, tessellata pavimento, fragmentum catenulae aureae, calcar ex argento,' byside other strawng things." The tessellated pavements, mentioned by Leland, have, of late years, been partially laid open. The only lapidary inscription which appears on record, as discovered at *Kenchester*, is a fragment with the name of the emperor Nunerian; but coins and miscellaneous antiquities are still, from time to time, ploughed up.

2. A station in Britain, on the line of the Roman Wall, mentioned in the *Notitia*; it also occurs in Geogr. Ravenn.; and probably on the *Rudge Cup*, as *Maisis*. Its site is that of *Carvoran*, a little to the S. of the Wall, on a high and commanding position near the village of *Greenhead*.

There seems but little doubt of *Carvoran* being the site of this *Magna*; although, unlike many of the *Notitia* stations on the Wall, its position has not been identified by inscriptions. The *Notitia* places at *Magna* the second cohort of the *Dalmatians*. At least two inscriptions found here mention the *Hamii*, but none name the *Dalmatians*. The *Hamii* do not appear to be recorded in any other inscriptions, and they are not mentioned by that name in the *Notitia*. Hodgson (*Roman Wall and South Tindale*, p. 205) considers that these auxiliary troops were from *Apamenia* in Syria, at the confluence of the *Orontes* and *Marsyas*, 62 miles from *Aleppo*, which is still a large place, and called *Hamah*, and, in ancient times, *Hama*. This conjecture seems feasible, as the *Notitia* mentions the *Cohors Prima Apamenorum* as quartered in Egypt; and also as some altars dedicated to the Syrian goddess have been discovered at *Carvoran*. [C. R. S.]

MAGNA GRAE'CIA (ἡ μεγάλη Ἑλλάς), was the name given in ancient times by the Greeks themselves to the assemblage of Greek colonies which encircled the shores of Southern Italy. The name is not found in any extant author earlier than Polybius; but the latter, in speaking of the cities of *Magna Graecia* in the time of Pythagoras, uses the expression, "the country that was then called *Magna Graecia*" (*Pol.* ii. 39); and it appears certain that the name must have arisen at an early period, while the Greek colonies in Italy were at the height of their power and prosperity, and before the states of Greece proper had attained to their fullest greatness. But the omission of the name in Herodotus and Thucydides, even in passages where it would have been convenient as a geographical designation, seems to show that it was not in their time generally recognised as a distinctive appellation, and was probably first adopted as such by the historians and geographers of later times, though its origin must have been derived from a much earlier age. It is perhaps still more significant, that the name is not found in *Scylax*, though that author attaches particular importance to the enumeration of the Greek cities in Italy as distinguished from those of the barbarians.

Nor is the use of the term, even at a later period, very fixed or definite. Strabo seems to imply that the Greek cities of *Sicily* were included under the appellation; but this is certainly opposed to the more general usage, which confined the term to the colo-

nies in Italy. Even of these, it is not clear whether Cumae and its colonies in Campania were regarded as belonging to it: it is certain at least that the name is more generally used with reference only to the Greek cities in the south of Italy, including those on the shores of the Tarentine gulf and the Bruttian peninsula, together with Velia, Posidonia, and Latis, on the W. coast of Lucania. Sometimes, indeed, the name is confined within still narrower limits, as applying only to the cities on the Tarentine gulf, from Locri to Tarentum (Plin. iii. 10. s. 15; Ptol. iii. 1. § 10); but it is probable that this distinction was introduced only by the later geographers, and did not correspond to the original meaning of the term. Indeed, the name itself sufficiently implies (what is expressly stated by many ancient writers) that it was derived from the number and importance of the Greek colonies in Southern Italy, and must, therefore, naturally have been extended to them all. (Strab. vi. p. 253; Scymn. Ch. 303; Pol. ii. 39, iii. 118; Athen. xii. p. 523; Justin, xx. 2; Cic. *Tusc.* iv. 1, v. 4, *de Or.* iii. 34.) It must be added that the name was never understood (except perhaps by late geographers) as a territorial one, including the whole of Southern Italy, but applied merely to the Greek cities on the coasts, so as to correspond with the expression "Graecorum omnis ora," employed by Livy (xxii. 61). The same author in one passage (xxxii. 7) uses the phrase "Graecia Major," which is found also in Festus (p. 134, ed. Müll.), and employed by Justin and Ovid (Justin, *l. c.*; Ovid, *Fast.* iv. 64); but the common form of expression was certainly *Graecia Magna* (Cic. *l. c.*).

There could obviously be no ethnic appellation which corresponded to such a term; but it is important to observe that the name of *Ἰταλιῶται* is universally used by the best writers to designate the Greeks in Italy, or as equivalent to the phrase *κατὰ τὴν Ἰταλίαν Ἑλληγες*, and is never confounded with that of *Ἴταλοι*, or the Italians in general. (Thuc. vi. 44; Herod. iv. 15, &c.) Polybius, however, as well as later writers, sometimes loses sight of this distinction. (Pol. vi. 52.)

The geographical description of the country known as *Magna Graecia* is given under the article *ITALIA*, and in more detail in those of *BRUTTIUM*, *LUCANIA*, and *CALABRIA*; but as the history of these Greek colonies is to a great extent separate from that of the mother country, while it is equally distinct from that of the Italian nations which came early in contact with Rome, it will be convenient here to give a brief summary of the history of *Magna Graecia*, bringing together under one head the leading facts which are given in the articles of the several cities.

The general testimony of antiquity points to Cumae as the most ancient of all the Greek settlements in Italy; and though we may reasonably refuse to admit the precise date assigned for its foundation (B. C. 1050), there seems no sufficient reason to doubt the fact that it really preceded all other Greek colonies in Italy or Sicily. [*CUMAE.*] But, from its remote position, it appears to have been in great measure isolated from the later Greek settlements, and, together with its own colonies and dependencies, *Dicaearchia* and *Neapolis*, formed a little group of Greek cities, that had but little connection with those further south, which here form the immediate subject of consideration.

With the single exception of Cumae, it seems

certain that none of the Greek colonies in Italy were more ancient than those in Sicily; while there seems good reason to suppose that the greater part of them were founded within the half century which followed the first commencement of Greek colonisation in that quarter. (B. C. 735—685.) The causes which just at that period gave so sudden an impulse to emigration in this direction, are unknown to us; but, though the precise dates of the foundation of these colonies are often uncertain, and we have no record of their establishment equal either in completeness or authority to that preserved by Thucydides concerning the Greek cities in Sicily, we may still trace with tolerable certainty the course and progress of the Greek colonisation of Italy.

The Achaeans led the way; and it is remarkable that a people who never played more than a subordinate part in the affairs of Greece itself should have been the founders of the two most powerful cities of *Magna Graecia*. Of these, *SYBARIS* was the earliest of the Achaean colonies, and the most ancient of the Greek settlements in Italy of which the date is known with any approach to certainty. Its foundation is ascribed to the year 720 B. C. (Scymn. Ch. 360; Clinton, *F. H.* vol. i. p. 174); and that of *CROTONA*, according to the best authorities, may be placed about ten years later, B. C. 710. [*CROTONA.*] Within a very few years of the same period, took place the settlement of *TARENTUM*, a Spartan colony founded after the close of the First Messenian War, about 708 B. C. A spirit of rivalry between this city and the Achaean colonies seems to have early sprung up; and it was with a view of checking the encroachments of the Tarentines that the Achaeans, at the invitation of the Sybarites, founded the colony of *METAPONTUM*, on the immediate frontier of the Tarentine territory. The date of this is very uncertain (though it may probably be placed between 700 and 680 B. C.); but it is clear that *Metapontum* rose rapidly to prosperity, and became the third in importance among the Achaean colonies. While the latter were thus extending themselves along the shores of the Tarentine gulf, we find subsisting in the midst of them the Ionian colony of *SIRIS*, the history of which is extremely obscure, but which for a brief period rivalled even the neighbouring *Sybaris* in opulence and luxury. [*SIRIS.*]

Further towards the S., the Locrians from Greece founded near the Cape Zephyrium the city which was thence known by the name of *LOCUS EPIZEPHYRII*. This settlement is described by Strabo as nearly contemporary with that of *Crotona* (B. C. 710), though some authorities would bring it down to a period thirty or forty years later. [*LOCRI.*] The next important colony was that of *RHEGIUM*, on the Sicilian straits, which was, according to the general statement, a Chalcidic colony, founded subsequently to *Zancle* in Sicily, but which, from the traditions connected with its foundation, would seem to have been more ancient even than *Sybaris*. [*RHEGIUM.*] The Greek cities on the Tyrrhenian sea along the shores of *Bruttium* and *Lucania* were, with the single exception of *Velia*, which was not founded till about 540 B. C., all of them colonies from the earlier settlements already noticed and not sent out directly from the mother country. Thus *Posidonia*, *Latis* and *Scidrus*, on the Tyrrhenian sea, were all colonies of *Sybaris*, which in the days of its greatness undoubtedly extended its dominion from sea to sea. In like manner, *Crotona* had founded *Terina* on the W. coast of the Bruttian peninsula, as well

as CAULONTA on the E. coast, but considerably more to the S. Locri, also, had established two colonies on the W. coast, HIPPONUM and MEDMA; neither of which, however, attained to any great importance. Several other places which at a later period assumed more or less of a Greek character, were probably only Oenotrian towns, which had become gradually Hellenised, but without ever receiving Greek colonies. Such were PANDOSIA, PETELIA, TEMESA, and probably SCYLLETTUM also, though this is frequently called an Athenian colony.

We have very little information as to the early history of these Greek cities in Italy. All accounts agree in representing them as rising rapidly to a high state of prosperity, and attaining to an amount of wealth and power which far exceeded that enjoyed at so early a period by any of the cities of the mother country. The Achaean colonies, Sybaris, Crotona, and Metapontum, seem to have been the first to attain to this flourishing condition; and Sybaris especially became proverbial for its wealth and the luxurious habits of its citizens. [SYBARIS.] There can be no doubt that the extraordinary fertility of the district in which these colonies were founded was the primary cause of their prosperity; but they appear, also, to have carried on an extensive foreign commerce; and as they increased in power they sought to extend their territorial possessions, so that we are told that Sybaris, in the days of its greatness, ruled over twenty-five dependent cities, and four nations or tribes of the neighbouring Oenotrians. (Strab. vi. p. 263.) It is remarkable how little we hear of any wars with the barbarians of the interior, or of any check to the progress of the Greek cities arising from this cause; and it seems probable, not only that the Pelasgic origin of these tribes [ΟΞΝΟΤΤΙΑ] caused them to assimilate with comparative facility with the Hellenic settlers, but that many of them were admitted to the full rights of citizens, and amalgamated into one body with the foreign colonists. This we know to have been the case with Locri in particular (Pol. xii. 5); and there can be little doubt that the same thing took place more or less extensively in all the other cities. (Hod. xii. 9.) It is, indeed, impossible, on any other supposition, to explain the rapidity with which these rose to an amount of wealth and population at that time unexampled in the Hellenic world.

It seems certain that the period of about two centuries, which elapsed from the first settlement of the Greek colonies till after the fall of Sybaris (B. C. 710—510), was that during which these cities rose to the height of their power; and probably the half century preceding the latter event (B. C. 560—510) may be taken as the culminating point in the prosperity of the Achaean cities (Grote, vol. iii. p. 522.) Unfortunately, it is precisely for this period that we are the most absolutely deficient in historical information. The loss of the early books of Diodorus is especially to be regretted, as they would undoubtedly have preserved to us many interesting notices concerning the early fortunes of the Greek cities, and at the same time have afforded us a clue to the chronological arrangement of the few scattered facts that have been preserved to us. The want of this renders it impossible to connect the extant notices into anything like a historical narrative.

Among the earliest of these may perhaps be placed the league of the three great Achaean cities, Crotona, Sybaris, and Metapontum, for the expulsion of the Ionians from their colony of Siris,—an union

which appears to have led to the capture, and perhaps the destruction, of that city. (Justin, xx. 2.) But the date of this event is almost wholly uncertain [SIRIS], and scarcely less so is that of the much more celebrated battle of the Sagras, which Justin connects with the fall of Siris; while other authors would bring it down to a much later period. [SAGRAS.] According to all accounts, that famous battle, in which it is said that 120,000 Crotoniats were defeated by 10,000, or at most 15,000, of the Locrians and Rhegians, inflicted for a time a severe blow upon the prosperity of Crotona: but Strabo is certainly in error in representing that city as never recovering from its effects. [CROTONA.] Justin, on the contrary, describes the period of depression consequent on this disaster as continuing only till the time of Pythagoras (xx. 4); and it is certain that in the days of that philosopher, Crotona, as well as the neighbouring Achaean cities, appears in a state of great prosperity.

It was about the year B. C. 530 that the arrival of Pythagoras at Crotona gave rise to a marked change in the cities of Magna Graecia. The extraordinary influence which he speedily acquired, was not confined to that city, but extended to Sybaris and Metapontum also, as well as to Rhegium and Tarentum. And it was so far from being limited to the proper sphere of philosophy, that it led to the introduction of great political changes, and for a time threw the chief ascendancy in the state into the hands of the Pythagoreans. [CROTONA.] Their power was ultimately overthrown by a violent revolution, which led to the expulsion of Pythagoras himself and his followers from Crotona; and this seems to have been followed by similar disturbances in the other cities. We are very imperfectly informed as to the circumstances of these revolutions, but it seems certain that they gave rise to a period of disorder and confusion throughout the cities of Magna Graecia from which the latter did not fully recover for a considerable period. (Pol. ii. 39; Justin, xx. 4; Iamb. *Vit. Pyth.* 258—264; Porphy. *V. P.* 54—58.)

It was apparently before the expulsion of the Pythagoreans, and while their influence was still paramount at Crotona, that the final contest arose between that city and Sybaris, which ended in the total destruction of the latter, B. C. 510. On that occasion we are told that the Crotoniats brought into the field 100,000 men, and the Sybarites not less than 300,000; and though these numbers cannot be received as historically accurate, they sufficiently prove the opinion entertained of the opulence and power of the rival cities. The decisive victory of the Crotoniats on the banks of the river Traeis was followed by the capture and total destruction of Sybaris,—an event which seems to have produced a profound sensation in the Hellenic world (Herod. vi. 21), and must have caused a great change in the political relations of Magna Graecia. Unfortunately, we have no means of tracing these; we know only that a part of the surviving Sybarites took refuge in the colonial cities of Lalis and Scidrus, while another portion settled themselves on the banks of the Traeis, where they maintained themselves for a considerable period. (Herod. *l. c.*; Strab. vi. pp. 263, 264.)

The civil dissensions arising from the expulsion of the Pythagoreans may perhaps have been the cause of the remarkable circumstance (which we are otherwise at a loss to account for), that none of the states of Magna Graecia sent assistance to the Greeks at the

time of the Persian invasion. It is still more remarkable, that even when the Athenians and Lacedaemonians sent an embassy to Sicily to invoke the assistance of Gelon, we do not hear of any similar application to the Greek cities in Southern Italy.

While the Achaean cities were thus declining from their former prosperity, Rhegium, the name of which is scarcely mentioned in history at an earlier period, was raised to a position of considerable power and importance under the rule of the despot Anaxilas (a. c. 496—476), who united under his authority the city of Messana also, on the opposite side of the straits, and thus became involved in connection with the politics of Sicily, which had been hitherto very distinct from those of Magna Graecia. Micythus, the successor of Anaxilas in the government of Rhegium, was remarkable as the founder of the colony of Pyxus (afterwards called Buxentum), on the Tyrrhenian sea, in B. C. 471. (Diod. xi. 59.) This was the latest of the Greek settlements in that quarter.

About the same time (B. C. 473) we find mention of a disastrous defeat, which must, for a time, have given a severe check to the rising power of the Tarentines. That people appear to have taken little part in the disputes or contests of their Achaean neighbours; but after their ineffectual attempt to oppose the founding of Metapontum [METAPONTUM], would seem to have been principally engaged in extending their commerce, and in wars with the neighbouring barbarians. Here they found, among the Iapygians or Messapians, a more formidable opposition than was encountered by the other Greek cities. After repeated contests, in many of which they had come off victorious and reduced many of the Iapygian towns, the Tarentines were defeated in a great battle by the Iapygians, with such heavy loss that Herodotus tells us it was the greatest slaughter of Greek citizens that had happened within his knowledge. Three thousand Rhegian auxiliaries, who had been sent to the support of the Tarentines, perished on the same occasion. (Herod. vii. 170; Diod. xi. 52.)

The period between the Persian and Peloponnesian Wars witnessed the establishment of the two latest of the Greek colonies in Southern Italy—THURII and HERACLEA. Both of these were, however, but a kind of renewal of previously existing settlements. Thurii was founded in B. C. 443, by a body of colonists, of whom the Athenians seem to have taken the lead, but which was composed, in great part, of settlers from other states of Greece [THURII]; with whom were united the remaining citizens of Sybaris, and the new colony was established within two miles of the site of that city. The new settlement rose rapidly to prosperity, but was soon engaged in war with the Tarentines for the possession of the vacant district of Siris; until these hostilities were at length terminated by a compromise, according to which the two rival cities joined in establishing a new colony, three miles from the site of the ancient Siris, to which they gave the name of Heraclea, A. C. 432. (Strab. vi. p. 264; Diod. xii. 23, 36.) But though thus founded by common consent, the Tarentines seem to have had much the largest share in its establishment, and Heraclea was always considered as a colony of Tarentum.

During the Peloponnesian War the cities of Magna Graecia seem to have studiously kept aloof from the contest. Even when the Athenian expedition to Sicily (B. C. 415) involved the whole of the Greek cities in that island in the war, those on the coasts of

Italy still endeavoured to preserve their neutrality, and refused to admit the Athenian forces within their walls, though they did not offer any obstruction to their progress. (Thuc. vi. 44; Diod. xiii. 3.) At a later period, however, the Thurians (among whom there was naturally an Athenian party) and the Metapontines were induced to enter into a regular alliance with Athens, and supplied a small force to their assistance. (Thuc. vii. 33, 35; Diod. xiii. 11.)

At this period the cities of Magna Graecia seem to have been still in a prosperous and flourishing condition; but it was not long after that they began to feel the combined operation of two causes which mainly contributed to their decline. The first danger which threatened them was from the south, where Dionysius, tyrant of Syracuse, after having established his power over the greater part of Sicily, began to seek to extend it in Italy also. Hitherto the cities of Italy had kept aloof in great measure from the revolutions and wars of the neighbouring island; Rhegium and Locri alone seem to have maintained closer relations with the Sicilian Greeks. The former, from its Chalcidic origin, was naturally friendly to the colonies of the same race in Sicily; and when Dionysius turned his arms against the Chalcidic cities, Naxos, Catania, and Leontini, he at once brought on himself the enmity of the Rhegians. Hence, when he soon after applied to conclude a matrimonial alliance with them, the proposal was indignantly rejected. The Locrians, on the other hand, readily accepted his offer, and thus secured the powerful assistance of the despot in his subsequent wars. (Diod. xiv. 44, 107.) From this time his efforts were mainly directed to the humiliation of Rhegium and the aggrandisement of the Locrians. His designs in this quarter soon excited so much alarm, that, in B. C. 393, the Italian Greeks were induced to conclude a general league for their mutual protection against the arms of Dionysius on the one side, as well as those of the Lucanians on the other. (Id. 91.) But the result was far from successful. The combined forces of the confederates were defeated by Dionysius in a great battle at the river Helleporus or Helorus, near Caulonia, B. C. 389; and this blow was followed by the capture of Caulonia itself, as well as Hipponium, both of which places were reduced to a state of dependence on Locri. Not long after, the powerful city of Rhegium was compelled to surrender, after a siege of nearly eleven months, B. C. 387. (Diod. xiv. 103—108, 111.)

While the more southerly cities of Magna Graecia were suffering thus severely from the attacks of Dionysius, those on the northern frontier were menaced by a still more formidable danger. The Lucanians, a Sabellian race or branch of the Samnite stock, who had pressed forward into the territory of the Oenotrians, and had gradually expelled or reduced to subjection the tribes of that people who inhabited the mountain districts of the interior, next turned their arms against the Greek cities on the coast. Posidonia, the most northerly of these settlements, was the first which fell under their yoke (Strab. vi. p. 254); and though we cannot fix with accuracy the date of its conquest, it is probable that this took place some time before we find them engaged in wars with the cities on the Tarentine gulf. If, indeed, we can trust to the uncertain chronology of some of these events, they would seem to have been already engaged in hostilities with the

rising colony of Thurii at an early period of its existence (Polyæn. ii. 10); but it was not till after 400 B. C. that their power assumed a formidable aspect towards the Greeks in general. The territory of Thurii was the first object of their hostilities, but the other cities were not insensible to their danger; and hence the general league of the Italian Greeks in B. C. 393, as already mentioned, was directed as much against the Lucanians as against Dionysius. Unfortunately, their arms met with equal ill success in both quarters: and in B. C. 390 the confederate forces were defeated by the Lucanians with great slaughter near Latis. (Diod. xiv. 101, 102; Strab. vi. p. 253.) That city had already fallen into the hands of the invaders, who now pressed on towards the south, and seem to have spread themselves with great rapidity throughout the whole of the Bruttian peninsula. Here they became so formidable that the younger Dionysius was compelled to abandon the policy of his father (who had courted the alliance of the Lucanians, and even rendered them active assistance), and turn his arms against them, though with little effect. A period of great confusion and disorder appears to have ensued, and the rise of the Bruttian people, which took place at this period (B. C. 356), though it in some measure broke the power of the Lucanians, was so far from giving any relief to the Greek cities that they soon found the Bruttians still more formidable neighbours. The flourishing cities of Terina and Hipponium were conquered by the barbarians (Diod. xvi. 15; Strab. vi. p. 256): Rhegium and Locri, though they maintained their nationality, suffered almost as severely from the oppressions and exactions of the younger Dionysius; while Crotona, long the most powerful city in this part of Italy, seems never to have recovered from the blow inflicted on it by the elder despot of that name [CROTONA], and was with difficulty able to defend itself from the repeated attacks of the Bruttians. (Diod. xix. 3, 10.)

Meanwhile, the Lucanians had turned their arms against the more northerly cities on the Tarentine gulf. Here the Thurians seem, as before, to have borne the brunt of the attack; but at length Tarentum itself, which had hitherto stood aloof, and had apparently not even joined in the league of B. C. 393, was compelled to take up arms in its own defence. The Tarentines could have suffered comparatively but little from the causes which had so severely impaired the prosperity of the other cities of Magna Graecia; and Tarentum was undoubtedly at this time the most opulent and powerful of the Greek cities in Italy. But its citizens were already enervated by indolence and luxury; and when they found themselves threatened by the forces of the Lucanians, combined with their old enemies the Messapians, they mistrusted their own resources, and applied to their parent city of Sparta for assistance. Archidamus, king of Sparta, accepted the invitation, and proceeded to Italy with a considerable force, where he appears to have carried on the war for some years, but was finally defeated and slain in a battle near Manduria, B. C. 338. (Diod. xvi. 63, 88.) Only a few years afterwards, B. C. 332, Alexander king of Epirus was invited over to Italy for the same purpose. The history of his expedition is, unfortunately, very imperfectly known to us; though it is clear that his military operations were attended with much success, and must have exercised considerable influence upon the fortunes of

the Greek cities. Though invited, in the first instance, by the Tarentines, he subsequently quarrelled with that people, and even turned his arms against them, and took Heraclea, their colony and dependency. At the same time he defeated the combined forces of the Lucanians and Bruttians in several successive battles, retook Terina, Consentia, and several other towns, and penetrated into the heart of Bruttium, where he was slain by a Lucanian exile, who was serving in his own army, B. C. 326. (Liv. viii. 17, 24; Justin, xii. 2.)

After his death, the wars between the Tarentines and Lucanians appear to have continued with little intermission; though we have no further account of them till the year 303 B. C., when the former people again sued to Sparta for assistance, and Cleonymus, the uncle of the Spartan king, repaired to Tarentum with a large mercenary force. So formidable did this armament appear that both the Messapians and Lucanians were speedily induced to sue for peace; while Metapontum, which, for some reason or other, had opposed the views of Cleonymus, was reduced by force of arms. (Diod. xx. 104.) The Spartan prince, however, soon alienated all his allies by his luxury and rapacity, and quitted Italy the object of universal contempt.

We have very little information as to the wars of Agathocles in Bruttium; though we learn that he made himself master of Hipponium and Crotona, and occupied the latter city with a garrison. It is evident, therefore, that his designs were directed as much against the Greek cities as their barbarian neighbours; and the alliance which he concluded at the same time with the Lapygians and Peucetians could only have been with a view to the humiliation of Tarentum. (Diod. xxi. 2, 8.) His ambitious designs in this quarter were interrupted by his death, B. C. 289.

Only a few years later than this took place the celebrated expedition of Pyrrhus to Italy (B. C. 281—274), which marks a conspicuous era in the history of Magna Graecia. Shortly before that event, the Thurians, finding themselves hard pressed and their city itself besieged by the Lucanians, had concluded an alliance with the Romans, who raised the siege and defeated the assailants, B. C. 282. (Appian, *Samn.* 7; Val. Max. i. 8. § 6.) This was the first occasion that brought the Roman power down to the shores of the Tarentine gulf; and here they almost immediately after came into collision with the Tarentines themselves. [TARENTUM.] That people, conscious of their inability to resist the power of these new enemies, now invoked the assistance of Pyrrhus, king of Epirus, at the same time that they concluded a league with the Lucanians and Samnites, so long the inveterate enemies of Rome. Hence, when Pyrrhus landed in Italy, he found himself supported at the same time by all the remaining Greek cities in that country, as well as by the barbarian nations with whom they had been so long at war. It is unnecessary to enter into a detailed account of his campaigns: notwithstanding his first successes, his alliance proved of no real advantage to the Greeks, while his visit to Sicily in B. C. 278, and his final departure in B. C. 274, left them at the mercy of the victorious Romans. Tarentum itself was taken by the consuls in B. C. 272. Crotona and Locri had previously fallen into the hands of the Romans; while Rhegium, which was held by a revolted body of Campanian troops, originally placed there as a garrison, was finally reduced to subjection in B. C. 271.

There can be no doubt that the cities of Magna Graecia had suffered severely during these wars: the foreign troops placed within their walls, whether Roman or Greek, appear to have given way to similar excesses; and the garrisons of Pyrrhus at Locri and Tarentum were guilty of exactions and cruelties which almost rivalled those of the Campanians at Ithegium. In addition to the loss of their independence, therefore, it is certain that the war of Pyrrhus inflicted a mortal blow on the prosperity of the few Greek cities in Southern Italy which had survived their long-continued struggles with the Lucanians and Bruttians. The decayed and enfeebled condition of the once powerful Crotona (Liv. xxiii. 30) was undoubtedly common to many of her neighbours and former rivals. There were, however, some exceptions: Heraclea especially, which had earned the favour of Rome by a timely submission, obtained a treaty of alliance on unusually favourable terms (Cic. *pro Balb.* 22), and seems to have continued in a flourishing condition.

But the final blow to the prosperity of Magna Graecia was inflicted by the Second Punic War. It is probable that the Greek cities were viewed with unfavourable eyes by the Roman government, and were naturally desirous to recover their lost independence. Hence they eagerly seized the opportunity afforded by the victories of Hannibal, and after the battle of Cannae we are told that almost all the Greek cities on the S. coast of Italy (*Graecorum omnia ferme ora*, Liv. xxii. 61) declared in favour of the Carthaginian cause. Some of these were, however, overawed by Roman garrisons, which restrained them from open defection. Tarentum itself (still apparently the most powerful city in this part of Italy) was among the number; and though the city itself was betrayed into the hands of the Carthaginian commander, the citadel was still retained by a Roman garrison, which maintained its footing until the city was recovered by Fabius, B. C. 209. (Liv. xxv. 8—11, xxvii. 15, 16.) Tarentum was on this occasion treated like a captured city, and plundered without mercy, while the citizens were either put to the sword or sold as slaves. Metapontum was only saved from a similar fate by the removal of its inhabitants and their property, when Hannibal was compelled to abandon the town; and at a later period of the war Terina was utterly destroyed by the Carthaginian general. (Liv. xxvii. 51; Strab. vi. 256.) Locri and Crotona were taken and retaken: Rhegium alone, which maintained its fidelity to Rome inviolate, though several times attempted by a Carthaginian force, seems to have in great measure escaped the ravages of the war.

It is certain that the cities of Magna Graecia never recovered from this long series of calamities. We have very little information as to their condition under the government of the Roman Republic, or the particular regulations to which they were subjected. But it is probable that, until after the complete subjugation of Greece and Macedonia, they were looked upon with a jealous eye as the natural allies of their kinsmen beyond the seas (Liv. xxxi. 7); and even the colonies, whether of Roman or Latin citizens, which were settled on the coasts of Southern Italy, were probably designed rather to keep down the previous inhabitants than to recruit the exhausted population. One of these colonies, that of Posidonia, now known as Paestum, had been established at a period as early as B. C. 273 (Liv. *Epit.* xiv.; Vell. Pat. i. 14); and Brundisium,

which subsequently rose to be so important a city, was also settled before the Second Punic War, B. C. 244. (Vell. Pat. i. c.; Liv. *Epit.* xix.) But, with these exceptions, all the Roman colonies to the coasts of Lucania, Bruttium, and Calabria, date from the period subsequent to that war. Of these, Buxentum in Lucania and Tempsa in Bruttium were settled as early as B. C. 194; and in the same year a body of Roman colonists was established in the once mighty Crotona. (Liv. xxxiv. 47.) Shortly afterwards two other colonies were settled, one at Thurii in Lucania, in B. C. 193, and the other at Hippoponum or Vibo, in Bruttium, B. C. 192. (Liv. xxxiv. 53, xxxv. 9, 40.) The last of these, which under the name of Vibo Valentia became a flourishing and important town, was the only one of these colonies which appears to have risen to any considerable prosperity. At a much later period (B. C. 123), the two colonies sent to Scylacium and Tarentum, under the names of Colonia Minervia and Neptunia (Vell. Pat. i. 15), were probably designed as an attempt to recruit the sinking population of those places.

But all attempts to check the rapid decline of this part of Italy were obviously unsuccessful. It is probable, or indeed almost certain, that malaria began to make itself severely felt as soon as the population diminished. This is noticed by Strabo in the case of Posidonia (v. p. 251); and the same thing must have occurred along the shores of the Tarentine gulf. Indeed, Strabo himself tells us, that, of the cities of Magna Graecia which had been so famous in ancient times, the only ones that retained any traces of their Greek civilisation in his day were Rhegium, Tarentum, and Neapolis (vi. p. 253); while the great Achaean cities on the Tarentine gulf had almost entirely disappeared. (*Ib.* p. 262.) The expressions of Cicero are not less forcible, that Magna Graecia, which had been so flourishing in the days of Pythagoras, and abounded in great and opulent cities, was in his time sunk into utter ruin (*nunc quidem deleta est*, Cic. *de Amic.* 4, *Tusc.* iv. 1). Several of the towns which still existed in the days of Cicero, as Metapontum, Heraclea, and Locri, gradually fell into utter insignificance, and totally disappeared, while Tarentum, Crotona, and a few others maintained a sickly and feeble existence through the middle ages down to the present time.

It has been already observed, that the name of Magna Graecia was never a territorial designation; nor did the cities which composed it ever constitute a political unity. In the earliest times, indeed, the difference of their origin and race must have effectually prevented the formation of any such union among them as a whole. But even the Achaean cities appear to have formed no political league or union among themselves, until after the troubles growing out of the expulsion of the Pythagoreans, on which occasion they are said to have applied to the Achaean in Greece for their arbitration, and to have founded by their advice a temple of Zeus Homorius, where they were to hold councils to deliberate upon their common affairs and interests. (Pol. ii. 39.)

A more comprehensive league was formed in B. C. 393, for mutual protection against the attacks of Dionysius on one side, and the Lucanians on the other (Diod. xiv. 91); and the cities which composed it must have had some kind of general council or place of meeting. It is probable that it was on this occasion that the general meetings of the Italian Greeks, alluded to by Strabo (vi. p. 280), were first instituted: though it is highly improbable

that the Tarentine colony of Heraclea was selected in the first instance for the place of assembly, as the Tarentines seem at first to have kept aloof from the contest, and it is very doubtful whether they were included in the league at all. But it was natural that, when the Tarentines assumed the leading position among the allied cities, the councils should be transferred to their colony of Heraclea, just as Alexander of Epirus afterwards sought to transfer them from thence to the river Acalandrus in the Thurian territory, as a mark of amity towards the Tarentines. (Strab. *l. c.*) [E. H. B.]

MAGNATA. [MAGNATAE.]

MAGNE'SIA, MAGNETES. [THESSALIA.]

MAGNE'SIA (*Μαγνησία*; *Eth. Μάγνησις*.) 1.

A city in Ionia, generally with the addition *πρὸς* or *ἐπὶ Μαίανδρον* (ad Maeandrum), to distinguish it from the Lydian Magnesia, was a considerable city, situated on the slope of mount Thorax, on the banks of the small river Lethæus, a tributary of the Maeander. Its distance from Miletus was 120 stadia or 15 miles. (Strab. xiv. pp. 636, 647; Plin. v. 81.) It was an Aeolian city, said to have been founded by Magnesians from Europe, in the east of Thessaly, who were joined by some Cretans. It soon attained great power and prosperity, so as to be able to cope even with Ephesus (Callinus, *app. Strab.* xiv. p. 647.) At a later time, however, the city was taken and destroyed by the Cimmericians; perhaps about B. C. 726. In the year following the deserted site was occupied, and the place rebuilt by the Milesians, or, according to Athenæus (xii. p. 525), by the Ephesians. Themistocles during his exile took up his residence at Magnesia, the town having been assigned to him by Artaxerxes to supply him with bread. (Nepos, *Themist.* 10; Diod. xi. 57.) The Persian satraps of Lydia also occasionally resided in the place. (Herod. i. 161, iii. 122.) The territory of Magnesia was extremely fertile, and produced excellent wine, figs, and cucumbers (Athen. i. p. 29, ii. p. 59, iii. p. 78.) The town contained a temple of Dindymene, the mother of the gods; and the wife of Themistocles, or, according to others, his daughter, was priestess of that divinity; but, says Strabo (p. 647), the temple no longer exists, the town having been transferred to another place. The new town which the geographer saw, was most remarkable for its temple of Artemis Leucophryene, which in size and in the number of its treasures was indeed surpassed by the temple of Ephesus, but in beauty and the harmony of its parts was superior to all the temples in Asia Minor. The change in the site of the town alluded to by Strabo, is not noticed by any other author. The temple, as we learn from Vitruvius (vii. Præfat.), was built by the architect Hermogenes, in the Ionic style. In the time of the Romans, Magnesia was added to the kingdom of Pergamus, after Antiochus had been driven eastward beyond Mount Taurus. (Liv. xxxvii. 45, xxxviii. 13.) After this time the town seems to have decayed, and is rarely mentioned, though it is still noticed by Pliny (v. 31) and Tacitus (*Ann.* iv. 55). Hierocles (p. 659) ranks it among the bishoprics of Asia, and later documents seem to imply that at one time it bore the name of Maeandropolis. (Concil. Constantin. iii. p. 666.) The existence of the town in the time of the emperors Aurelius and Gallienus is attested by coins.

Formerly the site of Magnesia was identified with the modern *Guzel-hissar*; but it is now generally admitted, that *Inek-basar*, where ruins of the temple

of Artemis Leucophryene still exist, is the site of the ancient Magnesia. (Leake, *Asia Minor*, pp. 242, foll.; Arundell, *Seven Churches*, pp. 58, foll.; Cramer, *Asia Minor*, vol. i. p. 459, foll.)



COIN OF MAGNESIA AD MAEANDRUM.

2. A town of Lydia, usually with the addition *πρὸς* or *ἐπὶ Σιπύλλῳ* (ad Sipylum), to distinguish it from Magnesia on the Maeander in Ionia, situated on the north-western slope of Mount Sipylum, on the southern bank of the river Hermus. We are not informed when or by whom the town was founded, but it may have been a settlement of the Magnesians in the east of Thessaly. Magnesia is most celebrated in history for the victory gained under its walls by the two Scipios in B. C. 190, over Antiochus the Great, whereby the king was for ever driven from Western Asia. (Strab. xiii. p. 622; Plin. ii. 93; Ptol. v. 2. § 16, viii. 17. § 16; Scylax, p. 37; Liv. xxxvii. 37, foll.; Tac. *Ann.* ii. 47.) The town, after the victory of the Scipios, surrendered to the Romans. (Appian, *Syr.* 35.) During the war against Mithridates the Magnesians defended themselves bravely against the king. (Paus. i. 20. § 3.) In the reign of Tiberius, the town was nearly destroyed by an earthquake, in which several other Asiatic cities perished; and the emperor on that occasion granted liberal sums from the treasury to repair the loss sustained by the inhabitants (Strab. xii. p. 579; xiii. p. 622; Tac. *l. c.*) From coins and other sources, we learn that Magnesia continued to flourish down to the fifth century (Hierocles p. 660); and it is often mentioned by the Byzantine writers. During the Turkish rule, it once was the residence of the Sultan; but at present it is much reduced, though it preserves its ancient name in the corrupt form of *Manissa*. The ruins of ancient buildings are not very considerable. (Chandler, *Travels in Asia*, ii. p. 332; Keppel, *Travels*, ii. p. 295.) The accompanying coin is remarkable for having on its obverse the head of Cicero, though the reason why it appears here, is unknown. The legend, which is incorrectly figured, should be, ΜΑΡΚΟΣ ΤΡΑΙΑΙΟΣ ΚΙΚΕΡΩΝ. [L.S.]



COIN OF MAGNESIA AD SIPTLUM.

MAGNOPOLIS (*Μαγνόπολις*), a town in Pontus, at the confluence of the rivers Lycus and Iris, was founded by Mithridates Eupator, who called it Eupatoria; but it was completed by Pompey the Great, who changed its name into Magnopolis (Strab. xii. p. 556). The town seems to have fallen into

decay at an early period, as it is not mentioned by any late writer. Appian (*Mithrid.* 78, 115) speaks of it under both names, Eupatoria and Magnopolis, and Strabo in one passage (xii. p. 560) speaks of it under the name of Megalopolis. Ruins of the place are said to exist some miles to the west of *Somnisa*, at a place called *Boghaz Hisan Kaleh*. (Hamilton, *Researches*, i. p. 340.) [L. S.]

MAGNUM PROMONTORIUM (τὸ μέγα ἀκρωτήριον, Ptol. vii. 2. § 7; Marcian, *Peripl.* p. 28), a promontory which forms the southern termination of the Chersonesus Aurea, in India extra Gangem, on the western side of the Sinus Magnus. Its modern name is *C. Romania*. Some have supposed that the Prom. Magn. represents another cape, either considerably to the NW., now called *C. Patani*. Ptolemy's account of these far Eastern places is so doubtful, that it is impossible to feel sure of the evidence for or against the position of any place in the Aurea Chersonesus. [V.]

MAGNUM PROMONTORIUM, a promontory on the west coast of Lusitania (Mela, iii. 1. § 6), probably the same which Strabo (iii. p. 151) and Ptolemy ii. 5. § 1) call τὸ βαρθέριον ἄκρον, near the mouth of the Tagus. The passage in Strabo is corrupt; but according to the correction of Coray, approved of by Grœnkurd, the promontory was 210 stadia from the mouth of the Tagus, which makes it correspond with *C. Espichel*. Pliny also calls it Magnum or Olisipoense, from the town in its vicinity; but he strangely confounds it with the Prom. Artabrum, on the NW. of the peninsula (iv. 21. s. 35).

MAGNUM PROM. MAURETANIAE. [MAURETANIA.]

MAGNUS PORTUS. 1. (Πόρτος μέγνος, Ptol. ii. 4. § 7; comp. Marcian. p. 41), a port-town of Hispania Baetica, between the town Abdara and the Prom. Charidemii.

2. (Μέγας λιμήν, Ptol. ii. 6. § 4), a bay on the coast of the Gallæci Lucenses, which is evidently the same as the Artabrurum Sinus. [Vol. I. p. 226, b.]

3. (Μέγας λιμήν, Ptol. ii. 3. §§ 4, 33), a harbour in Britain, opposite the island of Vectis, corresponds to *Portsmouth*.

4. (Πόρτος Μέγνος, Ptol. iv. 2. § 2; Mela, i. 5; Plin. v. 2; *It. Anton.* p. 13), a port-town of Mauretania Caesariensis, on the road between Gilva and Quiza, described by Pliny as "civium Romanorum oppidum." It is identified by Forbiger with *Orun*, of which the harbour is still called *Mars-el-Kibir*, i. e. the great Harbour.

5. (Μεγός λιμήν, Ptol. iv. 6. § 6), a port on the west coast of Libya Interior, between the mouth of the river Daradus and the promontory Byssadium.

MAGNUS SINUS (ὁ μέγας κόλπος, Ptol. vii. 2. §§ 3, 5; Agathem. i. p. 53), the great gulf which runs up to the middle of the present kingdom of Ava, and is known by the name of the *Gulf of Siam*. The ancient geographers correctly placed *China* on the east of this gulf, though they had no very accurate notions relative to its latitude or longitude. On the west side was the Anrea Chersonesus. [V.]

MAGO. [BALEARES, p. 374, a.]

MAGON (ὁ Μαγών, Arrian, *Ind.* c. 4), a river mentioned by Arrian as flowing into the Ganges on its left bank. It has been conjectured that it is the same as the present *Ramgana*. [V.]

MAGONTIACUM. [MOGONTIACUM.]

MAGORAS, a river of Syria, under mount Libanus, mentioned by Pliny (v. 20) apparently be-

tween Sidon and Berytus, and probably identical with the Tamyraus of Strabo (xvi. p. 756), now *Nahr-ed-Damur*; though Dr. Robinson suggests the *Nahr-Beirût*. (*Bib. Res.* vol. iii. pp. 433, 439.) [TAMYRAS.] [G. W.]

MAGORUM SINUS (Μαγών κόλπος), a bay on the Arabian coast of the *Persian Gulf*, in the country of the Themi, who joined the Gerræi on the north. (Ptol. vi. 7. § 54.) It is still marked by the modern town of *Magas*, and the ancient name is accounted for by Mr. Forster by the fact that "the ancient Themi are the Magian tribe of Beni-Temin, in all ages of Arabian history inhabitants of the gulf and city of *Magas*,—a deep bay, with its chief town of the same name, immediately above the bay of *Katiff*." (*Geogr. of Arabia*, vol. ii. p. 215.) He maintains that the Magi of S. Matthew (ii. 1) were of this tribe, and from this country (vol. i. pp. 304—307). [THEMI.] [G. W.]

MAGRADA, a small river on the N. coast of Hispania Tarraconensis, now *Uresmea*. (Mela, iii. 1. § 10.)

MAGYDUS (Μάγυδος; *Eth. Μαγυδός*; called *Mésēdos* by Scylax, p. 39), a town of Pamphylia, on the coast between Attaleia and Perge, and subsequently of episcopal rank, is probably the MYGDALE (Μυγδάλη), of the Stadiasmus. There are numerous imperial coins of Magyodus, bearing the epigraph ΜΑΓΥΤΑΕΩΝ. Leake identifies it with *Luara*. (Ptol. v. 5. § 2; Hierocl. p. 679; *Stadiasm.* §§ 201, 202; Leake, *Asia Minor*, p. 194; Cramer, *Asia Minor*, vol. ii. p. 278.)

MAHANAIM (Μαβαίμ, LXX.), a place, and afterwards a town, on the east side of the Jordan, so named from the incident related in Genesis (xxxii. 2), where the word is translated, both by the LXX. and Josephus, Παρεμβολαί, and also by the latter Θεοῦ στρατόπεδον (*Ant.* i. 20. § 1). The following notices of its position occur in the Old Testament:—It was north of the brook Jabbok (*Gen.* i. c., comp. v. 22), in the borders of Bashan (*Josh.* xiii. 30), afterwards in the tribe of Gad (xxi. 38), but on the confines of the half-tribe of Manasseh (xiii. 29) assigned to the Levites. (1 *Chron.* vi. 80.) It was the seat of Ishbosheth's kingdom, during the time that David reigned in Hebron (2 *Sam.* ii.), and there he was assassinated (iv.). When David fled from Absalom, he was maintained at Mahanaim by Barzillai, the aged *sheikh* of that district (2 *Sam.* xvii. 27, xix. 32); and it was apparently in the vicinity of this city that the decisive battle was fought in the wood of Ephraim between the royal troops and the rebels (xviii.). A ruined site is mentioned in the *Jebel 'Ajlûn*, under the name of Mahneh, which probably marks the position of Mahanaim. (Robinson, *Bib. Res.* vol. iii. Appendix, p. 166.) [G. W.]

MAIS, a station in Britain, so called upon an engraved bronze cup found at *Rudge*, in *Wiltshire*. From this name occurring with those of four other stations, all on the line of the Great Wall, it is supposed to be identical with Magna, or Magnis. [C. R. S.]

MAIS (Mafs), a river of India intra Gangem, flowing into the Sinus Barygazenus, now the *Mahi*. (Nearch. p. 24; Arrian, *Periplus Maris Erythraei*.)

MAKKEDAH (Μακκηδά, LXX., Euseb.; Μακχιδά, Joseph.), a city of the Canaanites in the south part of the tribe of Judah (*Josh.* xv. 41), governed by a *sheikh*. It was the first city taken by Joshua after the battle in Gibeon; and there it was that the five confederate kings were found hid in a cave, which

was made their sepulchre after their executions (*Josh. x. 16—28.*) It is placed by Eusebius (*Onomast. s. v.*) 8 miles east of Eleutheropolis. [ΒΕΤΙΠΟΓΑΒΡΙΣ.] [G. W.]

MALA (*Μάλα, Μάλη*), a town in Colchis, which Scylax (p. 32), in contradiction to other writers, makes the birthplace of Medeia. [E. B. J.]

MALACA (*Μάλακα*, Strab.; Ptol. ii. 4. § 7; *Μαλάκη*, Steph. B. s. v.: *Ἐθ. Μαλακτανός: Μαλάγα*), an important town upon the coast of Hispania Bœtica, east of Calpe, which was equidistant from Gadeira and Malaca. (Strab. iii. p. 156.) According to the Antonine Itinerary (p. 405), the distance from Gadeira to Malaca was 145 miles; according to Strabo (iii. p. 140) the distance from Gadeira to Calpe was 750 stadia. Malaca stood upon a river of the same name, now *Guadalmedina*. (Avien. *Or. Mar.* 426; *Malaca cum fluvio*, Plin. iii. 1. s. 3.) Strabo says (*l. c.*) that Malaca was built in the Phœnician fashion, whence we may conclude that it was a Phœnician colony. Accordingly some modern writers have supposed that the name was derived from the Phœnician word *malcha*, "royal;" but Humboldt says that Malaca is a Basque word, signifying the "side of a mountain." Under the Romans it was a *foederata civitas* (Plin. *l. c.*), and had extensive establishments for salting fish. (Strab. *l. c.*) Avienus says (*l. c.*) that Malaca was formerly called *Maenaca*; but Strabo had already noticed this error, and observed not only that *Maenaca* was further from Calpe, but that the ruins of the latter city were clearly Hellenic. Malaca is also mentioned in Strab. iii. pp. 158, 161, 163; Hirt. *B. Alex.* 46; Geogr. Rav. iv. 42. There are still a few remains of Roman architecture in *Malaga*.

MALACHATH (*Μαλαχάθ*), a city of Libya Interior, which Ptolemy (iv. 6. § 25) places in the country above the Nigeir, in E. long. 20° 20', and N. lat. 20° 15'. [E. B. J.]

MALAEA. [MALEA.]

MALAEI COLON (*Μαλαίου, or Μαλέου κώλον*, Ptol. vii. 2. § 5), a promontory on the southern coast of the Golden Chersonesus. Its exact position cannot be determined, but it was probably along the *Straits of Malacca*. [V.]

MALAMANTUS (*δ Μαλάμαντος*, Arrian, *Ind. c. 4*), a small tributary of the Cophen, or river of *Kábul*, perhaps now the *Pandjcora*. [V.]

MALANA (*Μάλανα*, Arrian, *Ind. c. 25*), a cape which enters the Indian Ocean, and forms the western boundary of the *Oreitae* (one of the sea-coast tribes of *Gedrosia*) and the *Ichthyophagi*. There is no doubt that it is the same as the present *C. Malan* in *Mekran*, the measurements of *Nearchus* and of modern navigators corresponding remarkably. (Vincent, *Voy. of Nearchus*, vol. i. p. 216.) [V.]

MALANGA (*Μάλαγγα*, Ptol. vii. 1. § 92), the chief town of the *Arvarni*, a tribe who inhabited the eastern side of *Hindostán*, below where the *Tyndis* (now *Kistna*) flows into the sea. It has been supposed that it is the same place as the present *Madras*, but it may have been a little higher up near *Nellore*. [V.]

MALAO (*Μαλάω*, Ptol. iv. 7. § 10. com. *Málew*), probably answers to the modern *Berbera*, the chief town of the *Somáleh*, who inhabit the western coast of Africa from the straits of *Bab-el-Mandeb* to cape *Guardafui*. This district has in all times been the seat of an active commerce between Africa and Arabia, and Malao was one of the principal marts for guns, myrrh, frankincense, cattle, slaves, gold-

dust and ivory. (See Heeren, *African Nations*, vol. i. p. 330, Engl. transl.) [W. B. 1.]

MALATA, according to an inscription, or *MILATA* according to the Peutinger Table, a place in Pannonia Inferior, on the Danube. As the inscription was found at *Peterwardein*, Malata was perhaps situated at or near the latter place. (Geogr. Rav. iv. 19; Marsilius, *Danub.* ii. p. 118, tab. 47.) [L. S.]

MALCHUBIL. [MAURETANIA.]

MALCOAE. [MANDRUS.]

MA'LEA (*Μαλέα*), a town in the district of Aegyptis in Arcadia, the inhabitants of which were transferred to Megalopolis upon the foundation of the latter city. (Paus. viii. 27. § 4.) Its territory was called the *Maleatis* (*ἡ Μαλαεῖτις*). Xenophon describes Leuctra as a fortress situated above the *Maleatis*; and as Leuctra was probably at or near *Leonári*, Malea must have been in the same neighbourhood. [LEUCTRA.] Leake, however, connecting Malea with the river *MALUS* (*Μαλοῦς*, Paus. viii. 35. § 1), a tributary of the *Alpheius*, places the town on this river, and on the road from Megalopolis to Carnasium (Leake, *Peloponnesiaca*, p. 248); but this is not probable. The place *MIDEA* (*Μίδια*) mentioned by Xenophon (*Hell.* vii. 1. § 28) is probably a corrupt form of Malea. (Curtius, *Peloponnesos*, vol. i. p. 336.)

MA'LEA (*Μαλέα*, Steph. B. s. v. et alii; *Μαλέα*, Herod. i. 82; Strab. viii. p. 368), still called *Malú*, a promontory of Laconia, and the most southerly point in Greece with the exception of *Taenarum*. For details see Vol. II. p. 114.

MA'LEA (*Μαλέα*, Thucyd. iii. 4, 6; Xen. *Hell.* i. 6. §§ 26, 27; Malacia, Strab. xiii. p. 617; *Μαρία*, Ptol. v. 2; see Schol. *ad Aristoph. Ran.* p. 33), the southernmost point of the island of *LESBOS*, reckoned by Strabo to be 70 stadia distant from *Mytilene*, 560 stadia from *Cape Sigrium*, and 340 from *Methymna*. Immediately opposite, on the mainland, were the point of *CANE* and the islands of *ARGINUSAE* [see those articles]. The modern name of Malea is *Zeitoun Bourou*, or *Cape St. Mary*, and it is a high and conspicuous point at sea. Xenophon says (*l. c.*) that the fleet of *Callieratidas* occupied this station before the sea-fight off *Arginusae*. There is some obscurity in Xenophon's topography in reference to this place; and the Malea of Thucydides (*l. c.*) can hardly have been *C. St. Mary*, unless there is some error in his relation. He says distinctly (*c. 4.*), that Malea lay to the north of *Mytilene*, and (*c. 6.*) that the Athenians had their market there, while besieging the city. The first statement is inconsistent with the position of *Cape St. Mary*, and the second with its distance from *Mytilene*. Possibly the Malea of Thucydides had some connection with the sanctuary of *Apollo Malocis*. (See the notes of Arnold and Poppo, and *Thirlwall's Greece*, vol. iii. p. 173.) [J. S. H.]

MA'LEA (*Μαλέα, or Μαλαία ἕρος*, Ptol. vii. 4. § 8), a large group of mountains in the southern part of the ancient *Taprobane* or *Ceylon*. There can be little doubt that it comprehends the mountain tract now known by the name of *Newera Ellia*, one of the chief mountains of which is called, from the Arabs, *Adam's Peak*; by the natives *Sripada*. Ptolemy states, that it is the water-shed of three rivers, which he calls the *Soanas*, the *Azannus*, and the *Baraces*, and describes with remarkable truth the present condition of the island, when he adds that in the low ground below it, towards the sea, are the pastures of the elephants. Pliny speaks of a moun-

tain in the interior of India, which he calls Mons Maleus (vi. 19. s. 22). It has been supposed that he may refer to the western Ghats; but as Maleus is evidently derived from the Sanscrit *mala*, a mountain, this identification cannot, we think, be maintained. [V.]

MALECECA. [LUSITANIA, p. 220, a.]

MALE'NE (Μαλήνη), a place near Atarneus, where Histiaeus was defeated by the Persians, is not mentioned by any ancient author except Herodotus (vi. 29). [L. S.]

MALETHUBALON (Μαλεθούβαλον, Ptol. iv. 2. § 15; Nobbe, *ad loc.* reads Μαλεθούβαλον), a mountain of Mauretania Caesariensis, which is identified with *Jebel Nad'ir* in the *Sihāra*. (Shaw's *Travels*, p. 56.) [E. B. J.]

MALEVENTUM. [BENEVENTUM.]

MALEUM P. (Μαλέω ἄκρον, Ptol. vii. 1. § 4), a promontory which forms the southern termination of Syrastrae (now *Cutch*). It separated the gulfs of Canthi (the *Runn of Cutch*) and Barygaza (*Cambay*). [V.]

MALIA (Μαλία: *Eth.* Μαλιεύς), a town in Hispania Tarraconensis, near Numantia, but of which nothing more is known. (Appian, *Hisp.* 77.)

MALIACUS SINUS (ὁ Μαλιακὸς κόλπος; Μηλιακός, Thuc. iii. 96; Strab. ix. p. 403; ὁ Μηλιεύς κόλπος, Herod. iv. 33; Polyb. ix. 41: *Gulf of Zitiáni*), a long gulf of the sea, lying between the southern coast of Thessaly and the northern coast of the Locri Epicnemidii, and which derived its name from the country of the Malians, situated at its head. At the entrance of the gulf is the north-western promontory of Euboea, and the islands Lichades, and into its furthest extremity the river Spercheius flows. The gulf is called LAMIACUS SINUS (ὁ Λαμιακὸς κόλπος) by Pausanias (i. 4. § 3, vii. 15. § 2, x. 1. § 2), from the important town of Lamia; and in the same way the gulf is now called *Zitiáni*, which is the modern name of Lamia. Livy, who usually terms it Maliacus Sinus, gives it in one place the name of Aenianum Sinus (xxviii. 5), which is borrowed from Polybius (x. 42). (Comp. Leake, *Northern Greece*, vol. ii. p. 4.)

MALIARPHA (Μαλιάρφα, Ptol. vii. 14), a place of considerable commerce in the territory of the Arvarii, on the western coast of the *Bay of Bengal*, between the mouths of the *Godavari* and the *Kistna*. It is represented now by either *Maliapur* or by the ruins of *Mavalipuram*. [V.]

MALICHI INSULAE (Μαλίχου νήσοι, Ptol. vi. 7. § 44), two islands in the Sinus Arabicus, off the south coast of Arabia Felix. One of them is the modern *Sokar*.

MALIS (ἡ Μαλὶς γῆ; Μηλῖς, Herod. vii. 198: *Eth.* Μαλιεύς, Μηλιεύς), a small district of Greece, at the head of the Maliac gulf, surrounded on all sides by mountains, and open only in the direction of the sea. The river Spercheius flowed through it. The limits of Malis are fixed by the description of Herodotus. It extended a little north of the valley of the Spercheius to the narrowest part of the straits of Thermopylae. Anticyra was the northernmost town of the Malians (Herod. vii. 198); the boundary passed between Lamia and Anticyra. Anthela was their southernmost town (vii. 176, 200). Inland, the Anopaea, the path over Mount Oeta, by which the Persians turned the army of Leonidas, in part divided the territory of the Trachinian Malians from that of the

Oetneans (vii. 217). A more particular description of the locality is given under ΤΗΡΜΟΠΥΛΑΕ. According to Stephanus B. (s. v. Μαλιεύς), the Malians derived their name from a town Malicus, not mentioned by any other ancient author, said to have been founded by Malus, the son of Amphicyton. The Malians were reckoned among the Thesalians; but although tributary to the latter, they were genuine Hellenes, and were from the earliest times members of the Amphicytonic council. They were probably Dorians, and were always in close connection with the acknowledged Doric states. Hercules, the great Doric hero, is represented as the friend of Ceyx of Trachis, and Mount Oeta was the scene of the hero's death. Diodorus (xii. 59) even speaks of Trachis as the mother-town of Lacedaemon. When the Trachinians were hard pressed by their Oetaean neighbours, about the commencement of the Peloponnesian War, they applied for assistance to the Spartans, who founded in consequence the colony of Heracleia near Trachis. (Thuc. iii. 92.)

Scylax (p. 24), who is followed by Diodorus (xviii. 11), distinguishes between the Μηλιεύς and Μαλιεύς, the former extending along the northern coast of the Maliac gulf from Lamia to Echinus; but, as no other writer mentions these towns as belonging to the Lamians, we ought probably to read Λαμιεύς, as K. O. Müller observes. Thucydides mentions three divisions (μέρη) of the Malians, called Paralii (Παράλιοι), Priests (Ἱερεῖς), and Trachinii (Τραχίνιοι). Who the Priests were is a matter only of conjecture: Grote supposes that they may have been possessors of the sacred spot on which the Amphicytonic meetings were held; while Leake imagines that they were the inhabitants of the Sacred City (Ἱερόν ἑστυ), to which, according to Callimachus (*Hymn. in Del.* 287), the Hyperborean offerings were sent from Dodona on their way to Delus, and that this Sacred City was the city Oeta mentioned by Stephanus B. The names of the Paralii and Trachinii sufficiently indicate their position. The Malians admitted every man to a share in the government, who either had served or was serving as a Hoplite (Aristot. *Polit.* iv. 10. § 10). In war they were chiefly famous as slingers and darters. (Thuc. iv. 100.)

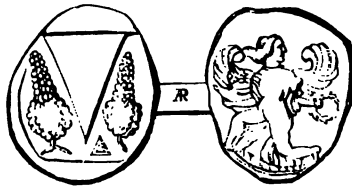
TRACHIS was the principal town of the Malians. There were also ANTICYRA and ANTHELA on the coast; and others, of which the names only are preserved, such as COLACEIA (Theopomp. *ap. Athen.* vi. p. 254, f.), AEGONEIA (Lycophr. 903; Steph. B. s. v.), and IUS (Schol. in *Lycophr. l. c.*; Steph. B. s. v.). (Müller, *Dorians*, vol. i. p. 50; Grote, *Greece*, vol. ii. p. 378; Leake, *Northern Greece*, vol. ii. p. 20.)

MALLAEA, MALLOEA, or MALOEA, a town of southern Perrhaebia in Thessaly, perhaps represented in name by *Mologhusta*, which Leake conjectures to be a corruption of Malloea, with the addition of Augusta. But as there are no remains of antiquity at *Mologhusta*, Leake supposes Malloea to have occupied a height on the opposite side of the river, where are some vestiges of ancient walls. (Liv. xxxi. 41, xxxvi. 10, 13, xxxix. 25; Leake, *Northern Greece*, vol. iv. p. 311.)

MALLI (Μάλλοι, Arrian, *Anab.* vi. 7, 8, 14), the inhabitants of the south part of the district now known by the name of the *Panjab*. There was probably in ancient times a city from which they derived their name, though the name of the town is not given by ancient authors. (Arrian, *l. c.*; Strab.

xv. p. 701; Curt. ix. 4.) The people occupied the space between the Acesines (*Asikna*) and Hyarotis (*Irvicati*), which both enter the Indus at no great distance. There can be little doubt that the name represents at once the country and the town of the Malli, being itself derived from the Sanscrit *Māla-sthāni*. Pliny speaks of *Malli quorum Mons Mallus* (vi. 17. s. 21). If his locality corresponds with that of the other geographers, the name might be taken from the mountain which was conspicuous there. It is not, however, possible from Pliny's brief notice, to determine anything of the position of his Malli. It was in this country, and not improbably in the actual town of the Malli (as Arrian appears to think) that Alexander was nearly slain in combat with the Indian tribes of the *Panjāb*. [V.]

MALLUS (Μαλλός: *Eth. Μαλλότης*), an ancient city of Cilicia, which, according to tradition, was founded in the Trojan times by the soothsayers Mopsus and Amphiloehus. (Strab. xiv. p. 675, &c.; Arrian, *Anab.* ii. 5.) It was situated near the mouth of the river Pyramus, on an eminence opposite to Megarsus, as we must infer from Curtius (iii. 7), who states that Alexander entered the town after throwing a bridge across the Pyramus. Mallus therefore stood on the eastern bank of the river. According to Scylax (p. 40) it was necessary to sail up the river a short distance in order to reach Mallus; and Mela (i. 13) also states that the town is situated close upon the river; whence Ptolemy (v. 8. § 4) must be mistaken in placing it more than two miles away from the river. Mallus was a town of considerable importance, though it does not appear to have possessed any particular attractions. Its port-town was Magarsa [MAGARSA], though in later times it seems to have had a port of its own, called Portus Palorum (Geogr. Nub. p. 195; Saunt. *Secret. Fid.* ii. 4, 26, whence we learn that in the middle ages it continued to be called *Malo*; comp. Callim. *Fragm.* 15; Appian, *Mithrid.* 96; Dionys. Per. 875; Ptol. viii. 17. § 44; Plin. *H. N.* v. 22; *Stadiasm. Mar. M.* §§ 151, 152; Leake, *Asia Minor*, pp. 216, &c.) [L. S.]



COIN OF MALLUS IN CILICIA.

MALOETAS. [METHYDRUM.]

MALVA. [MULICHA.]

MALUS. [MALEA; MEGALOPOLIS.]

MAMALA (Μάμαλα κόμη), a village of the Cassanites, south of BADEI REGIA, on the Arabian coast of the Red Sea. (Ptol. vi. 7. § 5) [GASANDES; BADEI REGIA.] It has been supposed to be represented by the modern town of *Konfoda*, and to have been the capital of the piratical tribe of Conraitae, mentioned by Arrian (*Periplus*, p. 15). [G. W.]

MAMERTINI. [MESSANA.]

MAMERTIUM (Μαμέρτιον: *Eth. Μαμερτίνοσ*), a city in the interior of the Bruttian peninsula. It is noticed only by Strabo, who places it in the

mountains above Locri, in the neighbourhood of the great forest of Sila, and by Stephanus of Byzantium, who calls it merely a city of Italy. (Strab. vi. p. 261; Steph. B. s. v.) There is no reason to reject these testimonies, though we have no other account of the existence of such a place; and its position cannot be determined with any greater precision. But the Mamertini who figure in history as the occupants of Messana are wholly distinct from the citizens of this obscure town. [MESSANA.] [E. H. B.]

MAMMA (Μαμμή), a district in Byzacena, at the foot of a chain of lofty mountains, where in A. D. 536 the eunuch Solomon, with 10,000 Romans, inflicted a signal defeat upon 50,000 Moors. (Procop. *B. V.* ii. 11; Corippus, *Johannis*, vi. 283; Theophan. p. 170; Anast. p. 61; Le Beau, *Bas Empire*, vol. viii. pp. 307–311; comp. Gibbon, c. xli.) Justinian afterwards fortified Mamma (Procop. *de Aed.* vi. 6), which is represented by the plains lying under the slopes of *Jebel Truzza* near *Kirwān*, in the *Regency of Tunis*. (Barth, *Wanderungen*, pp. 247, 285.) [E. H. B.]

MAMP SARUS MONS. [BAGRADAS.]

MANA'PII (Μανάπιοι), a people of Ireland on the east coast, possessing a town called ΜΑΝΑΠΙΑ (*Mavaravia*), near the mouth of the Modonus, the present *Dublin*. (Ptol. ii. 2. §§ 8, 9.) The name is the same as one of the Celtic tribes of Gaul. [MENAPII.]

MANARMANIS PORTUS (Μαναρμανίς λιμήν), a harbour on the west coast of Germany, and probably formed by the mouth of the river Unsingis. It is perhaps identical with the modern *Marna* in *West Friesland*, which may even owe its name to the ancient port. (Ptol. ii. 11. § 1; Marcian. Heracl. p. 51, where it is called *Μαγαρμαρός*.) [L. S.]

MANASSEH. [PALAESTINA.]

MANCHANE (Μαγχανή), a town in Mesopotamia, of which the site is uncertain. (Ptol. v. 18. § 9.)

MANCUNNIUM, a town of the Brigantes in Britain (*It. Ant.* p. 482), now *Manchester*. But few, if any, of the remains of the ancient town are to be traced at the present day. From inscriptions we learn that at some period of the Roman domination a cohort of the Frisians was stationed at Mancunium; and that the sixth legion, or one of its divisions was there, probably on the occasion of some journey into the north. [C. R. S.]

MANDACADA (Μανδακάδα), a place in Mysia, which is not mentioned till the time of Hierocles (p. 663), though it must have existed before, as Pliny (v. 32) mentions Cilices Mandacadeni in the northern part of Mysia on the Hellespont. [L. S.]

MANDAGARA (Μανδαγάρα, Ptol. vii. 1. § 7), a small port on the western coast of *Hindustān*, in the district now called *Concan*. It was situated a little to the S. of *Bombay*, nearly in the same latitude as *Poonah*. The author of the *Periplus* calls it Mandagora (p. 30). [V.]

MANDAGARSIS (Μανδαγαρσίς, Ptol. vi. 2. § 2), a small port on the shores of the Caspian sea, between the rivers Strato and Charindas. Forbiger has conjectured that it may be represented by the present *Masheddizar*. [V.]

MANDALAE (Μανδάλαι, Ptol. vii. 1. § 72), an Indian tribe who occupied both banks of the Ganges in the neighbourhood of Palimbothra (*Patna*), which was perhaps (as has been conjectured by some geographers), their chief city. They seem

however, to have lived rather lower down the river near *Monghir*, in the district now called *Behar*. (See Lassen's map.) [V.]

MANDANE (*Μανδάνη*), a town on the coast of Cilicia, between Celenderis, and Cape Pisidium, from which it was only 7 stadia distant (*Stadiasm.* §§ 174, 175.) It is probably the same place as the *Mynda* or *Mysanda* in Pliny (v. 27); and if so, it must also be identical with the town of *Myus* (*Μυός*) mentioned by Scylax (p. 40) between Nagidus and Celenderis. [L. S.]

MANDARAE (*Μανδαραί*), the district about Cyrhus in Macedonia. (Steph. B. s. v.) [E. B. J.]

MANDELA. [DIGENTIA.]

MANDORI. [MANDRUS.]

MANDROCIIUM. [CARTHAGO, Vol. I. p. 551, a.]

MANDRUANI (Plin. vi. 16. s. 18), a people mentioned by Pliny as occupying a part of Western Bactriana, under the spurs of the Paropamisus. They are now, like several other tribes whose names are given by that geographer to the same locality, no longer to be identified. [V.]

MANDRUPOLIS (*Μανδρούπολις* or *Μανδρόπολις*), a town in Mysia (Hierocl. p. 664), now called *Mendaria* or *Mendreghora*, at the foot of Mount Iemus. Stephanus of Byzantium (s. v.) erroneously places the town in Phrygia. There seems to be little doubt but that Mandrupolis is the same town as Mandropus or Mandrupium, mentioned by Livy (xxxviii. 15). [L. S.]

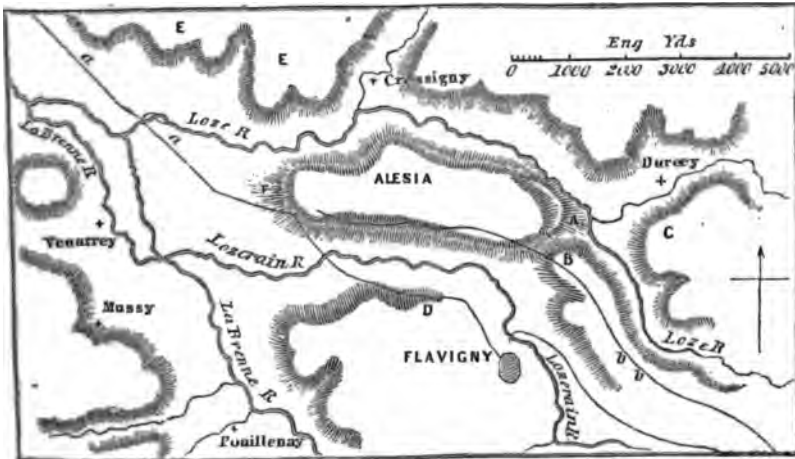
MANDRUS MONS (*τὸ Μάδρον, ἢ Μάνδρου ὄρος*), one of the chief mountains of Libya, from whence flow all the streams from Salathus to Massa; the middle of the mountain has a position of 14° E. long. and 19° N. lat., assigned to it by Ptolemy (iv. 6. § 8). Afterwards (§ 14) he describes the river Niger as uniting, or yoking together (*ἐπιζευγνύει*), Mount Mandrus with Mount Thala. [NICOL.] (Comp. *London Geogr. Journ.* vol. ii. p. 19; Donkin, *Dissertation on the Niger*, p. 81.) Ptolemy (§ 17) places the following tribes in the neighbourhood of this mountain: the RABII (*Ράβιοι*), the

MALCOAE (*Μαλκῶαι*), and the MANDORI (*Μανδῶροι*). [E. B. J.]

MANDUBII (*Μανδουβῆιοι*), a Gallic people whom Strabo (iv. p. 191) erroneously calls the neighbours of the Arverni. When Caesar (b. c. 52) was marching through the territory of the Lingones, with the intention of retreating through the Sequani into the Provincia, he was attacked by the confederate Galli under Vercingetorix (*B. G.* vii. 68). The Galli were defeated, and Vercingetorix, with his men, took refuge in Alesia, a town of the Mandubii. The site of the battle is not indicated by Caesar, but the position of Alesia is at *Alise*, or *Alise Sainte Reine*, as it is also called, in the department of the *Côte d'Or*. The railroad from *Paris* to *Dijon* crosses the hills of the *Côte d'Or*, of which Alesia and the heights around it are a part. The Mandubii were a small people who fed their flocks and cattle on the grassy hills of the *Côte d'Or*, and cultivated the fertile land at the foot of Alesia. Before the blockade was formed, they had driven a great quantity of their animals (pecus) within the walls. (*B. G.* vii. 71.)

The Mandubii who had received their countrymen into the city, were turned out of it by them, with their wives and children, during Caesar's blockade, in order that the scanty supply of provisions for the troops might last longer. The Romans refused to receive the Mandubii and give them food. The certain conclusion from Caesar's narrative is, that these unfortunate people died of hunger between their own walls and the Roman circumvallation (*B. G.* vii. 78; Dion Cass. xl. 41). Caesar's description of Alesia is true; and the operations of his army about the place (*B. G.* vii. 69—90) are easily understood.

This plan of Alesia and the surrounding country is taken from Cassini's large map of France. The city of the Mandubii, or Alesia, was "on the summit of a hill, in a very elevated position," as Caesar correctly describes it. This hill stands alone, and except on the west side, where there is a plain, it is surrounded by hills of the same height, which are separated from Alesia by valleys. In the flat valley



PLAN OF THE ENVIRONS OF ALESIA.

- A. The east end of the hill of Alesia, where Vercingetorix built his stone wall.
- B. Hill partly occupied by Caesar.
- C. Ditto.
- D. Ditto.

- E. Ditto.
- F. Hospital of *Alise*.
- a a. Road from *Montbard* and *Auxerre*.
- b b. Road to *Dijon*.

on the north side of Alesia, and in the narrower valley at the east end, is the railroad from *Paris* to *Dijon*. The nearest railway station to Alesia is *Les Laumes*.

The summit of Alesia is not quite flat; but the irregularities are inconsiderable. The sides of the hill beneath the plateau are steep and rocky; and the upper part of the ascent to the summit is not easy. Below the plateau, and below this steep ascent, there is a narrow level piece of ground, which appears to have been widened a little by the labour of man; and below this level part there is another descent, which in some parts is steep. The fine plain (planities) at the western foot of Alesia, which Caesar describes, is seen well from the western end of the level summit. This is the part which Caesar (c. 84) calls the "Arx Alesiae." The surface of the plateau rises a little towards the western extremity, and then falls away abruptly, terminating in a rocky promontory, something like the head of a boat. A cross, with a small tree on each side of it, stands at the edge of the brow, and exactly marks the place from which Vercingetorix looked down on the plain of Alesia (c. 84). Beneath the Arx Alesiae is the small town of *Alise*, on the western and south-western slope of the hill. It occupies a different place from the old town of the Mandubii, which was on the summit level. The hill is a mass of rock. The plateau has a thin soil, and the few parts which are not cultivated are covered with a short grass like that on the Brighton downs. It appears that the town of the Mandubii occupied all the large plateau, the length of which is shown by the scale, though we must assume that it was not all built on. The Arx, as already explained, was at the west end, commanding a view of the plain. The city wall seems to have been carried all round the margin of the plateau. Caesar says (*B. G.* vii. 69): "under the wall, that part of the hill which looked towards the east, all this space the forces of the Galli had filled, and they had formed in their front a ditch and a wall of stones (inacria) six feet high." This is the place marked A. in the plan, the only part of the hill of Alesia which is connected with the neighbouring heights. It is a small neck of land which separates the valleys of the *Loze* and the *Lozerain*. This is the part where the plateau of Alesia is most accessible, which Vercingetorix first occupied when he retired to Alesia, and where he constructed the wall of loose stones (inacria). There are plenty of stones on the spot to construct another such wall, if it were wanted.

At the eastern end of the plateau, just under the summit there is a source of water, which is now covered over with a small building. The water is now carried in pipes round the hill, to supply the hospital of *Alise*, which is (F.) on the west side of the hill on the slope. Water is got at *Alise* by digging wells in the small level below the plateau; and as the Galli held this part of the mountain during the blockade, they may have got water from wells, as they no doubt did from the spring on the plateau.

Caesar's lines were formed all round the hill of Alesia, and they crossed the neck (A.) which connects this hill with another hill (B.) on the south-east side. The "castra" of Caesar (cc. 69, 80) were on B. C. D. E., on all the heights around Alesia. These hills have a steep side turned to Alesia, and flat tops. They are so near to Alesia that Caesar could not be safe against an attack from the outside, unless he occupied them. The valleys between Alesia and B. C. D. are narrow. On the north and

north-west side the valley is wider. There is a good source of water on the hill B.

The hill of Alesia is well defined on the north and the south by the valleys of the two streams which Caesar mentions (*B. G.* vii. 69), and on the west side by the plain in which these rivers meet. Caesar estimates the width of this plain from north to south at three Roman miles; and it is that width at least even in the part which is only a little distance from the foot of the hill. It extends much further in a NW. direction on the road to *Montbard*. This plain is a perfect level, covered in summer with fine wheat. As we go from the foot of the hill of Alesia to *Les Laumes*, the Arx Alesiae is a conspicuous object.

Caesar made two lines of circumvallation round Alesia. The circuit of the inner lines was eleven Roman miles; and we may infer from his words that this circumvallation was entirely in the plain and the valleys, except that it must have passed over the small elevation or neck of land between A. and B. In making the outer lines, which were fourteen Roman miles in circuit, he followed the level as far as the ground allowed (c. 74); from which we conclude that some parts of the outer line were on the high grounds opposite to the hill of Alesia; and the form of the surface shows that this must have been so. The upper part of the hill west of *Cressigny*, part of which hill appears in the north-west angle of the plan, was crossed by the lines; and the camp of Reginus and Rebilus (c. 83) was on the slope of this hill which faces Alesia. One of the ditches (fossae) of the interior lines was filled with water from the river (c. 72). The lines of eleven and fourteen miles in circuit are no exaggeration. No less circuit would enclose the hill and give the Romans the necessary space. The boldness of the undertaking may be easily conceived by the aid of numbers; but the sight of the work that was to be done before Vercingetorix and his troops, to the number of 80,000 men, could be shut in, can alone make us fully comprehend and admire the daring genius of the Roman proconsul.

There was a cavalry fight in the great plain before Caesar had completed his works. The Galli were driven back from the plain to their camp under the east end of the hill, and took refuge within Alesia. After this defeat Vercingetorix sent his cavalry away, and made preparation for holding out till the Gallic confederates should come to his aid. (*B. G.* 70, 71.) When the forces of the confederates (vii. 75) came to raise the blockade of Alesia, they posted themselves on the hills where the name *Mussy* appears; and in the battle which is described in vii. 79, the Gallic cavalry filled the plain on the west side of the hill of Alesia, while the infantry remained on the heights about *Mussy*. The Gallic horse were beaten back to their camp (c. 80); but on the following night they renewed the attack on that part of the lines which crossed the plain. This attack also failed. The next night the Gallic confederates sent 60,000 men under Vergasillanus to the north, to the back of the hill (E.), on the south slope of which Reginus and Rebilus had their camp. Their orders were to fall on the Romans at midday. The Galli got to the back of the hill at daybreak, and waited till near noon, when they began their attack on the camp. At the same time the cavalry of the confederates came against the lines in the plain; and Vercingetorix descended from the heights of Alesia to attack the lines from

the inside. The Galli failed to force the lines both on the inside and the outside. But the attack on the camp of Reginus and Rebilus was desperate, and Labienus was sent to support them. Neither ramparts nor ditches could stop the fierce assault of the enemy. Labienus summoned to his aid the soldiers from the nearest posts, and sent to tell Caesar what he thought ought to be done. His design was to rally out upon the enemy, as Caesar had ordered him to do, if he could not drive them off from the lines.

The place where the decisive struggle took place is easily seen from the Arx Alesiae; and it is accurately described by Caesar (*B.G.* 83, 85). This is the hill (E.) which slopes down to the plain of the *Loze*. The upper part of the slope opposite to the Arx Alesiae is gentle, or "leniter declivis" (c. 83); but the descent from the gentle slope to the plain of the *Loze*, in which the railway runs, is in some parts very steep. Caesar could draw his lines in such a way as to bring them along the gentle slope, and comprise the steep and lower slope within them. But there would still be a small slope downwards from the upper part of the hill to the Roman lines; and this is this gentle slope downward which he describes in c. 85, as giving a great advantage to the Gallic assailants under Vergasillaunus ("Exiguum loci ad declivitatem fastigium magnum habet momentum").

The mountain behind which Vergasillaunus hid himself after the night's march is the part of the mountain west of *Cressigny*. The camp of Reginus and Rebilus being on the south face turned to Alesia, they could see nothing of Vergasillaunus and his men till they came over the hill top to attack the lines. Vercingetorix, from the Arx Alesiac (c. 84), could see the attack on Reginus' camp, and all that was going on in the plain. He could see everything. Caesar's position during the attack of Vergasillaunus was one (*idoneus locus*) which gave him a view of the fight. He saw the plain, the "superiores munitiones," or the lines on the mountain north-west of Alesia, the Arx Alesiac, and the ground beneath. He stood therefore on the hill south of Alesia, and at the western end of it.

Caesar, hearing from Labienus how desperate was the attack on the upper lines, sent part of his cavalry round the exterior lines to attack Vergasillaunus in the rear. The cavalry went round by the east end of Alesia. They could not go round the west end, for they would have crossed the plain outside of the lines, and the plain was occupied by the Galli. Nor could they have got up the hill on that side without some trouble; and they would not have come on the rear of the enemy. It is certain that they went by the east end, and upon the heights round Alesia, which would take a much longer time than Caesar's rapid narrative would lead us to suppose, if we did not know the ground.

When Caesar sent the cavalry round Alesia, he went to the aid of Labienus with four cohorts and some cavalry. The men from the higher ground could see him as he came along the lower ground (c. 87, 88). He came from the hill on the south of Alesia, between his lines along the plain, with the Arx Alesia on his right, from which the men in the town were looking down on the furious battle. The scarlet cloak of the proconsul told his men and the enemies who was coming. He was received with a shout from both sides, and the shout was answered from the circumvallation and all the lines. The

Roman soldier throws his pila aside; and the sword begins its work. All at once Caesar's cavalry appears in the rear of Vergasillaunus: "other cohorts approach; the enemy turn their backs; the cavalry meet the fugitives; there is a great slaughter;" and the victory is won. The Galli who were on the outside of the fortifications desert their camp, and the next day Vercingetorix surrenders Alesia. The fight of Alesia was the last great effort of the united Galli against Caesar. They never recovered from this defeat; and from this time the subjugation of Gallia, though not yet quite completed, was near and certain.

Alesia was a town during the Roman occupation of Gallia; but the plateau has long since been deserted, and there is not a trace of building upon it. Many medals and other antiquities have been found by grubbing on the plateau. A vigneron of *Alix* possesses many of these rare things, which he has found; a fine gold medal of Nero, some excellent bronze medals of Trajan and Faustina, and the well-known medal of Nemausus (*Nîmes*), called the "piéd de biche." He has also a steelyard, keys, and a variety of other things.

The plan of Cassini is tolerably correct; correct enough to make the text of Caesar intelligible. [G.L.]

MANDUESSEDUM, a Roman station in Britain (*It. Ant.* p. 470), the site of which is supposed to be occupied by *Manchester* in *Warwickshire*. [C. R. S.]

MANDURIA (*Μανδύρια*, Steph. B.: *Ἔθ. Μανδύριος*: *Manduria*), an ancient city of Calabria, in the territory of the Salentine, situated at the distance of 24 miles E. of Tarentum. Its name has obtained some celebrity from its being the scene of the death of Archidamus, king of Sparta, the son of Agesilaus, who had been invited to Italy by the Tarentines, to assist them against their neighbours the Messapians and Lucanians; but was defeated and slain in a battle under the walls of Manduria, which was fought on the same day with the more celebrated battle of Chaeronea, 3rd Aug., B. C. 338. (Plut. *Ages.* 3, who writes the name *Μανδύριον*; Theopomp. *ap. Athen.* xii. p. 536; Diod. xvi. 63, 88; Paus. iii. 10. § 5.) This is the first notice we find of the name of Manduria: it would appear to have been a Messapian (or rather perhaps a Salentine) city, and apparently a place of considerable importance: but the only other mention of it that occurs in history is in the Second Punic War, when it revolted to the Carthaginians, but was taken by assault by Fabius Maximus, just before he recovered Tarentum, B. C. 209. (Liv. xxvii. 15.) We have no account of its fate on this occasion, but it would seem certain that it was severely punished, and either destroyed or at least reduced to a degraded condition; for we find no mention of it as a municipal town under the Romans; and Pliny omits its name in his list of towns in this part of Italy, though he elsewhere (ii. 103. s. 106) incidentally notices it as "oppidum in Salentino." The name is again found in the *Tabula*, which places it at the distance of 20 M. P. from Tarentum, an interval less than the truth, the actual distance being 20 geog. miles, or at least 24 Roman miles. (*Tab. Peut.*)

The existing ruins are considerable, especially those of the ancient walls, great part of the circuit of which is still preserved: they are built of large rectangular blocks, but composed of the soft and porous stone of which the whole neighbouring country consists; and in their original state appear to have formed a double circuit of walls, with a

broad street or way between the two, and a ditch on the outside. At present they are nowhere more than six feet in height. The modern town of *Manduria* (a flourishing place, with about 6000 inhabitants) does not occupy the site of the ancient city; the latter having been destroyed by the Saracens, the few remaining inhabitants settled at a place called *Casal Nuovo*, which appellation it retained till towards the close of the eighteenth century, when, having grown into a considerable town, it resumed, by royal license, its ancient name of *Manduria*. (Swinburne, *Travels*, vol. i. p. 222; Romanelli, vol. i. p. 53; Giustiniani, *Diz. Geogr.* vol. v. p. 338.)

Pliny mentions the existence at Manduria of a well or spring of water, which was always full to the brim, and could not be either increased or diminished in quantity. This natural curiosity is still shown by the inhabitants of *Manduria*, and has been described by several recent travellers; it is said that it preserves a constant equality in the level of its waters, notwithstanding any addition that may be made to them or any quantity that may be withdrawn,—a statement exactly coinciding with that of Pliny. (Plin. ii. 103. s. 106; Swinburne, *Travels*, vol. i. p. 223; K. Craven, *Travels*, pp. 165—167.) The expression used by that author, who calls the basin or reservoir of the water "lacus," has given rise to the erroneous notion that there existed a lake in the neighbourhood of Manduria, for which there is no foundation in fact. [E. H. B.]

MANIMI, a tribe of the Lygii, in the north-east of Germany (Tac. *German.* 43). They occupied the country south of the Burgundiones, and appear to be the same as the Omanni (Ὀμαννοί) of Ptolemy (ii. 11. § 18; Zeuss, *Die Deutschen*, p. 124). [L. S.]

MANITAE (Μανίται), an inland tribe of Arabia Felix, situated west of the Thanuetae, and south of the Salapeni, north of the "inner Frankincense" country (ἡ ἐντὸς Σμυρροφόρος, Ptol. vi. 7. § 23). The position of Ptolemy's "Manitae," west of his Katanitae, and of *Zames Mons*, together with the near resemblance of name, implies their being the same with the *Mazyme* of Burckhardt, the most eastern of the Harb tribes, situated on the borders of *Karym* in the line of country between *Medina* and *Derayah*. (Forster, *Geog. of Arabia*, vol. ii. p. 249.) [G. W.]

MANIUS SINUS (Μάνιος κόλπος, Scyl. p. 8), that part of the sea off the coast of Dalmatia into which the river Naro discharged itself, and in which the Liburnian group of islands is situated. In modern times it bears no distinctive name. [E. B. J.]

MANLIA'NA) Μανλίανα ἢ Μαρλίανα, Ptol. iv. 2. § 25), an inland town of Mauretania, upon the position of which there is a great disagreement between Ptolemy and the author of the Itinerary. The first places it 10' to the W. of OPPIDUM NOVUM, and the latter 18 M. P. to the E. of that place. The modern *Miliana*, on the slopes of the *Lesser Atlas*, preserving the ancient name, may be presumed to represent the old town, both of Ptolemy and the Itinerary, in which a Christian community was established. (Augustin. *Ep.* ccxxxvi.; Morcelli, *Africa Christiana*, vol. i. p. 211.) Shaw (*Travels*, pp. 62—64) found remains of Roman architecture, and a "cippus" with an inscription which he refers to some of the descendants of Cu. Pompeius (Barth, *Wanderungen*, pp. 58, 207.) [E. B. J.]

MANLIA'NUS SALTUS. [IDUBEDA.]

MANNARITUM, in north Gallia, is placed by the Antonine Itin. on a road which leads from

Lugdunum through Trajectum (*Utrecht*) to Carvo [CARVO]. It is 15 M. P. from Trajectum to Mannaritum, and 16 M. P. from Mannaritum to Carvo. Mannaritum may be *Maaren*. But other places have been suggested. [G. L.]

MANRALI (Μάνραλοι, Ptol. v. 10. § 6), a people on the coast of Colchis, whose name has been traced in the modern *Mingrelia*. [E. B. J.]

MANTALA, a place in Gallia Narbonensis, on the road from Vienna (*Vienne*) to Darantasia (*Moutiers en Tarentaise*). It is the next station after Lemincum [LEMINCUM], and 16 M. P. from it. The Antonine Itin. and the Table agree as to the position of Mantala. The site of the station Mantala may be, as D'Anville suggests, at a place on the *Isère*, named *Gressi*, which is commanded by an old building named *Montailleu*. [G. L.]

MANTIANA LACUS. [ARSISSA.]

MANTINEIA (Μαντινεία; *Ἔθλ. Μαντινείως*, Mantinensis; *Paleópolis*), one of the most ancient and powerful towns in Arcadia, situated on the borders of Argolis, S. of Orchomenus, and N. of Tegea. Its territory was called MANTINICK (Μαντινική). The city is mentioned in the Homeric catalogue as *Μαντινὴν ἐπάτειν*, and, according to tradition, it derived its name from Mantineus, a son of Lycaon. (Hom. *Il.* ii. 607; Pol. ii. 56; Paus. viii. 8. § 4.) Mantinea originally consisted of four or five distinct villages, the inhabitants of which were collected into one city. (Xen. *Hell.* v. 2. § 6, seq.; Strab. viii. p. 337; Diod. xv. 5.) If Strabo is correct in stating that this incorporation was brought about by the Argives, we may conjecture, with Mr. Grote, that the latter adopted this proceeding as a means of providing some check upon their powerful neighbours of Tegea. The political constitution of Mantinea is mentioned by Polybius as one of the best in antiquity; and the city had acquired so great a reputation at an early period, that the Cyrenaean, in the reign of Battus III. (B. C. 550—530), when weakened by internal seditions, were recommended to apply to the Mantineians, who sent to them Demonax to settle their constitution. (Pol. vi. 43; Herod. iv. 161.) Some time before the Persian wars, Mantinea, like the other Arcadian towns, had acknowledged the Spartan supremacy; and accordingly the Mantineians fought against the Persians as the allies of Sparta. Five hundred of their citizens fought at Thermopylae, but their contingent arrived on the field of Plataea immediately after the battle: (Herod. vii. 202, ix. 77.) In the Peloponnesian War, Mantinea was at first a member of the Peloponnesian confederacy; but several causes tended to estrange her from the Spartan alliance. Mantinea and Tegea were, at this time, the two most important Arcadian states, and were frequently engaged in hostilities. In B. C. 423, they fought a bloody and indecisive battle, which is mentioned by Thucydides (iv. 134). Tegea, being oligarchically governed, was firmly attached to Sparta; whereas Mantinea, from her possessing a democratical constitution, as well as from her hatred to Tegea, was disposed to desert Sparta on the first favourable opportunity. In addition to this, the Mantineians had recently extended their dominion over the Parrhasians and had garrisoned a fortress at Cypsela, near the site where Megalopolis was afterwards built. Well aware that the Lacedaemonians would not allow them to retain their recent acquisitions, as it was the policy of Sparta to prevent the increase of any political power in the Peloponnesus, the Manti-

neians formed an alliance with Argos, Elis, and Athens, in B. C. 421, and thus became involved in war with Sparta. (Thuc. v. 29, 33, 47.) This war was brought to a close by the decisive battle fought near Mantinea, in June, 418, in which the Argives, Mantineians, and Athenians were defeated by the Lacedaemonians under Agis. This battle was fought to the S. of Mantinea, between the city and the frontiers of Tegea, and is the first of the five great battles bearing the name of Mantinea. The Mantineians now concluded a peace with Sparta, renouncing their dominion over the districts in Arcadia, which they had conquered. (Thuc. v. 65, seq., 81.)

Mantineia continued an unwilling ally of Sparta for the next 33 years; but in the second year after the peace of Antalcidas, which had restored to the Spartans a great part of their former power, they resolved to crush for ever this obnoxious city. Accordingly, they required the Mantineians to raze their walls; and upon the refusal of the latter, they marched against the city with an army under the command of their king Agesipolis (B. C. 385), alleging that the truce for 30 years had expired, which had been concluded between the two states after the battle of 418. The Mantineians were defeated in battle, and took refuge in their city, prepared to withstand a siege; but Agesipolis having raised an embankment across the river Ophis, which flowed through Mantinea, forced back the waters of the river, and thus caused an inundation around the walls of the city. These walls, being built of unbaked bricks, soon began to give way; and the Mantineians, fearing that the city would be taken by assault, were obliged to yield to the terms of the Spartans, who required that the inhabitants should quit the city, and be dispersed among the villages, from the coalescence of which the city had been originally formed. (Xen. *Hell.* v. 2. §§ 6, 7; Diod. xv. 5; Ephorus, *ap. Harpocrat. s. v. Μαντινίων διοικισμός*; Pol. iv. 27; Paus. viii. 8. § 7, seq.) Of the forces of Mantinea shortly before this time we have an account from the orator Lysias, who says that the military population or citizens of Mantinea were not less than 3000, which will give 13,000 for the free population of the Mantineian territory. (Lysias, *ap. Dionys.* p. 531; Clinton, *F. H.* vol. ii. p. 416.)

The Mantineians did not long remain in this dispersed condition. When the Spartan supremacy was overthrown by the battle of Leuctra in 371, they again assembled together, and rebuilt their city. They took care to exclude the river from the new city, and to make the stone substructions of the walls higher than they had been previously. (Xen. *Hell.* vi. 5. § 3; Paus. viii. 8. § 10; Leake, *Morea*, vol. iii. p. 73.) The Mantineians took an active part in the formation of the Arcadian confederacy, and in the foundation of Megalopolis, which followed immediately after the restoration of their own city; and one of their own citizens, Lyconedes, was the chief promoter of the scheme. But a few years afterwards the Mantineians, for reasons which are not distinctly mentioned, quarrelled with the supreme Arcadian government, and formed an alliance with their inveterate enemies the Spartans. In order to put down this new coalition, Epaminondas marched into the Peloponnesus; and Mantinea was again the scene of another great battle (the second of the five alluded to above), in which the Spartans were defeated, but which was rendered still more memo-

rable by the death of Epaminondas. (Xen. *Hell.* vii. 5; Diod. xv. 84.) The site of this battle is described below. The third and fourth battles of Mantinea are only incidentally mentioned by the ancient writers: the third was fought in 295, when Demetrius Poliorcetes defeated Archidamus and the Spartans (Plut. *Demetr.* 35); the fourth in 242, when Aratus and the Achaeans defeated the Spartans under Agis, the latter falling in the battle. (Paus. viii. 10. § 5, seq.)

Mantineia continued to be one of the most powerful towns of Arcadia down to the time of the Achaean League. It at first joined this league; but it subsequently deserted it, and, together with Orchomenus and Tegea, became a member of the Aetolian confederacy. These three cities at a later time renounced their alliance with the Aetolians, and entered into a close union with Sparta, about B. C. 228. This step was the immediate cause of the war between the Achaeans and the Spartans, usually called the Cleonic War. In 226, Aratus surprised Mantinea, and compelled the city to receive an Achaean garrison. The Mantineians soon afterwards expelled the Achaeans, and again joined the Spartans; but the city was taken a second time, in 222, by Antigonos Dosis, whom the Achaeans had invited to their assistance. It was now treated with great severity. It was abandoned to plunder, its citizens were sold as slaves, and its name changed to Antigoneia (*Ἀντιγόμεια*), in compliment to the Macedonian monarch (Pol. ii. 57, seq.; Plut. *Arat.* 45; Paus. viii. 8. § 11). In 207, the plain of Mantinea was the scene of a fifth great battle, between the Achaean forces, commanded by Philopoemen, and the Lacedaemonians, under the tyrant Machanidas, in which the latter was defeated and slain. An account of this battle is given by Polybius, from whom we learn that the Achaean army occupied the entire breadth of the plain S. of the city, and that their light-armed troops occupied the hill to the E. of the city called Alesium by Pausanias. The Lacedaemonians were drawn up opposite to the Achaeans; and the two armies thus occupied the same position as in the first battle of Mantinea, fought in the Peloponnesian War. (Pol. xi. 11.) The Mantineians were the only Arcadian people who fought on the side of Augustus at the battle of Actium. (Paus. viii. 8. § 12.) The city continued to bear the name of Antigoneia till the time of Hadrian, who restored to it its ancient appellation, and conferred upon it other marks of his favour, in honour of his favourite, Antinous, because the Bithynians, to whom Antinous belonged, claimed descent from the Mantineians. (Paus. viii. 8. § 12, viii. 9. § 7.)

The territory of Mantinea was bounded on the W. by Mt. Maenalus, and on the E. by Mt. Artemisium, which separated it from Argolis. Its northern frontier was a low narrow ridge, separating it from Orchomenia; its southern frontier, which divided it from Tegeatis, was formed by a narrow part of the valley, hemmed in by a projecting ridge from Mt. Maenalus on the one side, and by a similar ridge from Mt. Artemisium on the other. (See below.) The territory of Mantinea forms part of the plain now called the plain of *Tripolitza*, from the modern town of this name, lying between the ancient Mantinea and Tegea, and which is the principal place in the district. This plain is about 25 English miles in length, with a breadth varying from 1 to 8, and includes, besides the territory of Mantinea, that of

Orchomenns and Caphyæ on the N., and that of Tegea and Pallantium on the S. The distance between Mantinea and Tegea is about 10 English miles in a direct line. The height of the plain where Mantinea stood is 2067 feet above the level of the sea. Owing to its situation, Mantinea was a place of great military importance, and its territory was the scene of many important battles, as has been already related. It stood upon the river Ophis, nearly in the centre of the plain of *Tripolitza* as to length, and in one of the narrowest parts as to breadth. It was enclosed between two ranges of hills, on the E. and the W., running parallel to Mts. Artemisium and Maenalus respectively. The eastern hill was called *ALESIUM* (Ἀλῆσιον, Paus. viii. 10. § 1), and between it and Artemisium lay the plain called by Pausanias (viii. 7. § 1) τὸ ἀργὸν πεδίον, or the "Uncultivated Plain." (viii. 8. § 1.) The range of hills on the W. had no distinct name: between them and Mt. Maenalus there was also a plain called *Alcimedon* (Ἀλκιμέδων, Paus. viii. 12. § 2.)

Mantineia was not only situated entirely in the plain, but nearly in its lowest part, as appears by the course of the waters. In the regularity of its fortifications it differs from almost all other Greek cities of which there are remains, since very few other Greek cities stood so completely in a plain. It is now called *Paleópolis*. The circuit of the walls is entire, with the exception of a small space on the N. and W. sides. In no place are there more than three courses of masonry existing above ground, and the height is so uniform that we may conclude that the remainder of the walls was constructed of unsked bricks. The city had 9 or 10 gates, the approach to which was carefully defended. Along the walls there were towers at regular distances. Leake reckoned 118 towers, and says that the city was about $2\frac{1}{2}$ miles in circumference; but Ross makes the city considerably larger, giving 129 or 130 as the number of the towers, and from 28 to 30 stadia, or about $3\frac{1}{2}$ English miles, as the circuit of the city. The walls of the city are surrounded by a ditch, through which the river Ophis flows. This stream is composed of several rivulets, of which the most important rises on Mt. Alesium, on the E. side of the city: the different rivulets unite on the NW. side of the town, and flow westward into a *katavóthra*. Before the capture of Mantinea by Agesipolis, the Ophis was made to flow through the city; and it is probable that all the water-courses of the surrounding plain were then collected into one channel above the city. Of the buildings in the interior of the city, described by Pausanias, few remains are left. Nearly in the centre of the city are the ruins of the theatre, of which the diameter was about 240 feet; and west of the theatre, Ross observed the foundations of the temple of Aphrodite Symmachia, which the Mantineians erected to commemorate the share they had taken in the battle of Actium. (Paus. viii. 9. § 6.)

The territory of Mantinea is frequently described by the ancient writers, from its having been so often the seat of war; but it is difficult, and almost impossible, to identify any of the localities of which we find mention, from the disappearance of the sanctuaries and monuments by which spots are indicated, and also from the nature of the plain, the topography of which must have been frequently altered by the *change of the water-courses*. On the latter subject *a few words are necessary*. The plain of *Tripolitza*,

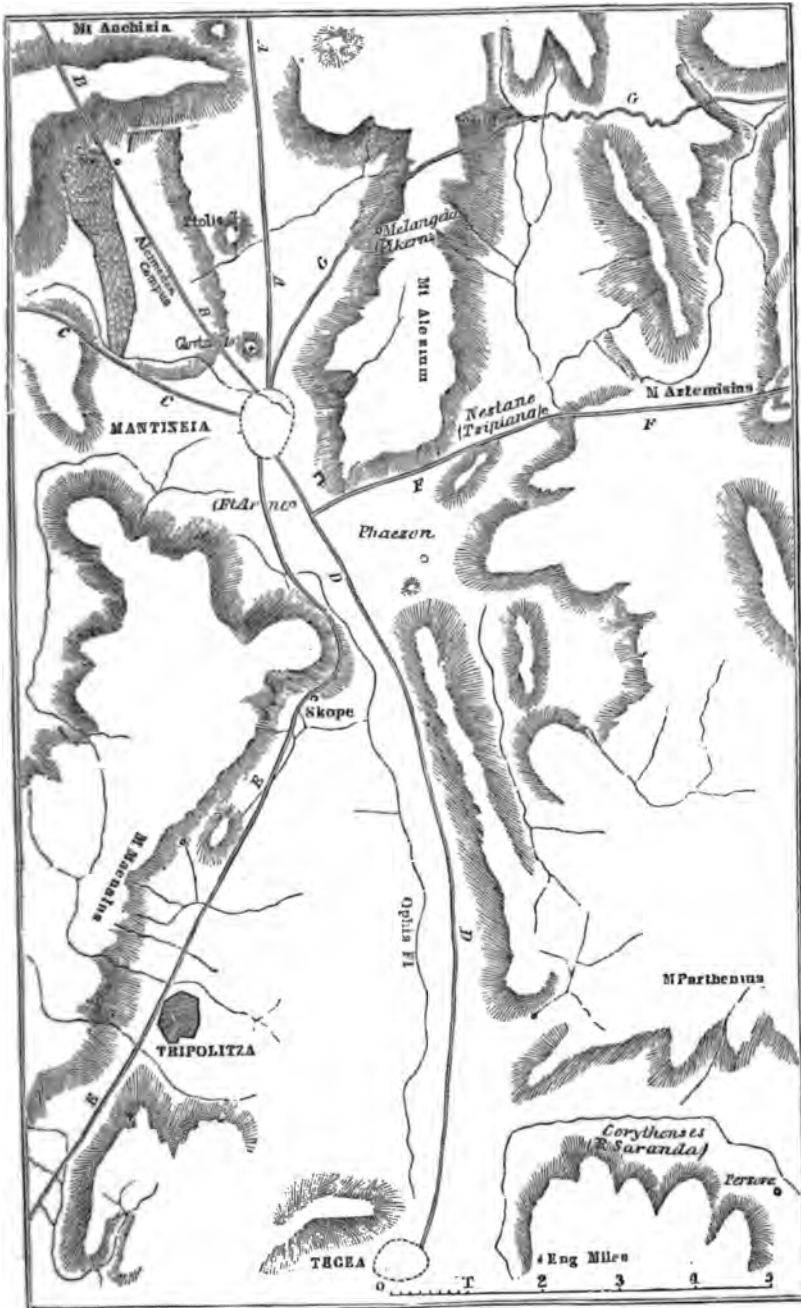
of which Mantinea formed part, is one of those valleys in Arcadia, which is so completely shut in by mountains, that the streams which flow into it have no outlet except through the chasms in the mountains, called *katavóthra*. [ARCADIA.] The part of the plain, which formed the territory of Mantinea, is so complete a level, that there is not, in some parts, a sufficient slope to carry off the waters; and the land would be overflowed, unless trenches were made to assist the course of the waters towards some one or other of the *katavóthra* which nature has provided for their discharge. (Pol. xi. 11.) Not only must the direction of these trenches have been sometimes changed, but even the course of the streams was sometimes altered, of which we have an interesting example in the history of the campaign of 418. It appears that the regulation of the mountain torrent on the frontiers of Mantinea and Tegeatis was a frequent subject of dispute and even of war between the two states; and the one frequently inundated the territory of the other, as a means of annoyance. This was done in 418 by Agis, who let the waters over the plain of Mantinea (Thuc. v. 65). This river can only be the one called Ophis by the Geographers of the French Commission. It rises a little N. of Tegea, and after flowing through Tegeatis falls now into a *katavóthra* north of the hill Scope. In general the whole plain of Mantinea bears a very different aspect from what it presented in antiquity; instead of the wood of oaks and cork-trees, described by Pausanias, there is now not a single tree to be found; and no poet would now think of giving the epithet of "lovely" (ἐπαρεστή) to the naked plain, covered to a great extent with stagnant water, and shut in by gray treeless rocks. (Ross, *Reisen im Peloponnes*, p. 128.)

About a mile N. of the ruins of Mantinea is an isolated hill called *Gurtzili*; north of which again, also at the distance of about a mile, is another hill. The latter was probably the site of the ancient Mantinea, and was therefore called *PTOLIS* (Πτόλις) in the time of Pausanias (viii. 12. § 7). This appears to have been one of the five villages from the inhabitants of which the city on the plain was peopled.

There were several roads leading from Mantinea. Two of these roads led north of the city to Orchomenus: the more easterly of the two passed by Ptolis, just mentioned, the fountain of Alalcomeneia, and a deserted village named *MAERA* (Μαῖρα), 30 stadia from Ptolis; the road on the west passed over Mt. Anchisia, on the northern slope of which was the temple of Artemis Hymnia, which formed the boundary between Mantinea and Orchomenia. (Paus. viii. 12. §§ 5—9, comp. viii. 5. § 11.)

A road led from Mantinea on the W. to Methylidrium. It passed through the plain Alcimedon, which was 30 stadia from the city, above which was Mount Ostracina; then by the fountain Cissa, and, at the distance of 40 stadia from the fountain, by the small place *PETROSACA* (ἡ Πετροσάκα), which was on the confines of the Mantinian and Megalopolitan territories. (Paus. viii. 12. §§ 2—4.)

Two roads led from Mantinea southwards,—the one SE. to Tegea, and the other SW. to Pallantium. On the left of the road to Tegea, called *XENIS* (Ξένις) by Polybius (xi. 11. § 5), just outside the gates of Mantinea, was the hippodrome, and a little further on the stadium, above which rose Mount Alesium: at the spot where the mountain ceased was the temple of Poseidon Hippius, which was 7 stadia from the city, as we learn from Poly-



PLAIN OF MANTINEIA.

A A. Road to Orchomenos.
 B B. Road to Orchomenos.
 C C. Road to Methydrium.
 D D. Road to Tegea.

E E. Road to Pallantium.
 F F. Road to Argos, called Prinus.
 G G. Road to Argos, called Climax.

buis (xi. 11. § 4, compared with xi. 14. § 1). Here commenced the ditch, which is said by Polybius to have led across the Mantinea plain to the mountains bordering upon the district of the Elisphasii (ἡ τῶν Ἐλισφασίων χώρα, Pol. xi. 11. § 6, comp. 15. § 7, xvii. 6).^{*} Beyond the temple of Poseidon was a forest of oaks, called PELAGUS (Πέλαγος), through which ran the road to Tegea. On turning out of the road to the left, at the temple of Poseidon, one found at the distance of 5 stadia the tombs of the daughters of Pelias. Twenty stadia further on was a place called PHOEZON (Φοίζων). This was the narrowest part of the plain between Tegea and Mantinea, the road being shortened by the hill Scope on the W. and a similar projecting rock on the E. Here was the tomb of Archithous, who was said to have been slain in a narrow pass by Lycurgus (στεινωπῶ ἐν δδῶ, Hom. *Iliad* vii. 143).[†] This narrow valley, shut in by the two projecting ridges already mentioned, formed the natural frontier between the territories of Mantinea and Tegea. The boundary between the two states was marked by a round altar on the road, which was about four miles distant from Mantinea, and about six miles from Tegea. It was here that the Lacedaemonian army was posted, over which Epaminondas gained his memorable victory. He had marched from Tegea in a north-westerly direction, probably passing near the site of the modern *Tripolitza*, and then keeping along the side of Mt. Maenalus. He attacked the enemy on their right flank, near the projecting ridge of Mt. Maenalus, already described. It was called Scopé (Σκόπη, now *Myrtikas*), because Epaminondas, after receiving his mortal wound, was carried to this height to view the battle. Here he expired, and his tomb, which Pausanias saw, was erected on the spot. (Paus. viii. 11. §§ 6, 7; for an account of the battle see Grote, vol. xi. p. 464, seq.)

The road from Mantinea to Pallantium ran almost parallel to the road to Tegea till it reached the frontiers of Tegeatis. At the distance of one stadium was the temple of Zeus Charmon. (Paus. viii. 10, 11, 12. § 1.)

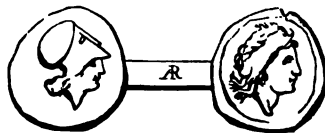
Two roads led from Mantinea eastwards to Argos,

^{*} This ditch must have terminated in a *katavóthra*, probably in one of the *katavóthra* on the W. side of the plain at the foot of the Maenalian mountains. On the other side of these mountains is the village and river named Helisson; and as the Elisphasii are not mentioned in any other passage, it has been proposed to read Ἐλισσορίτων instead of Ἐλισφασίων. (Ross, p. 127.) Leake has conjectured, with some probability, that Elisphasii may be the corrupt ethnic of ELYMIA (Ἐλυμία), a place only mentioned by Xenophon (*Hell.* vi. 5. § 13), who places it on the confines of Orchomenus and Mantinea. Although Leake places Elymia at *Levidhi*, on the NW. frontier of Mantinice, he conjectures that the whole plain of Alcimedon may have belonged to it. (Leake, *Peloponnesiaca*, p. 380.)

[†] Leake imagines that Phoezon was situated on a side road, leading from the tombs of the daughters of Pelias. But Ross maintains that Phoezon was on the high-road to Tegea, and that Pausanias has only mentioned by anticipation, in viii. 11. § 1, the altar forming the boundary between Mantinice and Tegeatis, the more proper place for it being at the close of § 4.

called PRINUS (Πρίνος) and CLIMAX (Κλίμαξ), or the "Ladder," respectively. (Paus. viii. 6. § 4.) The latter was so called from the steps cut out of the rock in a part of the road; and the Prinus probably derived its name from passing by a large holm-oak (πρίνος), or a small wood of holm-oaks; but the roads do not appear to have borne these names till they entered Mantinice. There are only two passes through the mountains, which separate the Argive plain from Mantinice, of which the southern and the shorter one is along the course of the river Charadrus, the northern and the longer one along the valley of the Inachus. Both Ross and Leake agree in making the Prinus the southern and the Climax the northern of these two roads, contrary to the conclusions of the French surveyors. Both roads quitted Argos at the same gate, at the hill called Deiras, but then immediately parted in different directions. The PRINUS, after crossing the Charadrus, passed by Oenoë, and then ascended Mount Artemisium (*Malevós*), on the summit of which, by the road-side, stood the temple of Artemis, and near it were the sources of the Inachus. Here were the boundaries of Mantinice and Argolis. (Paus. ii. 25. §§ 1—3.) On descending this mountain the road entered Mantinice, first crossing through the lowest and most marshy part of the "Argon," or "Uncultivated Plain," so called because the waters from the mountains collect in the plain and render it unfit for cultivation, although there is a *katavóthra* to carry them off. On the left of the plain were the remains of the camp of Philip, son of Amyntas, and a village called NESTANE (*Neoránn*), probably now the modern village of *Tzipiana*. Near this spot the waters of the plain entered the *katavóthra*, and are said not to have made their exit till they reached the sea off the coast of the Argeia. Below Nestane was the "Dancing-place of Maera" (*Xopós Maípas*), which was only the southern arm of the Argon Plain, by means of which the latter was connected with the great Mantinea plain. The road then crossed over the foot of Mount Alesium, and entered the great Mantinea plain near the fountain Arne at the distance of 12 stadia from the city. From thence it passed into the city by the south-eastern or Tegeatan gate. (Paus. viii. 6. § 6—viii. 8. § 4.)

The other road, called CLIMAX, ran from Argos in a north-westerly direction along the course of the Inachus, first 60 stadia to Lyrcia, and again 60 stadia to Orneae, on the frontiers of Sicyonia and Phliasia. (Paus. ii. 25. §§ 4—6.) It then crossed the mountain, on the descent of which into Mantinice were the steps cut out of the rock. The road entered Mantinice at the upper or northern corner of the Argon Plain, near the modern village of *Sanga*. It then ran in a south-westerly direction, along the western side of Mount Alesium, to a place called MELANGAIA (τὰ Μελαργεία), from which drinking-water was conducted by an aqueduct to Mantinea, of which remains were observed by Ross. It corresponds to the modern village of *Pikerni*, which is



COIN OF MANTINEIA.

said to signify in the Albanian language "abounding in springs." The road next passed by the fountain of the Meliastae (Μελιαστῆς), where were temples of Dionysus and of Aphrodite Melaenis: this fountain was 7 stadia from the city, opposite Ptohis or Old Mantinea. (Paus. viii. 6. §§ 4, 5.) The preceding account is rendered clearer by the map on p. 263.

(For the geography of Mantinice, see Leake, *Morea*, vol. i. p. 100, seq., vol. iii. p. 44, seq.; *Peloponnesiaca*, p. 369, seq.; Ross, *Reisen im Peloponnes*, vol. i. p. 121, seq.; Curtius, *Peloponnesus*, vol. i. p. 232, seq.)

MANTUA (Μάντρωα: *Eth. Mantuanns: Mantora*), a city of Cisalpine Gaul, situated on the river Mincius, on an island formed by its waters, about 12 miles above its confluence with the Padus. There seems no doubt that it was a very ancient city, and existed long before the establishment of the Gauls in this part of Italy. Virgil, who was naturally well acquainted with the traditions of his native place, tells us that its population was a mixed race, but the bulk of the people were of Etruscan origin; and Pliny even says that it was the only city beyond the Padus which was still inhabited by an Etruscan people. (Virg. *Aen.* x. 201—203; Plin. iii. 19. s. 23.) Virgil does not tell us what were the other national elements of its population, and it is not easy to understand the exact meaning of his expression that it consisted of three "gentes," and that each gens comprised four "populi;" but it seems certainly probable that this relates to the internal division of its own territory and population, and has no reference (as Müller has supposed) to the twelve cities founded by the Etruscans in the valley of the Padus. (Müller, *Etrusker*, vol. i. p. 137; Niebuhr, vol. i. p. 296, note 757.) The Etruscan origin of Mantua is confirmed by its name, which was in all probability derived from that of the Etruscan divinity Mantus, though another tradition, adopted by Virgil himself, seems to have deduced it from a prophetic nymph of the name of Manto. (Serv. *ad Aen.* l. c.; Schol. Veron. *ad loc.* p. 103, ed. Keil.) According to one of the oldest scholiasts on Virgil, both Verrius Flaccus and Caecina, in their Etruscan histories, ascribed the foundation of Mantua to Tarchon himself, while Virgil represents Oenus, the son of Manto, as its founder. (Virg. *Aen.* x. 200; Schol. Veron. *l. c.*) The only historical fact that can be considered as resulting from all these statements is that Mantua really was an Etruscan settlement, and that for some reason (probably from its peculiar and inaccessible situation) it retained much of its Etruscan character long after this had disappeared in the other cities of Cisalpine Gaul.

After the settlement of the Gauls in Northern Italy, Mantua was probably included in the territory of the Cenomani (Ptol. iii. 1. § 31); but we find no mention of its name in history, nor do we know at what period it passed under the Roman dominion. From an incidental notice in Livy (xxiv. 10) during the Second Punic War, we may probably infer that it was then on friendly terms with Rome, as were the Cenomani and Veneti; and as its name is not mentioned during the subsequent wars of the Romans in Cisalpine Gaul, it is probable that it passed gradually, with the other towns of the Cenomani, from a state of alliance to one of dependence, and ultimately of subjection. But even under the Roman dominion the name of Mantua scarcely appears in

history, and it is clear that it was far from possessing the same relative importance in ancient times that it did in the middle ages, and still retains. It was undoubtedly a municipal town, and is mentioned as such by all the geographers, as well as in inscriptions, but both Strabo and Martial speak of it as very inferior to the neighbouring city of Verona, in comparison with which the latter terms it "parva Mantua." (Strab. v. p. 213; Plin. iii. 19. s. 23; Ptol. iii. 1. § 31; Martial, xiv. 195.) During the civil wars after the death of Caesar, Mantua suffered the loss of a part of its territory, for Octavian having assigned to his discharged soldiers the lands of the neighbouring Cremona, and these having proved insufficient, a portion of the territory of Mantua was taken to make up the necessary amount. (Virg. *Ecl.* ix. 28. *Georg.* ii. 198; Serv. *ad loc.*) It was on this occasion that Virgil was expelled from his patrimonial estate, which he however recovered by the favour of Augustus.

The chief celebrity of Mantua under the Roman Empire was undoubtedly owing to its having been the birthplace of Virgil, who has, in consequence, celebrated it in several passages of his works; and its name is noticed on the same account by many of the later Roman poets. (Virg. *Georg.* iii. 12; Ovid, *Amor.* iii. 15. 7; Stat. *Silv.* iv. 2. 9; Sil. Ital. viii. 595; Martial, i. 62. 2, xiv. 195.) According to Donatus, however, the actual birthplace of the poet was the village of Andes in the territory of Mantua, and not the city itself. (Donat. *Vit. Virg.* 1; Hieron. *Chron.* ad ann. 1947.)

After the fall of the Roman Empire, Mantua appears to have become a place of importance from its great strength as a fortress, arising from its peculiar situation, surrounded on all sides by broad lakes or expanses of water, formed by the stagnation of the river Mincius. It, however, fell into the hands of the Lombards under Agilulf (P. Diac. iv. 29), and after the expulsion of that people was governed by independent counts. In the middle ages it became one of the most important cities of the N. of Italy; and is still a populous place, and one of the strongest fortresses in Italy. It is still so completely surrounded by the stagnant waters of the *Mincio*, that it is accessible only by causeways, the shortest of which is 1000 feet in length.

Mantua was distant from Verona 25 miles; so that Procopius calls it a day's journey from thence. (Procop. *B. G.* iii. 3.) It was situated on a line of road given in the Tabula, which proceeded from Mediolanum, by Cremona and Bedriacum, to Mantua, and thence to Hostilia, where it crossed the Padus, and thence proceeded direct to Ravenna. (*Tab. Peut.*) Mantua was distant from Cremona by this road about 40 miles. It would appear from one of the minor poems ascribed to Virgil (*Catalect.* 8. 4), that this distance was frequently traversed by multeers with light vehicles in a single day. [E. H. B.]

MANTZICIERT (Μαντζικιέρτ, Const. Porph. *de Adm. Imp.* c. 44), a fortress of great importance upon the Armenian frontier. In A. D. 1050, it offered so determined a resistance to Togrul Bey, the founder of the Seljukian dynasty, that he had to give up all hope of breaking through the barrier of fortresses that defended the limits of the empire, and retired into Persia. (Cedren. vol. ii. p. 780; Le Beau, *Bas Empire*, vol. xiv. p. 367; Finlay, *Byzantine Empire*, p. 523.) It is identified with *Melasyerd* or *Mansakherst*, situated to the NW. of lake Van, and the

remarkable volcanic cone of *Sipán Tâgh*. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 105; Ritter, *Érlandede*, vol. ix. p. 994.) [E. B. J.]

MAOGAMALCHIA (Ammian. xxiv. 4), a place in Mesopotamia, attacked and taken by Julian. It was distant about 90 stadia from Ctesiphon. (Zosim. iii. 21.) It appears to have been strongly fortified and well defended. Zosimus evidently alludes to the same place (*l. c.*), though he does not mention it by name. [V.]

MAON (*Μαόν*), a city of Judah, in the mountains, south of Hebron. It is joined with Carmel, and Ziph, and Juttah (*Josh.* xv. 55), known only as the residence of Nabal and Abigail (1 *Sam.* xxv. 2). "The wilderness of Maon, in the plain on the south of Jeshimon," is identical with or contiguous to the wilderness of Ziph, where David and his men hid themselves in the strongholds from the malice of Saul (xxiii. 14—25). It is placed by Eusebius in the east of Daroma (*Onomast. s. v.*) Its site is marked by ruins, still called *Máin*, situated between Carmel and Zuph, half an hour south of the former. [CARMEL, Vol. I. p. 521.] [G. W.]

MAPHARITIS (*Μαφαρίτις*), a district of Arabia Felix, lying about the city of Sava (*Σαφή*), which is placed by Arrian three days' journey from Muza, on the Red Sea. [MUZA.] He mentions the king's name, Choloebus (*Χόλαιβος*). (*Periplus Maris Erythr.* p. 13.) The Sava of Arrian is probably identical with the Sapphara or Sapphar of Ptolemy (*Σάπφαρα* al. *Σαπφάρ μητρόπολις*, vi. 7. § 41), the capital no doubt of a tribe named by him Sappharitæ (*Σαπφαριταί*), the Mapharitis of Arrian. They are distinct from the MAPHORITÆ of Ptolemy. [G. W.]

MAPHORITÆ (*Μαφορίται*), a people of Arabia Felix, placed by Ptolemy above, i. e. north of, the Rathini, and west of the outer Frankincense country (*ἡ ἐκτὸς Σινυροφόρος*), contiguous to the Chitramamititæ (vi. 7. § 25). The similarity of name indicates a connection between this tribe and the Mæpha metropolis of the same geographer; the same as the "Aphæ metropolis" of Arrian, which he places 9 days' journey east of his Maphoritis regio, and therefore 12 days from the Red Sea. It was the capital of Charibæil, the lawful king of the Homeritæ and their neighbours the Sabaitæ, styled the friend of the Roman emperors, to whom he is said to have sent frequent embassies. [MÆPHA.] The district is probably that now known as *Wady Maufa*, in the midst of which is situated the remarkable ruins now called *Nakab-el-Hajar*, which are supposed to mark the site of the metropolis. This fruitful valley commences above the ruins in question and is well cultivated throughout. It is thus described by Lieut. Wellsted, who traversed its southern part in 1838:—"Nakab-el-Hajar (ancient ΜΑΕΦΗΛ, *q. v.*) is situated north-west, and is distant 48 miles from the village of 'Ain, which is marked on the chart in latitude 14° 2' north, and longitude 46° 30' east, nearly. It stands in the centre of a most extensive valley, called by the natives *Wady Meifah*, which, whether we regard its fertility, population, or extent, is the most interesting geographical feature we have yet discovered on the southern coast of Arabia. Taking its length from where it opens out on the sea-coast to the town of 'Abdân, it is 4 days' journey, or 75 miles. Beyond this point I could not exactly ascertain the extent of its prolongation; various native authorities give it from 5 to 7 additional days. Throughout the whole of this space it is thickly studded with villages, hamlets, and culti-

vated grounds. In a journey of 15 miles, we counted more than thirty of the former, besides a great number of single houses." (Wellsted, *Travels in Arabia*, vol. i. p. 436.) [G. W.]

MAPONIS, in Britain, occurring in Geogr. Ravenn. among the *diversa loca*, without any clue to guide us to its locality. An inscription to a topical deity Mapon (Deo Mapono), discovered at Plumpton in Cumberland; and another (Apollini Mapono) at Ribchester, in Lancashire, merely strengthen the probability of the existence of a place so called in Britain, without disclosing its situation. Maporiton also appears in Geogr. Ravenn. among the towns in the north of Britain. [C. R. S.]

MARAB'BIUS (*Μαράββιος*, *Μαροββιος*, Ptol. v. 9. § 2), a river of Sarmatia, which Reichard has identified with the *Manyez*, an affluent of the *Don*, on the left bank of that river. Some have considered the *Manyez* to represent the ACHARDEUS (*Ἀχαρδέος*), but Strabo (xi. p. 506) expressly says that the latter discharges itself into the *Mæotis*. (Schafarik, *Slav. Alt.* vol. i. pp. 60, 500.) [E. B. J.]

MARACANDA (*Μαράκανδα*, Strab. xi. p. 517; Arrian, iii. 30, iv. 5; Ptol. vi. 11. § 9), the capital of Sogdiana, now *Samarcand*. It is said by Strabo to have been one of the eight cities which were built in those parts by Alexander the Great. Ptolemy places it in Bactriana. Arrian (iii. 30) states that it contained the palace of the ruler of the Sogdiani, but does not apparently credit the story that Alexander had anything to do with the building of it. Curtius states that the city was 70 stadia in circumference, and surrounded by a wall, and that he had destined the province for his favourite, Clitus, when the unfortunate quarrel took place in which he was slain (viii. 1. § 20). Professor Wilson (*Ariana*, p. 165) considers that the name has been derived from the Sanscrit *Samara-khanda*, "the warlike province." In many of the old editions the word was written *Paracanda*, but there can be no doubt that *Maracanda* is the correct form. *Samarcand* has been in all ages a great *entrepôt* for the commerce of Central Asia. [V.]

MARANITÆ (*Μαρανίται*, Strab. xvi. p. 776; *Μαρανήσις*), an ancient people on the W. coast of Arabia Felix, near the corner of the Aelaniticus Sinus, destroyed by the Garindæi.

MARAPHII (*Μαράφιοι*, Herod. i. 125), one of the three tribes into which the highest class of the ancient Persians was divided, according to Herodotus. The other two were the Pasargadæ and the Maspii. [V.]

MARATHA (*Μάραθα*), a village of Arcadia, in the district Cynuria, between Buphagium and Gortys, perhaps represented by the ruin called the Castle of *Leódhoro*. (Paus. viii. 28. § 1; Leake, *Morea*, vol. ii. p. 66, *Peloponnesiaca*, p. 232.)

MARATHE, a small island near Corcyra, mentioned only by Pliny (iv. 12. s. 19).

MARATHE'SIUM (*Μαράθησιον*: *Eth. Μαραθησιος*), an Ionian town on the coast of Lydia, south of Ephesus, and not far from the frontiers of Caria, whence Stephanus (*s. v.*) calls it a town of Caria. (Seylax, p. 37; Plin. *H. N.* v. 31.) The town at one time belonged to the Samians; but they made an exchange, and, giving it up to the Ephesians, received Neapolis in return. (Strab. xiv. p. 639.) Col. Leake (*Asia Minor*, p. 261) believes that a few ancient ruins found at a place called *Skalanova* mark the site of Marathesium, though others regard them as remains of Pygela. [L. S.]

MARATHON (*Μαραθῶν*: *Eth. Μαραθώνιος*), a small plain in the NE. of Attica, containing four places, named ΜΑΡΑΘΙΟΝ, ΠΡΟΒΑΛΙΝΤΙΟΥΣ (*Προβαλινοῦς*: *Eth. Προβαλινοῦς*), ΤΡΙΚΟΡΥΘΤΟΥΣ (*Τρικορύθτος*, or *Τρικόρυθος*, *Τρικόρυθος*: *Eth. Τρικορύθτος*), and ΟΙΝΟΕ (*Οινόη*: *Eth. Οινάιος*), which originally formed the Tetrapolis, one of the 12 districts into which Attica was divided before the time of Theseus. Here Xuthus, who married the daughter of Erechtheus, is said to have reigned; and here the Heracleidae took refuge when driven out of Peloponnesus, and defeated Eurystheus. (Strab. viii. p. 383; Steph. B. s. v. *Τετραπόλις*.) The Marathonii claimed to be the first people in Greece who paid divine honours to Hercules, who possessed a sanctuary in the plain, of which we shall speak presently. (Paus. i. 15. § 3, i. 35. § 4.) Marathon is also celebrated in the legends of Theseus, who conquered the ferocious bull, which used to devastate the plain. (Plut. *Thea*. 14; Strab. ix. p. 399; Paus. i. 27. § 10.) Marathon is mentioned in the Homeric poems in a way that implies that it was then a place of importance. (*Od.* vii. 80.) Its name was derived from an eponymous hero Marathon, who is described by Pausanias as a son of Epopeus, king of Sicyon, who fled into Attica in consequence of the cruelty of his father (Paus. ii. 1. § 1, ii. 6. § 5, i. 15. § 3, i. 32. § 4). Plutarch calls him an Arcadian, who accompanied the Dioscuri in their expedition into Attica, and voluntarily devoted himself to death before the battle. (*Thea*. 32.)

After Theseus united the 12 independent districts of Attica into one state, the name of Tetrapolis gradually fell into disuse; and the four places of which it consisted became Attic demi, — Marathon, Tricorythus, and Oenoë belonging to the tribe Arantis, and Probalinthus to the tribe Pandionis; but Marathon was so superior to the other three, that its name was applied to the whole district down to the latest times. Hence Lucian speaks of "the parts of Marathon about Oenoë" (*Μαραθῶνος τὰ περὶ τὴν Οινόην, Icaro-Menip.* 18).

Few places have obtained such celebrity in the history of the world as Marathon, on account of the victory which the Athenians here gained over the Persians in B. C. 490. Hence it is necessary to give a detailed account of the topography of the plain, in which we shall follow the admirable description of Colonel Leake, drawing a little additional information from Mr. Finlay and other writers.

The plain of Marathon is open to a bay of the sea on the east, and is shut in on the opposite side by the heights of Brilessus (subsequently called Pentelicus) and Diacria, which send forth roots extending to the sea, and bounding the plain to the north and south. The principal shelter of the bay is afforded by a long rocky promontory to the north, anciently called CYNOSURA (*Κυνόσουρα*, Hesych., Phot., s. v.) and now *Slamá*. The plain is about 6 miles in length and half that breadth in its broadest part. It is somewhat in the form of a half-moon, the inner curve of which is bounded by the bay, and the outer by the range of mountains already described. The plain, described by Aristophanes as the "pleasant mead of Marathon" (*Λειμῶνα τὸν ἑρβέντα Μαραθῶνος, Aves*, 246), is a level green expanse. The hills, which shut in the plain, were covered in ancient times with olives and vines (Nonn. *Dionys.* xiii. 84, xlviii. 18). The plain is bounded at its southern and northern extremities by two marabes, of which the southern is not large and

is almost dry at the conclusion of the great heats; while the northern, which is much larger, offers several parts which are at all seasons impassable. Both, however, have a broad, firm, sandy beach between them and the sea. A river, now called the river of *Marathóna*, flows through the centre of the plain into the sea.

There are four roads leading out of the plain. 1. One runs along the coast by the south-western extremity of the plain. (Plan, *aa*.) Here the plain of Marathon opens into a narrow maritime plain three miles in length, where the mountains fall so gradually towards the sea as to present no very defensible impediment to the communication between the Marathonian and the Mesogaea. The road afterwards passes through the valley between Pentelicus and Hymettus, through the ancient demus of Pallene. This is the most level road to Athens, and the only one practicable for carriages. It was the one by which Peisistratus marched to Athens after landing at Marathon. (Herod. i. 62.) 2. The second road runs through the pass of *Vraná*, so called from a small village of this name, situated in the southern of the two valleys, which branch off from the interior of the plain. (Plan, *bb*.) This road leads through Cephisia into the northern part of the plain of Athens. 3. The third road follows the vale of *Marathóna*, the northern of the two valleys already named, in which lies the village of the same name, the largest in the district. (Plan, *cc*.) The two valleys are separated from one another by a hill called *Kotróni* (Plan, 3), very rugged, but of no great height. This third road leads to Aphidna, from which the plain of Athens may also be reached. 4. The fourth road leaves the plain on the north-east by a narrow pass (Plan, *dd*) between the northern marsh and a round naked rocky height called *Mt. Koráki* or *Stavrokoráki*. (Plan, 4.) It leads to Rhamnus; and at the entrance of the pass stands the village of *Lower Súli*. (Plan, 12.)

Three places in the Marathonian district particularly retain vestiges of ancient demi. 1. *Vraná*, which Leake supposes to be the site of the demus of Marathon. It lies upon a height fortified by the ravine of a torrent, which descends into the plain after flowing between *Mts. Argáiki* and *Aforismó*, which are parts of Mt. Brilessus or Pentelicus. (Plan, 1, 2.) A little below *Vraná* are seen four artificial tumuli of earth, one considerably larger than the others; and in a pass at the back of the hill of *Kotróni*, which leads from the vale of *Vraná* into that of *Marathóna*, there are some remains of an ancient gate. Near the gate are the foundations of a wide wall, 5 feet in thickness, which are traced for nearly 3 miles in circumference, enclosing all the upper part of the valley of *Vraná*. These ruins are now known by the name of *ἡ μάνδρα τῆς γυαίας* (the old woman's sheepfold). Near the ruined gate Leake observed the remains of three statues, probably those which were erected by Herodes Atticus to three favourite servants. (Philostr. *Soph.* ii. 1. § 10.) Marathon was the demus of Herodes, who also died there. The wall mentioned above was probably built by Herodes, to enclose his property; for it would seem from Pliny that Marathon no longer existed as a town or village a century before the time of Herodes. ("Rhamnus pagus, locus Marathon," Plin. iv. 7. s. 11.) The early disappearance of the ancient town of Marathon would easily cause its name to be

transferred to another site; and it was natural that the celebrated name should be given to the principal place in the district. Three-quarters of a mile to the south-east of the tumuli of *Vrand* there is a rising ground, upon which are the traces of a Hellenic wall, apparently the peribolus of a temple. This was probably the temple of Hercules (Plan, 10), in whose sacred enclosure the Athenians were encamped before the battle of Marathon. (Herod. vi. 108.)

2. There are several fragments of antiquity situated at the head of the valley of *Marathóna* at a spot called *Inói*, which is no doubt the site of the ancient *Oenoe*, one of the four demi of the district. The retired situation of *Oenoe* accounts for its omission by Strabo in his enumeration of the demi situated near the coast (ix. p. 399).

3. There are also evident remains of an ancient demus situated upon an insulated height in the plain of *Súli*, near the entrance of the pass leading out of the Marathonian plain to *Súli*. These ruins are probably those of *TRICORYTHUS*, the situation of which agrees with the order of the maritime demi in Strabo, where *Tricorythus* immediately precedes *Rhamnus*. We learn from *Aristophanes* and *Suidas* that *Tricorythus* was tormented by gnats from a neighbouring marsh (*ἐμπίς ἐστίν ἤδη Τρικορύθια*, *Aristoph. Lysistr.* 1032; *Suidas, s. v. ἐμπίς*); and at the present day the inhabitants of *Lower Súli* in the summer are driven by this plague and the bad air into the upper village of the same name. The town was probably called *Tricorythus* from the triple peak on which its citadel was built.

The site of *PROBALINTHUS* is uncertain, but it should probably be placed at the south-west extremity of the Marathonian plain. This might be inferred from Strabo's enumeration, who mentions first *Probalinthus*, then *Marathon*, and lastly *Tricorythus*. Between the southern marsh and *Mt. Argaliki* there are foundations of buildings at a place called *Valari*, which is, perhaps, a corruption of *Probalinthus*. Close to the sea, upon a rising ground in the marsh, there are some ancient remains, which may, perhaps, be those of the temple of *Athena Hellotis* (Plan, 11), which epithet the goddess is said to have derived from the marsh of *Marathon*, where the temple was built. (*Schol. ad Pind. Ol. xiii. 56*; *Etym. M. s. v. Ἐλλωτίς*.)

The principal monument in the Marathonian plain was the tumulus erected to the 192 Athenians who were slain in the battle, and whose names were inscribed upon ten pillars, one for each tribe, placed upon the tomb. There was also a second tumulus for the Plataeans and slaves, and a separate monument to *Miltiades*. All these monuments were seen by *Pausanias* 600 years after the battle (i. 32. § 3). The tumulus of the Athenians still exists. It stands in the centre of the plain, about half a mile from the sea-shore, and is known by the name of *Soró* (*ὁ Σορός*), the tomb. (Plan, 13.) It is about 30 feet high, and 200 yards in circumference, composed of a light mould mixed with sand, amidst which have been found many brazen heads of arrows, about an inch in length, of a triangular form, and pierced at the top with a round hole for the reception of the shaft. There are also found, in still greater numbers, fragments of black flint, rudely shaped by art, which have been usually considered fragments of the arrow-heads used by the Persian archers; but this opinion cannot be received, as flints of the same

kind abound in other parts of Greece, where no Persian is reputed to have set his foot; and, on the other hand, none have been found either at *Thermopylae* or *Plataea*. At a very small distance from this tumulus *Leake* noticed a small heap of earth and stones, which is, perhaps, the tomb of *Plataeans* and *Athenian slaves*. At 500 yards north of the great tumulus is a ruin called *Pyrgo* (*Πύργος*), consisting of the foundation of a square monument, constructed of large blocks of white marble; it is apparently the monument erected in honour of *Miltiades*. (Plan, 14.)

We learn from *Philochorus* that there was a temple of the *Pythian Apollo* at *Marathon* (*ap. Schol. ad Soph. Oed. Col.* 1047); and *Demosthenes* relates that the sacred vessel was kept on this coast, and that once it was carried off by *Philip*. (*Phil. i. p. 49.*)

Pausanias (i. 32. § 3, seq.) mentions in the plain several natural objects, some of which have been noticed already. The lake at the northern extremity of the plain he describes "as for the most part marshy, into which the flying barbarians fell through their ignorance of the ways; and here it is said that the principal slaughter of them occurred. Beyond the lake (*ὄπισθ' τῆν λίμνην*) are seen the stables of stone for the horses of *Artaphernes*, together with vestiges of a tent upon the rock. A river flows out of the lake which, within the lake, affords water fit for cattle to drink; but, towards the place where it enters the sea, becomes salt and full of sea-fishes. At a little distance from the plain is a mountain of *Pan*, and a cavern worthy of inspection: the entrance is narrow; but within are apartments and baths, and that which is called the goat-stand (*αἰβάδιον*) of *Pan*, together with rocks very much resembling goats." *Leake* observes that the marshy lake, and the river, which, becoming salt towards the mouth, produces sea-fishes, are precisely as *Pausanias* describes them. The marsh is deepest towards the foot of *Mt. Koráki*, where several springs issue from the foot of the rocks on the right side of the road leading from the great plain to *Lower Súli*. These springs are apparently the fountain *MACARIA* (Plan, 8), which *Pausanias* mentions just before his description of the marsh. It derived its name from *Macaria*, a daughter of *Hercules*, who devoted herself to death in behalf of the *Heraclidae* before the victory which they gained over the *Argives* in the plain. (*Comp. Strab. viii. p. 377.*) A small stream, which has its origin in these springs, is traced through the marsh into a small salt lake (Plan, 9), supplied by subterraneous sources, and situated on the south-eastern extremity of the marsh, under a rocky ridge, the continuation of *C. Stómi*. Both the ridge and salt lake are known by the name of *Dhrakonéria* (*τὰ Δρακονέρια*, i. e. the monster-waters, so called from its size, since *δράκω* is a common expression among the modern Greeks for any marvellous object). On the eastern side of the great marsh *Leake* noticed a small cavern in the side of *Mt. Dhrakonéria*, which is perhaps the place called by *Pausanias* "the stables of *Artaphernes*." *Leake* supposes that the Persian commanders were encamped in the adjoining plain of *Tricorythus*. The mountain and cavern of *Pan* have not yet been discovered. They would appear, from the description of *Pausanias*, to have been a little further removed from the plain than the marsh and salt lake. Hence they may be placed in *Mt. Koráki*.

The exact ground occupied by the Greek and Persian armies at the battle of Marathon can only be a matter of conjecture. Col. Leake, whose account is both probable and consistent, though Mr. Finlay differs from him, supposes that the Athenian camp was in the valley of *Vrani* near its opening into the plain; that on the day of battle the Athenian line extended from a little in front of the Heracleium, at the foot of *Mt. Argaliki*, to the bend of the river of *Marathóna*, below the village of *Seféiri*; and that the Persians, who were 8 stadia in front of them, had their right resting on *Mt. Koriki*, and their left extending to the southern marsh, which prevented them from having a front much greater than that of the Athenians. (See Plan, AA, BB.) When the Persians defeated the Athenian centre, they pursued the latter up one or both of the two valleys on either side of *Mt.*

Kotróni, since Herodotus says that the pursuit continued quite into the interior (*ἐς τὴν μεσόγειαν*). Nearly at the same time the Persian left and right were defeated; but instead of pursuing them, the Athenians returned towards the field to the aid of their own centre. The Persian right fled towards the narrow pass leading into the plain of *Tricorythus*; and here numbers were forced into the marsh, as Pausanias relates.

(Leake, *The Demi of Attica*, vol. ii. pp. 77, 203, originally published in *Transactions of the Royal Society of Literature*, 1829, vol. ii.; Finlay, *Ibid.*, vol. iii. p. 363; Wordsworth, *Athens and Attica*, p. 44; Marc, *Journal of a Tour in Greece*, vol. ii. p. 101; Thirlwall, *Hist. of Greece*, vol. ii. p. 239; Grote, *Hist. of Greece*, vol. ii. p. 466; Mure, *Hist. of Greek Literature*, vol. iv. pp. 510, 549, 550; Blakesley's *Herodotus*, vol. ii. p. 172.)



PLAN OF THE PLAIN OF MARATHON.

- A A. Position of the Greeks on the day of the battle.
 B B. Do. Persians do.
 1. *Mt. Argaliki*.
 2. *Mt. Aporismó*.
 3. *Mt. Kotróni*.
 4. *Mt. Koriki*.
 5. *Mt. Dhrakonéra*.
 6. Small Marsh.
 7. Great Marsh.
 8. Fountain *Micria*.
 9. Salt lake of *Dhrakonéra*.
 10. Heracleium

11. Temple of *Athena Hellotia*?
 12. Village of *Lauca Sáti*.
 13. *Sará*; tumults of Athenians.
 14. *Pyrgo*; tomb of *Miltiades*.

Roads:—

- aa*. To Athens, between *Mts. Pentelicus* and *Hymettus* through *Pallene*.
bb. To Athens, through *Cephisia*.
cc. To Athens, through *Aphidna*.
dd. To *Rhamnus*.

MARATHUS (*Μάραθος*; *Eth. Μαραθηναῖος* al. *Μαραθῆνος*), a city on the coast of Syria, north of *Arabus*, placed by Ptolemy in the district of *Casæotis*, which extended as far north as *Antioch*. It is joined with *Enydra*, and was a ruin in Strabo's time. It was on the confines of *Phœnicie*, and the

district was then under the dominion of the *Aradians* (Strab. xvi. p. 753; comp. Plin. v. 20), who had been foiled in a former attempt to reduce it to their power. The story, as given in a fragment of *Diodorus* (lib. xxxiii. vol. x. p. 76—78, ed. Bipont; vol. ii. p. 593, ed. We s.), is as follows. The people of *Aradus* having

seized what they considered a favourable opportunity for the destruction of the people of Marathus, sent privately to Ammonius, prime minister of Alexander Balas, the king of Syria, and bribed him with the offer of 300 talents to deliver up Marathus to them. The unfortunate inhabitants of the devoted city attempted in vain to appease their enemies. The Aradians violated the common laws of suppliants, broke the very ancient images of the local deities, —which the Maratheni had brought to add solemnity to their embassy,—stoned the ambassadors, and cast them into prison: according to another account, they murdered some, and forged letters in their names, which they sealed with their seals, promising succour to Marathus, with a view of introducing their troops into the city under this pretence. But discovering that the citizens of Marathus were informed of their design, they desisted from the attempt. The facts of its final subjugation to Aradus are not preserved. Pliny (v. 20) places Marathus opposite to the island of Aradus, which he says was 200 passus (= 1000 Roman feet) from the coast. Diodorus (*l. c.*) states the distance between Aradus and Marathus to be 8 stadia; which need not be inconsistent with the statement of Pliny, as the latter may be supposed to measure to the point on the mainland nearest to Aradus, the former the distance between that island and the town of Marathus. The fact, however, is, that even the statement of Diodorus is too short for the nearest point on the coast; for this island is, according to Maundrell (March 7, p. 19), "about a league distant from the shore." And Pococke, who crossed the strait, says "it is reckoned to be about two miles from the continent. (*Observations on Syria*, p. 201.) The 20 stadia of Strabo is therefore much more correct than either of the other authorities. He says that the island lay off an exposed coast (*βασιλεύδους καὶ ἀλιμένου*), between its port (Caranus *lege* Carnos) and Marathus: and what was the respective situation of these towns he intimates in another passage, where, reckoning from the north, he enumerates Balanaca, Carnos, Enydra, Marathus. Pococke takes Tortosa to be "without doubt Caranus (Carnos) the port of Aradus on the continent;" and as this is two miles north of Aradus, he properly looks for Marathus to the south,—identifying Enydra with *Eim-el-Hye* (*the Serpent's Fountain*), "directly opposite to Aradus (p. 203), and suggesting that some ruins which he observed on a raised ground, at the northern extremity of a plain, about 7 miles south of *Tortosa*, "might possibly be Marathus" (p. 204). These conjectures may be admitted with some slight modifications. Thus, e. g., instead of identifying *Tortosa* with Carnos, this naval arsenal of the Arvadites must be placed about 2½ miles north of *Tortosa*, where a late traveller has discovered "extensive ruins, called by the Arab peasants *Carnoon*,—the site, doubtless, of the Carnos or Caranus of the ancients. The people from Arvad still quarry stones from these ruins; and below it, on the north, is a small harbour, which appears to have been fortified like that of *Tortosa*." (Thompson, in *Bibliotheca Sacra*, vol. v. p. 254.) A fresh-water spring in the sea, is mentioned by Strabo; and a mile to the south, between *Carnos* and *Tortosa*, "a few rods from the shore, an immense fountain, called *'Ain Ibrahim* (*Abraham's fountain*), boils up from the bottom." *Tortosa*, then, will be, as many medieval writers maintained, *Antaradus*, which "Arabic geographers write *Antartūs* and *Antarātūs*; whence

the common Arabic name *Tartūs*, in Italian *Tortosa*" (*l. c.* p. 247, n. 1). *'Ain-el-Hye*, written by Pococke *Eim-el-Hye*, is certainly the Enydra of Strabo; the geographer, or his informant, having in this, as in so many other instances, retained the first half of the native name, and translated the latter half,—*En* being the usual Greek and Latin equivalent for the Semetic *'Ayn* = *fountain*, and the *hydra* a sufficiently close representative of the Semetic *Hyech* = *serpent*. South of this fountain are very extensive quarries, five or six miles to the south of *Tortosa*. "This neighbourhood is called by the Arabs *Amreed* or *Maabed Amreet* 'the fane of Amreet.' This name the Greeks probably changed into *Marathus*, and the old vaults, foundations, sarcophagi, &c., near *'Ain-el-Hyech* (*Serpent's Fountain*), may mark the precise locality of ancient *Marathus*." (Thompson, *l. c.* p. 250.) Pococke describes here a rock-hewn temple, and monolithic house and chambers; besides a kind of semicircle, which he thinks "might serve for some sports to divert the people of Aradus and *Antaradus*, or of the ancient *Marathus*, if that was near. It was probably a circus" (p. 203).

It was the more necessary to identify these sites, as D'Anville placed the ancient *Marathus* at the modern *Maratsak*, which is, doubtless, the representative of "Mutatio *Maraccas*" of the Jerusalem Itinerary, on the confines of Syria and Phoenice, 13 M. P. south of *Balaneas* (now *Baneas*), and 10 M. P. north of *Antaradus*; and this error is perpetuated in Arrowsmith's map. [G. W.]

MARATHUS (*Μάραθος*). 1. A small town in Phocis, near *Anticyra*, mentioned only by Strabo (ix. p. 423). Perhaps represented by the remains at *Sidhiro-kafkhió*. (Leake, *Northern Greece*, vol. ii. p. 549.)

2. A town of Acarnania, of unknown site, mentioned only by Stephanus B. (*s. v.*)

MARATHUSA, an inland city of Crete, mentioned by Pliny (iv. 12; comp. Tzschucke, *ad Pomp. Mel.* ii. 7. § 13; Höck, *Kreta*, vol. i. p. 434.) [E. B. J.]

MARATHUSSA (*Μαράθουσσα*), a small island of the Aegæan sea, off the coast of Ionia, near *Clazomenae*. (Thuc. viii. 31; Plin. v. 31. s. 38.)

MARCI, a place mentioned in the Not. Imp. as on the Saxon shore, and as a station of some Dalmatian cavalry under the command of the general of *Belgica Secunda*. D'Anville supposes, with De Valois, that it may be *Mark* between *Calais* and *Gravelines*: but the site is uncertain. [G. L.]

MARCIAE. [GALLAECIA, p. 934, b.]

MARCIA'NA SILVA, a mountain forest in the south-west of Germany, probably the whole or a portion of what is now called the *Black Forest* (Amm. Marc. xxi. 8; *Tab. Peut.*). The origin of the name is not known, Cluver regarding *Marciana* as a corruption of *schwarz*, and others connecting it with *marsh* and *march*, which is still used in the *Black Forest* as a name for a moor. [L. S.]

MARCIANOPOLIS (*Μαρκιανούπολις*, Procop. *de Aed.* iv. 7), a city of Moesia, 18 M. P. from *Odessus* (*Varna*) (*Itin. Anton.*; *Peut. Tab.*; Hierocl.), which derived its name from *Marciana*, sister of Trajan. (Amm. Marc. xxvii. 6. § 12; Jornand. *de Reb. Get.* 16.) Clandius II. signally defeated the Goths in several battles near this town. (Treb. Poll. *Claud.* 9; Zozim. i. 42.) Gibbon (c. xxvi.; comp. Le Beau, *Bas Empire*, vol. iv. p. 106; Greenwood, *History of the Germans*, London, 1836, p. 329 *Art de Vér. les Dutes*, vol. i. p. 358) has told the story of the accidental quarrel between the Visigoth

Fritigern and the Roman governor of Marcianopolis, Lupicinus, — which became the signal of a long and destructive war. (Ann. Marc. xxxi. 5. § 4, Zozim. iv. 10, 11.) Marcianopolis afterwards became Peristhlava or Presthlava (Περισθλάβα), the capital of the Bulgarian kingdom, which was taken A. D. 971 by Swiatoslaw the Russian, and again reduced by John Zimisceas, when 8500 Russians were put to the sword, and the sons of the Bulgarian king rescued from an ignominious prison, and invested with a nominal diadem. (Gibbon, c. lv.; Schafarik, *Slav. Alt.* vol. ii. pp. 187, foll. 216; Finlay, *Byzantine Empire*, pp. 408—413.) The site of the ancient town must be sought for in the neighbourhood of *Prasadi*. For coins of Marcianopolis, both autonomous and imperial, see Eckhel, vol. ii. p. 15. [E. B. J.]

MARCILIANA, a station on the Via Popillia, in Lucania, where, according to the Tabula, that road (which led directly S. from Campania into Bruttium) was joined by a branch from Potentia. The name is corrupted both in the Tabula and in the Antonine Itinerary; but there can be no doubt that the place meant is the same called by Cassiodorus "Marclianum," which was a kind of suburb of the town of Consilinum, where a great fair was annually held. (*Itin. Ant.* p. 110; *Tab. Peut.*; Cassiod. *Varr.* viii. 33.) The site is still called *Marciliana*, in the valley of the *Tanagro*, between *La Sala* and *Padula*. (Romanelli, vol. i. p. 405.) [E. H. B.]

MARCINA (Μαρκίνα), a town of Campania, in the district of the Picentini, situated on the N. shore of the gulf of Posidonia, between the Sireusae Insalae and the mouth of the Silarus. (Strab. v. p. 251.) It is mentioned by no writer except Strabo, who tells us that it was a colony founded by the Tyrrhenians, but subsequently occupied, and in his day still inhabited, by the Samnites. As he adds that the distance from thence through Nuceria to Pompeii was not more than 120 stadia (15 Roman miles), he appears to have regarded this as the point from whence the passage of the isthmus (as he calls it) between the two bays began; and it may therefore be placed with some plausibility at Vietri. (Cluver, *Ital.* p. 1190; Romanelli, vol. iii. p. 614.) Some ancient remains have been discovered there, though these may seem to indicate the site of Roman villas rather than of a town. [E. H. B.]

MARCIIUS MONS (τὸ Μάρκιον ὄρος) was, according to Plutarch, the name of the place which was the scene of a great defeat of the Volscians and Latins by Camillus in the year after the taking of Rome by the Gauls B. C. 399. (Plut. *Camill.* 33, 34.) Diodorus, who calls it simply Marcus or Marcium (τὸ καλούμενον Μάρκιον, xiv. 107), tells us it was 200 stadia from Rome; and Livy, who writes the name "ad Mecium," says it was near Lanuvium. (Liv. vi. 2.) The exact site cannot be determined. Some of the older topographers speak of a hill called *Colle Marzo*, but no such place is found on modern maps; and Gell suggests the *Colle di Due Torri* as the most probable locality. (Gell, *Top. of Rome*, p. 311.) [E. H. B.]

MARCODAVA (Μαρκόδαβα, Ptol. iii. 8. § 7), a town of Dacia, the remains of which have been found near *Thorada*. (Sestini, *Viaggio*, p. 105.) [E. B. J.]

MARCODURUM, in North Gallia. Some of the cohorts of the Ubii were cut to pieces by the troops of Civilis at Marcodurum, which as Tacitus observes (*Hist.* iv. 28) is a long way from the bank of the Rhine. The termination *durum* indicates a place on a river; and Marcodurum seems to be *Düren* on the

Roer. The Frank kings are said to have had a palace there, named *Duria Villa* or *Dura*. [G. L.]

MARCOMAGUS, a place in North Gallia on a road from Augusta Trevirorum (*Tèves*) to Agrippina Civitas (*Cologne*). It appears both in the Antonine Itin. and in the Table. Marcomagus is *Marmagen*. It is 28 or 31 M. P. from Cologne, for the numbers are not certain. [G. L.]

MARCOMANNI (Μαρκομάννοι, Μαρκομάννοι, or Μαρκομανοί), a name frequently occurring in the ancient history of Germany, sometimes as a mere appellative, and sometimes as a proper name of a distinct nation. Its meaning is border-men or march-men, and as such it might be applied to any tribe or tribes inhabiting and defending a border country. Hence we must be prepared to find Marcomanni both on the western and southern frontiers of Germany; and they might also have existed in the east, or on any other frontier. Marcomanni are first mentioned in history among the tribes with which Ariovistus had invaded Gaul, and which were defeated and driven back across the Rhine by J. Caesar, B. C. 58 (*Caes. Bell. Gall.* i. 51). These Marcomanni, therefore, appear to have been the marchmen on the Rhenish frontier, perhaps about the lower part of the *Main*. They are again mentioned during the campaigns of Drusus in Germany, from B. C. 12 to 9, by Florus (iv. 12), who seems to place them somewhat further in the interior. Only a few years later, we hear of a powerful Marcomannian kingdom in Boiohemum or Bohemia, governed by Maroboduus; and we might be inclined to regard these Marcomanni as quite a different people from those on the *Rhine* and *Main*, — that is, as the marchmen on the southern frontier, — were it not that we are expressly told by Tacitus (*German.* 42), Paterculus (ii. 108), and Strabo (vii. p. 290), that their king Maroboduus had emigrated with them from the west, and that, after expelling the Celtic Boii from Bohemia, he established himself and his Marcomanni in that country. (Comp. Ptol. ii. 11. § 25.) If we remember that the kingdom of the Marcomanni in Bohemia was fully organised as early as A. D. 6, when Tiberius was preparing for an expedition against it, it must be owned that Maroboduus, whose work it was, must have been a man of unusual ability and energy. Henceforth the name of the Marcomanni appears in history as a national name, though ethnologically it was not peculiar to any particular tribe, but was given to all the different tribes which the Marcomannian conqueror had united under his rule. The neighbouring nations whom it was impossible to subdue were secured by treaties, and thus was formed what may be termed the great Marcomannic confederacy, the object of which was to defend Germany against the Romans in Pannonia. But the Marcomanni soon also came into collision with another German confederation, that of the Cherusci, who regarded the powerful empire of Maroboduus as not less dangerous to the liberty of the German tribes than the aggressive policy of the Romans. In the ensuing contest, A. D. 17, the Marcomanni were humbled by the Cherusci and their allies, and Maroboduus implored the assistance of the emperor Tiberius. The aid was refused, but Drusus was sent to mediate peace between the hostile powers. (*Tac. Ann.* ii. 45, 46.) During this mediation, however, the Romans seem to have stirred up other enemies against the Marcomanni; for two years later, A. D. 19, Catualda, a young chief of the Gothones,

invaded and conquered their country. Maroboduus fled, and demanded the protection of Tiberius, who offered to him a safe retreat in Italy. He there spent the remaining eighteen years of his life, while the throne of the Marcomanni was left to Cattuualda. [*Dict. of Biogr.* art. MAROBODUUS.] But the latter, too, was soon expelled by the Hermunduri, and ended his life in exile. (Tac. *Ann.* ii. 62, 63.) The Marcomanni, however, like the Quadi, continued to be governed by kings of their own, though they were not quite independent of the Romans, who often supported them with money and more rarely with troops. (Tac. *Germ.* 42.) They appear to have gradually extended their dominion to the banks of the Danube, where they came into hostile collision with the Romans. The emperor Domitian demanded their assistance against the Dacians, and this being refused, he made war against them. But he was defeated A. D. 90, and obliged to make peace with the Dacians. (Dion Cass. lxxvii. 7.) Trajan and Hadrian kept them in check; but in the reign of M. Aurelius hostilities were recommenced with fresh energy. The Marcomanni, allied with the Quadi and others, partly from hatred of the Romans, and partly urged on by other tribes pressing upon them in the north and east, invaded the Roman provinces A. D. 166; and thus commenced the protracted war commonly called the Marcomannic or German War, which lasted until the accession of Commodus, A. D. 180, who purchased peace of them. During this war, the Marcomanni and their confederates advanced into Rhaetia, and even penetrated as far as Aquileia. The war was not carried on uninterruptedly, but was divided into two distinct contests, having been interrupted by a peace or truce, in which the places conquered on both sides were restored. The second war broke out towards the end of the reign of M. Aurelius, about A. D. 178. (Dion Cass. *Fragm.* lib. lxxi., lxxii., lxxvii. pp. 1178, foll., 1305, ed. Reimar.; Eutrop. viii. 6; J. Capitol. *M. Anton. Philos.* 12, &c., 17, 21, 22, 25, 27; Amm. Marc. xix. 6; Herodian, l. init.) In consequence of the pusillanimity of Commodus the Marcomannians were so much emboldened, that, soon after and throughout the third century, they continued their inroads into the Roman provinces, especially Rhaetia and Noricum. In the reign of Aurelian, they penetrated into Italy, even as far as Ancona, and excited great alarm at Rome. (Vopisc. *Aurel.* 18, 21.) But afterwards they cease to act a prominent part in history. Their name, however, is still mentioned occasionally, as in Jordanes (22), who speaks of them as dwelling on the west of Transylvania. (Comp. Amm. Marc. xxii. 5, xxxix. 6, xxxi. 4.) In the *Notitia Imperii*, we have mention of "Honoriani Marcomanni seniores" and "juniores" among the Roman auxiliaries. The last occasion on which their name occurs is in the history of Attila, among whose hordes Marcomanni are mentioned. (Comp. Wilhelm, *Germanien*, p. 212, foll.; Zeuss, *Die Deutschen*, p. 114, foll.; Latham, *Tacit. Germ.* Proleg. p. 53, foll.) [L. S.]

MARDENE. [MARDYENE.]

MARDI. [AMARDI.]

MARDI, a branch of this powerful and warlike people were found in Armenia to the E. of *Mardastan* (lake Van). (Ptol. v. 13. § 20; Tac. *Ann.* xiv. 23; comp. Anquetil Duperron, *Mém. de l'Acad. des Inscriptions*, vol. xiv. p. 87.) [E. B. J.]

MARDYENE (Μαρδυνη, Ptol. vi. 4. § 3), a district of ancient Persia, which, according to Ptolemy, extended to the sea-coast. The name is

probably derived from some of the far extended nomade tribes of the Mardi or Amardi. (Herod. i. 125; Strab. xi. p. 524.) [V.]

MARDYENI (Μαρδυνοι, Ptol. vi. 12. § 4), a tribe who occupied the lower part of the Sogdian mountains in Sogdiana. There can be no doubt that these people are the remains of a once very numerous race, whose traces we find spread over a wide extent of country from the Caspian to the *Persian Gulf*, and from the Oxus to the Caspian. We find the names of these tribes preserved in different authors, and attributed to very different places. Hence the presumption that they were to a great extent a nomade tribe, who pressed onward from the N. and E. to the S. Thus we find them under the form of Mardi in Hyrcania (Diod. xvii. 76; Arrian, *Anab.* iii. 24, iv. 18; Dionys. *Perieg.* v. 732; Curt. vi. 5), in Margiana according to Pliny (vi. 16. s. 13), in Persia (Herod. i. 125; Strab. xi. p. 524; Ptol. vi. 4. § 3; Curt. v. 6), in Armenia (Ptol. v. 13; Tacit. *Ann.* xiv. 23), on the eastern side of the Pontus Euxinus (Plin. vi. 5), under the form Amardi in Scythia intra Imaum (Mela, iii. 5, iv. 6; Plin. vi. 17. s. 19), and lastly in Bactriana. (Plin. vi. 16. s. 18.) [V.]

MAREIA or MA'REA (Μαρία, Herod. ii. 18, 30; Μαρία, Thucyd. i. 104; Μάρεια, Steph. Byz. s. s.; Μαρία, Diod. ii. 68; Παλαι Μαρία κώμη, Ptol. iv. 5. § 34), the modern *Mariouth*, and the chief town of the Mareotic Nome, stood on a peninsula in the south of the lake Mareotis, nearly due south of Alexandria, and adjacent to the mouth of the canal which connected the lake with the Canopic arm of the Nile. Under the Pharaohs Mareia was one of the principal frontier garrisons of Aegypt on the side of Libya; but from the silence of Herodotus (ii. 30) we may infer that the Persians did not station troops there. In all ages, however, until it was eclipsed by the neighbouring greatness of Alexandria, Mareia, as the nearest place of strength to the Libyan desert, must have been a town of great importance to the Delta. At Mareia, according to Diodorus (ii. 681), Amasis defeated the Pharaoh-Apries, Hofra, or Psammetichus; although Herodotus (ii. 161) places this defeat at Memnonis. (Herod. ii. 169.) At Mareia, also, according to Thucydides (i. 104; comp. Herod. iii. 12), Inarus, the son of Psammetichus, reigned, and organised the revolt of Lower Aegypt against the Persians. Under the Ptolemies, Mareia continued to flourish as a harbour; but it declined under the Romans, and in the age of the Antonines—the second century A.D.—it had dwindled into a village. (Comp. Athen. i. 25, p. 33, with Eustath. *ad Homer. Odyss.* ix. 197.)

Mareia was the principal depôt of the trade of the Mareotic Lake and Nome. The vineyards in its vicinity produced a celebrated wine, which Athenæus (l. c.) describes as "remarkable for its sweetness, white in colour, in quality excellent, light, with a fragrant bouquet: it was by no means astringent, and did not affect the head." (Comp. Plin. xiv. 3; Strab. xvii. p. 796.) Some, however, deemed the Mareotic wine inferior to that of Anthylla and Tenia; and Columella (*R. R.* iii. 2) says that it was too thin for Italian palates, accustomed to the fuller-bodied Falernian. Virgil (*Georg.* ii. 91) describes the Mareotic grape as white, and growing in a rich soil; yet the soil of the vineyards around the Mareotic Lake was principally composed of gravel, and lay beyond the reach of the alluvial deposit of the Nile, which is ill suited to viticulture. Strabo (xvii. p. 799) ascribes to the wine of Mareia the additional

merit of keeping well to a great age; and Horace (*Od. i. 37*) mentions it as a favourite beverage of Cleopatra.

Mareia, from its neighbourhood to Alexandria, was so generally known to Roman travellers, that among the Latin poets, the words Mareia and Mareotic became synonymous with Aegypt and Aegyptian. Thus Martial (*Ep. xiv. 209*) calls the papyrus, "cortex Mareotica" (comp. *id. Ep. iv. 42*): and Gratius (*Cyngetic. v. 313*) designates Aegyptian luxury as Mareotic; and Ovid (*Met. ix. v. 73*) employs "arva Mareotica" for Lower Aegypt. [W. B. D.]

MAREOTIS or MAREIA (ἡ Μαρῶτις or Μαρῆια ἄνω, Strab. xvii. pp. 789—799; Μάρεια, Steph. B. s. v.; Mareotis Libya, Plin. v. 10. s. 11; Justin. xi. 1), the modern *Birket-el-Mariout*, was a considerable lake in the north of the Delta, extending south-westward of the Canopic arm of the Nile, and running parallel to the Mediterranean, from which it was separated by a long and narrow ridge of sand, as far as the tower of Perseus on the Plinthinetic bay. The extreme western point of the lake was about 26 miles distant from Alexandria; and on that side it closely bordered upon the Libyan desert. At its northern extremity its waters at one time washed the walls of Alexandria on their southern side, and before the foundation of that city Mareotis was termed the Lake above Pharus. In breadth it was rather more than 150 stadia, or about 22 English miles, and in length nearly 300 stadia, or about 42 English miles. One canal connected the lake with the Canopic arm of the Nile, and another with the old harbour of Alexandria, the Portus Eunostus. [ALEXANDRELA.] The shores of the Mareotis were planted with olives and vineyards; the papyrus which lined its banks and those of the eight islets which studded its waters was celebrated for its fine quality; and around its margin stood the country-houses and gardens of the opulent Alexandrian merchants. Its creeks and quays were filled with Nile boats, and its export and import trade in the age of Strabo surpassed that of the most flourishing havens of Italy.

Under the later Caesars, and after Alexandria was occupied by the Arabs, the canals which fed the lake were neglected, and its depth and compass were materially reduced. In the 16th century A. D. its waters had retired about 2 miles from the city walls; yet it still presented an ample sheet of water, and its banks were adorned with thriving date-plantations. The lake, however, continued to recede and to grow shallower; and, according to the French traveller Savary, who visited this district in 1777, its bed was then for the most part, a sandy waste. In 1801 the English army in Aegypt, in order to annoy the French garrison in Alexandria, bored the narrow isthmus which separates the *Birket-el-Mariout* from the Lake of *Madiuh* or *Aboukir*, and re-admitted the sea-water. About 450 square miles were thus converted into a salt-marsh. But subsequently Mehemet Ali repaired the isthmus, and again diverted the sea from the lake. It is now of very unequal depth. At its northern end, near Alexandria, it is about 14 feet deep, at its opposite extremity not more than 3 or 4. Westward it forms a long and shallow lagoon, separated from the sea by a bar of sand, and running towards Libya nearly as far as the Tower of the Arabs. The lands surrounding the ancient Mareotis were designated as the Mareotic Nome (Μαρῶτιος Νόμος, Ptol. iv. 5. §§ 8, 34); but this was probably not one of the established Nomes of Pharaonic Aegypt. [W. B. D.]

MARES (Μᾶρες), a tribe on the coast of Pontus,

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in the neighbourhood of the Mosynoeci. (Hecat. *Fragm. 192*; Herod. iii. 94.) Their armour, when serving in the army of Xerxes, is described by Herodotus (vii. 79) as having consisted of helmets of wicker-work, leather shields, and javelins. Later writers do not mention this tribe. [L. S.]

MARESHAH (Μαρῶσα, LXX., Euseb.; Μαρῖσσα, Joseph.), a city of Judah, "in the valley," enumerated with Keilah and Achzib in Joshua (xv. 44). In Micah (i. 15), where it is again joined with Achzib, the LXX. have substituted Λαχῆς. Lachish, however, is found in the list of Joshua, independent of Maresha (xv. 39), so it could not be a synonym for Maresbah. It was one of the cities fortified by Rehoboam against the Philistines and Egyptians (2 *Chron. xi. 8*); and there it was that Asa encountered Zerah the Ethiopian, "in the valley of Zephathah at Maresbah" (xiv. 9), and gained a signal victory over him. In the time of Judas Maccabaeus it was occupied by the Idumaeans (2 *Macrab. xii. 35*), but Judas took and destroyed it. (Joseph. *Ant. xii. 8. § 6*.) Only a few years later it is again reckoned to Idumaea; and Hyrcanus I. took it, and compelled its inhabitants, in common with the other Idumaeans, to practice circumcision, and conform to the law, as a condition of remaining in that country (xiii. 9. § 1, 15. § 4). It was one of the cities restored to Aretas king of Arabia by Hyrcanus II., as the price of his services (xiv. 1. § 4); soon after which it was rebuilt by Gabinius (5. § 3); shortly after sacked and destroyed by the Parthians in their invasion of the country, in the time of Herod the Great (xiv. 13. § 9); and probably never recovered its former importance, as this is the latest historical notice. It is placed by Eusebius and St. Jerome 2 miles from Eleutheropolis; it was then a ruin. Dr. Robinson conjectures that "Eleutheropolis (at first Betogabra) had sprung up after the destruction of Maresha, and had been built with its materials," and that "the foundations which he discovered on the south-eastern part of the remarkable tell, south of the place, were remains of Maresha. The spot is admirably adapted for a fortress; it lies about a Roman mile and a half from the ruins of *Beit Jebrin*." There are no other ruins in the vicinity. (*Bib. Res.* vol. ii. pp. 422, 423.) [G. W.]

MAREURA or MALTHURA (Μαρῦρα μητρόπολις ἢ καὶ Μάλθουρα καλουμένη, Ptol. vii. 2. § 24), a place of some importance in the upper part of the Aurea Chersonesus in India extra Gangem. It is not possible now to identify it with any existing place. [V.]

MARGANA or MARGALAE (Μάργανα, Diod.; Μαργανῆς, Xen.; Μαργᾶλαι, Strab.; Μάργαια, Steph. B. s. v.), a town in the Pisatis, in the district Amphidolia, was supposed by some to be the Homeric Aegypt. (Strab. vii. p. 349.) The Eleians were obliged to renounce their supremacy over it by the treaty which they made with Sparta in B. C. 406 (Xen. *Hell. iii. 2. § 30*), on which occasion it is called one of the Triphylian towns; as to this statement, see LETRINI. It is mentioned as one of the towns taken by the Arcadians in their war with the Eleians in B. C. 366. (Xen. *Hell. vii. 4. § 14*; Diod. xv. 77.) Its site is uncertain, but it was probably east of Letrini. Leake places it too far north, at the junction of the Ladon and the Peneius, which is in all probability the site of the Eleian Pylos. (Leake, *Peloponnesiaca*, p. 219; Boblaye, *Récherches*, &c. p. 130; Curtius, *Peloponnesos*, vol. i. p. 73.)

T

on the site previously occupied by the Greek city of Nicaea mentioned by Diodorus (Diod. v. 13; Cluver. *Sicil.* p. 508). Its name is mentioned in the Antonine Itinerary (p. 85), which erroneously reckons it 40 miles from Aleria; the ruins of Mariana, which are still extant under their ancient name at the mouth of the river *Gola*, being only about 30 miles N. of those of Aleria. They are 15 miles S. of the modern city of *Bastia*. The ancient remains are inconsiderable, but a ruined cathedral still marks the site, and gives title to the bishop who now resides at *Bastia*. (Rampoldi, *Diz. Geogr.* vol. ii. p. 589.) [E. H. B.]

MARIANA FOSSA. [FOSSA MARIANA.]

MARIANDYNI (*Μαριανδύνοι*, *Μαριανδύνοι*, or *Μαριανδύνοι*), an ancient and celebrated tribe in the north-east of Bithynia, between the rivers Sangarius and Billaeus, on the east of the tribe called Thyni or Bithyni. (Scylax, p. 34; Plin. vi. 1.) According to Scylax, they did not extend as far west as the Sangarius, for according to him the river Hypius formed the boundary between the Bithyni and Mariandyni. Strabo (vii. p. 295) expresses a belief that the Mariandyni were a branch of the Bithynians, a belief to which he was probably led by the resemblance between their names, and which cannot be well reconciled with the statement of Herodotus (iii. 90), who clearly distinguishes the Mariandyni from the Thracians or Thyni in Asia. In the Persian army, also, they appear quite separated from the Bithyni, and their armour resembles that of the Paphlagonians, which was quite different from that of the Bithyni. (Herod. vii. 72, 75; comp. Strab. vii. p. 345, xii. p. 542.) The chief city in their territory was Heraclea Pontica, the inhabitants of which reduced the Mariandyni, for a time, to a state of servitude resembling that of the Cretan Mnoae, or the Thessalian Penestae. To what race they belonged is uncertain, though if their Thracian origin be given up, it must probably be admitted that they were akin to the Paphlagonians. In the division of the Persian empire they formed part of the third Persian satrapy. Their country was called Mariandynia (*Μαριανδύνια*, Steph. B. s. v.), and Pliny speaks of a Sinus Mariandynus on their coast. (Comp. Hecat. *Fragm.* 201; Aeschyl. *Per.* 932; Xen. *Anab.* vi. 4. § 4, *Cyrop.* i. 1. § 4; Ptol. v. 1. § 11; Scymn. *Fragm.* 199; Dionys. *Perieg.* 788; Mela, i. 19; Athen. xiv. p. 620; Apollon. *Argon.* ii. 724; Constant. *Porph. Them.* i. 7.) [L. S.]

MARIANUS MONS (*τὸ Μαριανδύνοσ*, Ptol. ii. 4. § 15; Mons Mariorum, *It. Anton.* p. 432; *Sierra Morena*), a mountain in Hispania Baetica, properly only a western offshoot of the *Orsopeda*, and probably the mountain which Strabo describes, (iii. p. 142), without mentioning its name, as running parallel to the river Baetis, and full of mines. Hence Pliny (xxxiv. 2) speaks of "aes Marianum, quod et Cordubense dicitur." The eastern part of this mountain was called *Salus Castulonensis*. [CASTULO.]

MARICAE LUCUS. [LIRIS.]

MARIDE (Ammian. xviii. 6), a castle or fortified town in Mesopotamia, mentioned by Ammianus Marcellinus in his account of Constantius. There can be no doubt that it is the same as the present *Mardin*, which is seated on a considerable eminence looking southward over the plains of Mesopotamia. [V.]

MARIDUNUM (*Μαριδύνον*, Ptol. ii. 3. § 23), in

Britain, a town in the country of the Demetae, now *Carmarthen*. In the time of Giraldus Cambrensis the Roman walls were in part standing ("est igitur haec urbs antiqua coctilibus muris partem adhuc extantibus egregie clausa," *Itin. Camb.* lib. i. c. 10). [C. R. S.]

MARINIA'NA, also called MAURIANA (*It. Hieros.* p. 562), a town in Pannonia, on the frontier between Upper and Lower Pannonia, on the road from Jovia to Mursa. (*It. Ant.* p. 130.) It is possible that the place may have been the same as the one called by Ptolemy (ii. 14. § 6) *Μαρινα*. (Comp. *Geogr. Rav.* iv. 19, and *Tab. Peut.*) [L. S.]

MARIO'NIS (*Μαριωνίς*). Two towns of this name are mentioned by Ptolemy (ii. 11. § 27) in the north-west of Germany. As the name seems to indicate a maritime town, it has been inferred that one of them was the modern *Hamburg*, or *Marne* at the mouth of the *Elbe*, and the other *Lübeck* or *Wismar*. But nothing certain can be said about the matter. [L. S.]

MARIS. [MARISUS.]

MARISUS (*Μάριος*, Strab. vii. 304; *Μάρις*, Herod. iv. 49; *Marisia*, Jornand. *de Reb. Get.* 5; *Geogr. Rav.*), a river of Dacia, which both Herodotus (*l. c.*) and Strabo (*l. c.*) describe as falling into the Danube; it is the same as the *Marosch*, which falls into the *Theiss*. (Heeren, *Asiat. Nations*, vol. ii. p. 10, trans.; Schafarik, *Slav. Alt.* vol. i. p. 507.) [E. B. J.]

MARITHI MONTES (*τὰ Μάριθα* or *Μάρεθα ὄρη*), a mountain chain in the interior of Arabia, the middle of which is placed by Ptolemy, who alone mentions them, in long. 80° 30', lat. 21° 30', and round which he groups the various tribes of this part of the peninsula, viz., the Melangitae (*Μελαγγίται*) and Dachareni (al. *Dacharemoisae*, *Δαχαρηνοί*), on the north; the Zeritae (*Ζερίται*), *Blinlaei* (*Βλινλαίοι*), and *Omanitae* (*Ομαγκίται*), on the south; to the east of the last were the *Cattabeni*, extending to the *Montes Asaborum*. [MELANES MONTES.] (Ptol. vi. 7. § 20.) They appear to correspond in situation with the *Jebel 'Athal*, on the south of *Wady-el-Afán*, in Ritter's map. (Forster, *Geog. of Arabia*, vol. ii. p. 266.) [G. W.]

MARITIMA, a town of Gallia Narbonensis on the coast. Mela (ii. 5) says, that "between Massilia and the Rhodanus Maritima was close to the *Avaticorum stagnum*;" and he adds that a "fossa" discharges a part of the lake's water by a navigable mouth. Pliny in a passage before quoted [FOSSA MARIANA. Vol. I. p. 912], also calls "Maritima a town of the Avatici, above which are the *Campi Lapidei*." Ptolemy (ii. 18. § 8) places *Maritima* of the Avatici east of the eastern branch of the Rhone, and he calls it *Colonia*. The name is Avatici in the Greek texts of Ptolemy that are now printed, but it is *Anatili* in the Latin text of Pirceyem, and perhaps in other Latin texts. It does not seem certain which is the true reading. Walckenaer (*Géog. Sc.* vol. i. p. 188) assumes that *Anatili* is the true reading in Ptolemy.

D'Anville concludes that *Maritima* was between *Marseille* and the canal of *Marius*, and that *Martigues* is the site; but there is no reason for fixing on *Martigues*, except that it is between the Rhone and *Marseille*, and that there is some little resemblance between the two names. It is said that no traces of remains have been found at *Martigues*, which, however, is not decisive against it, if it is true; and it is not true. *Martigues* is near the outlet of the *E'tang de Berre*. Walckenaer observes, that

there has been found at *Citis* or *Saint-Blaise*, on the borders of the same lake, an inscription which mentions "Curator Maritimae, Sextumvir Augustalis Avaticorum," and he would fix the Maritima Avaticorum of Pliny at this place. But he thinks that the Maritima Colonia of Ptolemy is a different place from the Maritima Avaticorum of Pliny; and he says that the measures of Ptolemy for Maritima Colonia fix the Anatiili, whose capital this town was, between the mouths of the Rhone. Pliny also speaks of the Anatiili (iii. 4), and Walckenaer says that he places them where Ptolemy does, or rather where he says that Ptolemy places them. But this is not so. Pliny places them east of the eastern branch of the Rhone, if his text can be understood. Nor is it true that Ptolemy places the Anatiili or Avatici, whatever may be the true name in his text, between the mouths of the Rhone; for Ptolemy places them east of the eastern branch of the Rhone, where Pliny places the Avatici. Walckenaer can find no place for Ptolemy's Maritima Colonia, except by hazarding a guess that it may have been Heraclea [HERACLEA] at the mouth of the Rhone; but Ptolemy places the Maritima Colonia half a degree east of the eastern mouth of the Rhone. Walckenaer's examination of this question is very badly done. The site of Maritima at *Saint-Blaise* seems probable, for it is certain that a Roman town was there. Many remains, Roman bricks, and coins have been found at *Saint-Blaise*; and "there are wharves on which there are still iron rings to fasten ships by" (Ukert, *Gallien*, p. 421). Ukert's authority seems to be the *Statistique du Départ. des Bouches-du-Rhône*; but one can hardly suppose that any man can believe that iron rings exposed to the weather could last so long. [G. L.]

MARITIMA INSULA. [ÆGATES.]

MARITIMAE STATIÖNES ("Ἐφαλοὶ ἄρμοι, Ptol. iv. 4. § 3), a place on the coast-line of the Great Syrtis, a little to the N. of AUTOMALA (*Braiga*). The position of *Tabilba*, where there are ruins, and inscriptions in the running hand of the Greeks of the Roman Empire, corresponds exactly with these naval stations. (Beechey, *Expedition to the N. Coast of Africa*, pp. 230—237.) [E.B.J.]

MARIUM. [ARSINOE, p. 225, b.]

MARIUS (Μαρίος), a town of Laconia, belonging in the time of Pausanias to the Eleuthero-Lacones, was situated 100 stadia east of Geronthrae. It contained a sanctuary of all the gods and one of Artemis, and in each there were copious springs of water. It is represented by *Mari*, which stands on the road from *Gheraki* (Geronthrae) over the mountains to *Kremasti*; but, according to the French Commission, its real distance from Geronthrae is from 75 to 80 stadia, and not 100, as is stated by Pausanias. There are ruins of the ancient town about a mile and a half to the south of the modern village, and the place is still characterised by its abundant fountains. (Paus. iii. 21. § 7, 22. § 8; Boblaye, *Recherches*, &c. p. 96; Leake, *Peloponnesiaca*, p. 362; Curtius, *Peloponnesos*, vol. ii. p. 303.)

MARMARICA (ἡ Μαρμαρική), the sandy and barren district, which extends along the S. coast of the Mediterranean, from the valley of the Nile to the Cyrenaica, and is now called the *Desert of Barkah*, and divided by no certain line of demarcation between the Pasha of Egypt and the ruler of Tripoli. The MARMARIDÆ (οἱ Μαρμαρῖται), a Libyan tribe, gave their name, which Niebuhr (*Lect. on Anc. Ethnog. and Geog.* vol. ii. p. 336)

derives from the word "Mar" = salt, with a reduplication common to these languages, to the region they occupied. They appear as the principal indigenous tribe to the W. of Aegypt, between the age of Philip of Macedon, and the third century of the Christian aera (Scylax, c. 107, ed. Klausen; Strab. ii. p. 131, xvii. pp. 798, 825, 838; Plin. v. 5; Joseph. *B. J.* ii. 16. § 4; Vopisc. *Vit. Prob.* c. 9), but are not mentioned by Herodotus; it is probable that they were pushed into the interior of the country, by the Greek colonists of Cyrene, and afterwards recovered their ancient seats. In the reign of Magas of Cyrene, the Marmaridæ revolted, and compelled that prince to give up his intention of attacking Ptolemy Philadelphus, and the Aegyptian frontier. (Paus. i. 7. §§ 1, 2.) The ancients differed considerably in the limits they assigned to the Marmaridæ; Scylax (*l. c.*) places them between Apis, and the Gardens of the Hesperides; Pliny (*l. c.*) between Paraetonium, and the Greater Syrtis; while Strabo (xvii. p. 838) extends their frontier to the S. as far as the Oasis of Ammonium (*Sicak*). Ptolemy (iv. 5. §§ 1—10) bounds the district Marmarica, on the E. by the Plinthetic gulf, and on the W. by a line which is drawn through the town of Darnis (*Derna*); he divides this region—according to the arrangement made by the Ptolemies when Cyrenaica became a dependency of Aegypt—into two parts, the E. of which was called LIBYCUS NOMOS (Λιβύης νόμος, § 4) and the W. MARMARICUS NOMOS (Μαρμαρικής νόμος; § 2); the line of separation was made by the CATABATHMUS MAGNUS (Κατάβαθμος μέγας, Polyb. xxxi. 26; Strab. pp. 791, 798, 825, 838; *Stadium*, p. 440; Sall. *Jug.* 19; Mela. i. 8. § 2; Plin. v. 5; Oros. i. 2; Steph. B.) This elevation, which rises to the height of 900 feet, according to some authors separated Aegypt from Cyrenaica, and extends from the coast in a SSE. direction towards the Oasis of Ammonium. Edrisi (vol. i. p. 125, ed. Jaubert.) calls it 'Akabâh el Sollom, or staircase descent, whence the port Solom and Soloume of most of the earlier "Portulani;" the modern name is 'Akabâh el Kibir. Further to the E., near Paraetonium, was the smaller inclination CATABATHMUS MINOR (Strab. p. 838; Solin. 30), now called 'Akabâh el Ngir, the height of which is 500 feet. Shooting out into the sea, in the headland *Ras el Kanais*, it takes a direction from N. to S. to the Oasis of *Chara*. In the sea-board of this arid space, following the coast from E. to W., were the promontories of DERIS (*el Hleyf*); HERMÆUM (*Ras el Kaanis*); the harbour of GYZIS or ZYGIS (*Mahadah*); PARÆTONIUM (*Ras el Harzeit*); APIS (*Boun Ajoubah*); the little rocks called SCOPULI TYNDAREI (*el Chairy*); PLYNI PS. (*Ras Halem*); PANORMUS (*Marsah Saloum*); ARDANIS PROM. (*Ras el Mellah*), with the adjoining harbour MENELAI PS.; ANTIPTYGOS (*Tobrûk*); PETRAS PARVUS (*Magharat el Heabès*), with its harbour BATRACHUS; AEDONIA PS. (*Ain el Gha-zâh*), with the islands AEDONIA and PLATEA (*Bomba*), and CHERSONESUS (*Ras et Tin*). Along the whole of this coast a road ran, the stations on which are given in the Peutinger Table. (Segm. viii.) One river, the PALIURUS (Παλιούρος, Ptol. iv. 5. § 2; *el Zemminêh*), watering the district of AZIRIS, discharges itself into the sea at the *Gulf of Bomba*. The interior, which was occupied by the tribes of the ADYRMACHIDÆ and GILGAMMÆ, is described under OASIS. TAPOSIRIS, APIS, and PARÆTONIUM were the chief towns, &

which the ruins still remain. Throughout the whole of Marmarica no vestiges of Egyptian architecture before the Greek period have been found. The sea-onion, "scilla maritima," and madder, "rubia," which cover the plains, remind the traveller of what Herodotus (iv. 189, 190) says about the practice of the Libyan women dying their goat-skins with red, and of the portable houses constructed of stalks of asphodel, intertwined with rushes. Now, as then, the "jerboa" (*Bivrus*, Herod. iv. 192) is common. The few coins of Marmaric towns, such as those of Apis and Batrachus, are of the same workmanship as the Egyptian mints. (Eckhel, vol. iv. p. 116.)

Ptolemy (iv. 5. § 22) enumerates the following tribes in Marmarica:—In the Libyan nome, along the coast, the ZYGIRITÆ (*Ζυγίριται*), CHATTANI (*Χαττανοί*), and Zygenes (*Ζυγείς*); further to the S., in the interior, the BUZENSES (*Βουζεῖς*) and OGDAKMI. In the district of Ammonium (§ 23), the ANAGOMBI (*Ἀναγόμβιοι*), IOBACCHI (*Ἰοβακχοί*), and RUADITÆ (*Ρουαδίται*). In the Marmaric nome, to the N., on the coast, the LIBYARCHIÆ (*Λιβυάρχαι*), the ANERITÆ (*Ἀνηρίται*), and BASSACHITÆ (*Βασαχίται*); to the S. of these, the AUGHLÆ (*Αὐγίλαι*), NASAMONES (*Νασαμώνες*), and BACATÆ (*Βακάται*); then the AUSCHIBÆ (*Ἀυσχίβαι*), who belong more properly to Cyrenaica; TAPANITÆ (*Ταπανίται*); and further to the S. the SENTITES (*Σέντιτες*), OBIILÆ (*Ὀβίιλαι*), and ARZARI (*Ἀρζαροί*).

(Pacho, *Voyage dans la Marmarique*, pp. 1—81; Barth, *Wanderungen*, pp. 499—546.) [E. B. J.]

MARMA'RIUM. [CARYSTUS.]

MARMOLITIS. [PAPHLAGONIA.]

MAROBUDUM (*Μαρόβουδον*), a town of the Marcomanni in Bohemia (Ptol. ii. 11. § 29), and undoubtedly identical with the royal residence of Maroboduus, with a fortress attached to it, mentioned by Tacitus. (*Ann.* ii. 62.) The same place, or rather the fortress, is called by Strabo (vii. p. 290) Buiaemon, and is identified with the modern *Eudweis*, in Bohemia. [L. S.]

MARONEIA (*Μαρόνεια*: *Eth.* *Μαρωνεῖτης*), a rich and powerful city of the Cicones, in Thrace, situated on the Aegean sea, not far from the lake Ismaris. (Herod. vii. 109.) It was said to have been founded by Maron, a son of Dionysus (Eurip. *Cycl.* v. 100, 141), or, according to some, a companion of Osiris (Diod. Sic. i. 20); but Seymnus (675) relates that it was built by a colony from Chios in the fourth year of the fifty-ninth Olympiad (B. C. 540). Pliny (iv. 11. s. 18) tells us that the ancient name was Ortageura. The people of Maroneia venerated Dionysus in an especial manner, as we learn from their coins, probably on account of the superior character of their wine, which was celebrated as early as the days of Homer (*Od.* ix. 196, seq.). This wine was universally esteemed all over the ancient world; it was said to possess the odour of Nectar (Nonnus, i. 12, xvii. 6, xix. 11), and to be capable of mixture with twenty times its quantity of water (Hom. *Od.* ix. 209); and, according to Pliny, on an experiment being made by Mucianus, who doubted the truth of Homer's statement, it was found to bear even a larger proportion of water. (Plin. xiv. 4. s. 6; comp. "Victoria Maroneo foedatus lumina Baccho," Tibull. iv. 1. 57).

Maroneia was taken by Philip V. of Macedon in B. C. 200; and when he was ordered by the Romans to evacuate the towns of Thrace, he vented his rage by slaughtering a great number of the inhabitants of

the city. (Liv. xxxi. 16, xxxix. 24; Polyb. xxii. 6, 13, xxxiii. 11, 13.) The Romans subsequently granted Maroneia to Attalus; but they almost immediately afterwards revoked their gift, and declared it a free city. (Polyb. xxx. 3.) By Constantine Porphyrogenitus (Them. ii. 2), Maroneia is reckoned among the towns of Macedon. The modern name is *Marogna*, and it has been the seat of an archbishopric. (Comp. Ptol. iii. 11. § 2; Scylax, p. 27; Strab. vii. 331; Amm. Marc. xxii. 8, xxvii. 4; Hierocl. p. 643; Tzetz. *ad Lycophr.* p. 818; Theophil. *ad Autol.* xi. p. 86.) [A. L.]



COIN OF MARONEIA.

MARONSA (*Μάρωνσα*, Zosim. iii. 28), a small village in Mesopotamia, at which the army of Julian arrived, just before the combat in which he fell. It is probably the same which Ammianus calls Maranga (xxv. 1), but its exact locality cannot now be determined. [V.]

MARPESSA (*Μάρπησσα*), a mountain in the island of Paros, from which the celebrated Parian marble was obtained. (Steph. B. s. v. *Μάρπησσα*.) [PAROS.] Hence Virgil (vi. 471) speaks of "Marpesia cautes."

MARPESSUS. [MERMESSUS.]

MARRUBIUM. [MARRUVIUM.]

MARRUCINI (*Μαρρουνιοί*, Pol., Strab.; *Μαρρουνιοί*, Ptol.), a nation of Central Italy, inhabiting a narrow strip of territory on the S. bank of the river Aternus, extending from the Adriatic to the ridge of the Apennines. (Strab. v. p. 241.) They were bounded on the N. by the Vestini, from whom they were separated by the Aternus, and on the S. by the Frentani, while to the W. and SW. they apparently extended inland as far as the lofty mountain barriers of the *Majella* and the *Morrone*, which separated them from the Peligni, and effectually cut them off from all intercourse with their neighbours on that side, except by the valley of the Aternus. The southern limit of their territory is not stated by any ancient author, but was probably formed by the river *Foro*, which falls into the Adriatic about 7 miles from the mouth of the Aternus (*Pescara*). Pliny, indeed, extends the district of the Frentani as far as the Aternus (Plin. iii. 12. s. 17), thus cutting off the Marrucini altogether from the sea; but there seems little doubt that this is erroneous. [FRENTANI.] The Marrucini were, undoubtedly, like the other tribes in their immediate neighbourhood, of Sabine origin, and appear to have been closely connected with the Marsi; indeed, the two names are little more than different forms of the same, a fact which appears to have been already recognised by Cato (*ap. Priscian.* ix. p. 871). But, whether the Marrucini were an offset of the Marsi, or both tribes were separately derived from the common Sabine stock, we have no information. The Marrucini appear in history as an independent people, but in almost constant alliance with the Marsi, Peligni, and Vestini. There is, indeed, little doubt that the four nations formed a kind of league for mutual defence

(Liv. viii. 29; Niebuhr, vol. i. p. 101); and hence we find the Marrucini generally following the lead and sharing the fortunes of the Marsi and Peligni. But in B. C. 311 they appear to have taken part with the Samnites, though the other confederates remained neuter; as in that year, according to Diodorus, they were engaged in open hostilities with Rome. (Diod. xix. 105.) No mention of this is found in Livy, nor is their name noticed in B. C. 308, when the Marsi and Peligni appear in hostility to Rome; but a few years after, B. C. 304, all three nations, together with the Frentani, united in sending ambassadors to sue for peace, and obtained a treaty of alliance on favourable terms. (Liv. ix. 41, 45; Diod. xx. 101.) From this time the Marrucini became the firm and faithful allies of Rome; and are repeatedly mentioned among the auxiliaries serving in the Roman armies. (Dionys. xx. Fr. Didot.; Pol. ii. 24; Lix. xlv. 40; Sil. Ital. viii. 519.) During the Second Punic War their fidelity was unshaken, though their territory was repeatedly traversed and ravaged by Hannibal (Liv. xxii. 9, xxvi. 11; Pol. iii. 88); and we find them, besides furnishing their usual contingent to the Roman armies, providing supplies for Claudius Nero on his march to the Metaurus, and raising a force of volunteers to assist Scipio in his expedition to Africa. (Liv. xxvii. 43, xxviii. 45.) In the Social War, however, they followed the example of the Marsi and Peligni, and, though their name is less often mentioned than that of their more powerful neighbours, they appear to have borne an important part in that momentous contest. (Appian, B. C. i. 39, 46; Liv. Epit. lxxii.; Oros. v. 18.) Thus Herius Asinius, who is called by Livy "praetor Marrucinarum," and was slain in one of the battles between Marius and the Marsi, is particularly noticed as one of the chief leaders of the Italian allies. (Liv. Epit. lxxiii.; Vell. Pat. ii. 16; Appian, B. C. i. 40.) But before the close of the year 89 B. C. they were defeated, and their territory ravaged by Sulpicius, the lieutenant of Pompeius, and soon after reduced to submission by Pompeius himself. (Liv. Epit. lxxvi.; Oros. v. 18; Appian, B. C. i. 52.)

The Marrucini were at this time admitted to the Roman franchise, and became quickly merged in the ordinary condition of the Italian subjects of Rome. Hence their name is from henceforth rarely found in history; though it is incidentally noticed by Cicero, as well as by Caesar, who traversed their territory on his march from Corfinium into Apulia. (Cic. pro Cluent. 19; Caes. B. C. i. 23, ii. 34.) In B. C. 43, also, they were among the most prominent to declare themselves against Antonius. (Cic. Phil. vii. 8.) From these notices it is evident that they still retained their municipal existence as a separate people; and we learn from the geographers that this continued to be the case under the Roman Empire also; but the name gradually sank into disuse. Their territory was comprised, as well as that of the Vestini, in the Fourth Region of Augustus; in the subsequent distribution of the provinces, it is not quite clear to which it was assigned, the Liber Coloniarum including Teate among the "Civitates Piceni," while P. Diaconus refers it, together with the Frentani, to the province of Samnium. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 60; Lib. Col. p. 258; P. Diac. ii. 20.)

The territory of the Marrucini (ager Marrucinus, Plin.: ἡ Μαρρουνία, Strab.), though of small extent, was fertile, and, from its situation on the E. of the

Apennines, sloping towards the sea, enjoyed a much milder climate than that of the neighbouring Peligni. Hence it produced oil, wine, and corn in abundance, and appears to have been noted for the excellence of its fruit and vegetables. (Plin. xv. 19. s. 21; Columell. x. 131.) It would appear to have been subject to earthquakes (Plin. ii. 83. s. 85, xvii. 25. s. 38); and hence, probably, arose the apprehension expressed by Statius, lest the mountains of the Marrucini should be visited by a catastrophe similar to that which had recently occurred in Campania. (Stat. Silv. iv. 4. 86.)

The only city of importance belonging to the Marrucini was TEATE, now *Chieti*, which is called by several writers their metropolis, or capital city. At a later period its municipal district appears to have comprised the whole territory of the Marrucini. INTERPROMIUM, known only from the Itineraries, and situated on the Via Valeria, 12 miles from Corfinium, at the *Osteria di S. Valentino*, was never more than a village or vicus in the territory of Teate. Pollitium, mentioned by Diodorus (xix. 105) as a city of the Marrucini, which was besieged by the Romans in B. C. 311, is wholly unknown. ATERNUM, at the mouth of the river of the same name, served as the port of the Marrucini, but belonged to the Vestini. (Strab. v. p. 241.) [E. H. B.]

MARRUVIUM or MARRUBIUM (*Μαρρῳβίον*, Strab.: *Æta*, Marruvius: *S. Benedetto*), the chief city of the Marsi, situated on the eastern shore of the lake Fucinus, and distant 13 miles from Alba Fucensis. Ancient writers agree in representing it as the capital of the Marsi: indeed, this is sufficiently attested by its name alone; Marruvii or Marrubii being evidently only another form of the name of the Marsi, and being thus used by Virgil as an ethnic appellation (*Marruvia de gente*, *Aen.* vii. 750). In accordance with this, also, Silius Italicus represents Marruvium as deriving its name from a certain Marrus, who is evidently only an eponymous hero of the Marsi. (Sil. Ital. viii. 505.) We have no account of Marruvium, however, previous to the Roman conquest of the Marsic territory; but under the Roman Empire it was a flourishing municipal town; it is noticed as such both by Strabo and Pliny, and in inscriptions we find it called "splendidissima civitas Marsorum Marruvium." (Strab. v. p. 241; Plin. iii. 12. s. 17; Mommsen, *Inscr. R. N.* 5491, 5499; Orell. *Inscr.* 3149.) It seems, indeed, to have been not unfrequently called "Civitas Marsorum," and in the middle ages "Civitas Marsicana:" hence, even in the Liber Coloniarum, we find it called "Marsus municipium." (*Lib. Colon.* pp. 229, 256.) It is noticed in the Tabula, which places it 13 M. P. from Alba; but it was not situated on the Via Valeria, and must have communicated with that high-road by a branch from Cerfennia. (*Tab. Peut.*) Marruvium continued through the middle ages to be the see of the bishop of the Marsi; and it was not till 1580 that the see was removed to the neighbouring town of *Pescina*. The site is now known by the name of *S. Benedetto*, from a convent erected on the spot. Considerable ruins of the ancient city still remain, including portions of its walls; the remains of an amphitheatre, &c., and numerous inscriptions, as well as statues, have been discovered on the site. These ruins are situated close to the margin of the lake, about two miles below *Pescina*. (Holsten. *ad Cluver.* p. 151; Romanelli, vol. iii. p. 180—186; Kramer, *Fuciner See*, p. 55; Hoare's *Class. Tour*,

vol. i. pp. 357—361. The inscriptions are collected by Mommsen, *I. R. N.* pp. 290—294.) The little river *Givenco*, which flows into the lake close to the site of the ancient city, is probably the stream called by the ancients *PIRONIUS*, concerning which they related many marvels. [*FUCINUS LACUS*.]

Dionysius mentions (i. 14) a town called *Maruvium* (*Μαρούιον*) among the ancient settlements of the Aborigines in the neighbourhood of Reate, which is certainly distinct from the above, but is otherwise wholly unknown. [*ABORIGINES*.] [E. H. B.]

MARSES. [*BABYLONIA*, p. 362.]

MARSI (*Μάρσαι*: *Adj.* *Μαρσικός*, *Marsicus*), an ancient nation of Central Italy, who inhabited an inland and mountainous district around the basin of the lake Fucinus, where they bordered on the Peligni towards the E., on the Sabines and Vestini to the N. and on the Aequians, Hernicans, and Volscians, to the W. and S. There can be no doubt that they were, in common with the other inhabitants of the upland valleys of the central Apennines, a race of Sabine origin; though we have no direct testimony to this effect. Indeed the only express statement which we find concerning their descent is that which represents them as sprung from a son of Circe, obviously a mere mythological fable arising from their peculiar customs. (Plin. vii. 2; Solin. 2. § 27.) Another tradition, equally fabulous, but obscurely known to us, seems to have ascribed to them a Lydian origin, and derived their name from Marsyas. (Gellianus, *ap. Plin.* iii. 12. s. 17; Sil. Ital. viii. 503.) But the close connection of the four nations of the Marsi, Marrucini, Peligni and Vestini, can leave no reasonable doubt of their common origin; and the Sabine descent of the Peligni at least is clearly attested. [*PELIGNI*.] It may be added that the Marsi are repeatedly mentioned by the Roman poets in a manner which, without distinctly affirming it, certainly seems to imply their connection with the Sabine race (Hor. *Epod.* 17. 29; Juv. iii. 169; Virg. *Georg.* ii. 167.) That the Marsi and the Marrucini were closely related is sufficiently evident from the resemblance of their names, which are in fact only two forms of the same; the old form *Marrubii* or *Marruvii*, retained by Virgil (*Aen.* vii. 750) as the name of the people, as well as preserved in that of their capital city, *Marrubium*, being the connecting link between the two. (Niebuhr, vol. i. p. 100.) This connection seems to have been already perceived by Cato (*ap. Priscian.* ix. p. 871), though he mixed it up with a strange etymological fable. But we have no historical account, or even tradition, of the origin or separation of these closely connected tribes, which appear in history together with the Peligni and Vestini, as nearly related, but still distinct, nations.

The Marsi are first noticed in Roman history in B. C. 340, at which time they, as well as the Peligni, were on friendly terms with the Romans, and granted a free passage to the consuls who were proceeding with their armies through Samnium into Campania. (Liv. viii. 6.) At the commencement of the Second Samnite War they appear to have remained neutral; and even when their kinsmen and allies the Vestini were assailed by the Roman arms, they did not, as had been expected, take up arms in their defence. (Id. viii. 29.) It was not till B. C. 308 that we first find them engaged in hostilities with Rome, and we have no explanation of the circumstances which then induced them to take part with the Samnites. (Id. ix. 41.) It is indeed singular that while Livy notices

this campaign as memorable from its being the first occasion on which the Romans were opposed to the Marsians, Diodorus gives a wholly different account, and represents the two nations as in alliance against the Samnites. (Diod. xx. 44.) There is, however, every probability that the account given by Livy is the more correct one, as we find shortly after (B. C. 304) a special treaty concluded with the Marsi, Marrucini, and Peligni, immediately after the defeat of the Aequians. (Liv. ix. 45; Diod. xx. 101.) But a few years later (B. C. 301) the Marsi again took up arms (this time apparently single-handed) to oppose the foundation of the Roman colony at Carsoli, on the immediate frontiers of their territory. They were, however, easily defeated; three of their towns, *Plestina*, *Milionia*, and *Fresilia*, were taken; and they were compelled to purchase peace by the cession of a part of their territory. (Liv. x. 3.) With this exception, they obtained favourable terms, and the former treaty was renewed.

From this time the Marsi, as well as their confederate tribes, the Marrucini, Peligni, and Vestini, became the faithful and constant allies of Rome, and occupied a prominent position among the "socii" whose contingents bore so important a share in the Roman victories. The names of the four nations are sometimes all mentioned, sometimes one or other of them omitted; while the *Frentani*, who appear, though of Samnite origin, to have maintained closer political relations with their northern neighbours, are, in consequence, often associated with them. Thus Polybius, in enumerating the forces of the several Italian nations in B. C. 225, classes the Marsi, Marrucini, Vestini and *Frentani*, under one head, while he omits the name of the Peligni altogether. (Pol. ii. 24.) Dionysius, on the other hand, notices by name only the Marrucini, Peligni, and *Frentani*, among the Roman allies at the battle of Asculum, omitting both the Marsi and Vestini; while Silius Italicus enumerates them all among the Roman allies at the battle of Cannae. (Dionys. xx. Fr. Didot; Sil. Ital. viii. 495—520.) Ennius also associated together the "*Marsa manus, Peligna cohors, Vestina virum vis.*" (Enn. Fr. p. 150.) During the Second Punic War they suffered severely for their fidelity to Rome, their territory being repeatedly ravaged by Hannibal. (Liv. xxii. 9, xxvi. 11.) Nevertheless, towards the close of the same war, they were among the foremost to offer volunteers to the fleet and army of Scipio in B. C. 205. (Id. xxviii. 45.)

During this period the Marsi appear to have earned a high reputation among the Roman allies for their courage and skill in war; a character which they shared in common with the neighbouring tribes. But their chief celebrity was derived from the prominent part which they took in the great struggle of the Italian allies against Rome, commonly called the Social War, but which appears to have been more frequently termed by the Romans themselves the *Marsic War*. (*Bellum Marsicum*, *Fast. Capit.*; Vell. Pat. ii. 21; Cic. *de Div.* i. 44, &c.; *δ Μαρσικός καλούμενος πόλεμος*, Strab. v. p. 241.) *Pompaedius Silo*, who is termed by Livy one of the chief authors of this memorable contest, was himself a Marsian; and it was probably at his instigation that the Marsi were the first to take up arms after the outbreak of the *Picentes* at Asculum; thus at once imparting to the impending contest the character of a national war. (Vell. Pat. ii. 15; Strab. v. p. 241; Diod. xxxvii. 2.) Their example was immediately followed

by their neighbours and kinsfolk the Peligni, Marrucini, and Vestini, as well as by the Samnites, Frentani, and Lucanians. (Appian, *B. C.* i. 39; Liv. *Epit.* lxxii.; Oros. v. 18.) During the military operations that followed, imperfect as is our information concerning them, we may clearly discern that the allies formed two principal groups; the one composed of the Marsi, with their immediate neighbours already mentioned, as well as the Picentes, and probably the Frentani; the other of the Samnites, with the Lucanians, Apulians, and some of the Campanians. The Marsi appear to have stood, by common consent, at the head of the former section; and hence we frequently find their name alone mentioned, where it is clear that their confederates also fought by their side. At the first outbreak of the war (B. C. 91), they laid siege to Alba Fucensis, a Roman colony and a strong fortress (Liv. *Epit.* lxxii.), which appears to have at first defied all their efforts. But the Roman consul P. Rutilius, who was sent against them, proved unequal to the task. One division of his army, under Perpenna, was cut to pieces at the outset of the campaign; and somewhat later the consul himself was defeated and slain by the allied forces under Vettius Cato. (Appian, *B. C.* i. 43; Liv. *Epit.* lxxiii.; Oros. v. 18.) C. Marius, who was acting as legate to Rutilius, is said to have retrieved this disaster; and afterwards, in conjunction with Sulla, achieved a decisive victory over the Marsi, in which it is said that the allies lost 6000 men, and the leader or praetor of the Marrucini, Herius Asinius, was slain. But notwithstanding this advantage, it appears that Marius himself was unable to keep the field, and was almost blockaded in his camp by Pompaedius Silo; and when at length he ventured on a third battle, it had no decisive result. Meanwhile, his colleague in the command, Q. Caepio, was totally defeated and cut to pieces with his whole army by the Marsi; while an advantage gained by Ser. Sulpicius over the Peligni appears to have led to no important result. (Liv. *Epit.* lxxiii. lxxiv.; Appian *B. C.* i. 46; Plut. *Mar.* 33; Oros. v. 18.) The next campaign (B. C. 89) proved at first scarcely more favourable to the Roman arms; for though the consul L. Porcius Cato obtained some successes over the Marsi and their allies, he was himself slain in a battle near the lake Fucinus. (Appian, *B. C.* i. 50; Oros. v. 18.) But it is probable that the policy adopted by the Romans in admitting to the franchise all those of the allies who were willing to submit had a great tendency to disarm the confederates, as well as to introduce dissensions among them; and this cause, combined with the successful operations of the consul Cn. Pompeius Strabo and his lieutenant Sulpicius, effected the submission of the Marrucini, Vestini, and Peligni before the close of the year. The Marsi for a time still held out, though single-handed; but repeated defeats at length compelled them also to sue for peace. (Liv. *Epit.* lxxvi.; Oros. v. 18.) Notwithstanding their obstinate resistance, they were admitted to favourable terms, and received, in common with the rest of the Italians, the full rights of Roman citizens.

From this time the Marsi as a nation disappear from history, and became merged in the common condition of the Italians. They however, still retained much of their national character, and their existence as a separate tribe is acknowledged by many Roman writers, both of the Republic and Empire. In the civil war between Caesar and

Pompey they appear to have been at first favourably disposed to the latter; and the twenty cohorts with which Domitius occupied Corfinium were principally raised among the Marsi and Peligni, or their immediate neighbours. (Caes. *B. C.* i. 15, 20.) In like manner, the Marsi are mentioned as declaring themselves, as a people, in favour of Vespasian during the civil war between him and Vitellius. (Tac. *Hist.* iii. 59.) In the days of Cicero, the Marsi and Peligni, as well as the Sabines, were comprised in the Sergian tribe (Cic. *in Vatini.* 15; Schol. Bob. *ad loc.*); and at a later period all three were included in the Fourth Region of Augustus, which, according to Pliny, was composed of the bravest nations of all Italy. (Plin. iii. 12. s. 17.) In the later division of the Empire, the territory of the Marsi (Marsorum regio) was included in the province named Valeria. (P. Diac. ii. 20; Lib. *Col.* p. 229.) It appears to have early formed a separate ecclesiastical diocese; and in the middle ages the bishop of Marruvium bore the title of "Episcopus Marsorum," which is still retained by the bishops of *Pescina*, to which place the see has been transferred. (Bingham's *Ecclesiastical Antiquities*, book ix. ch. 5. § 3.) The district comprised within it is still familiarly called "the land of the Marsi," and the noble Roman family of Colonna bears the title of Counts of the Marsi. (K. Craven's *Abruzzi*, vol. i. p. 144.)

The Marsi appear to have been always celebrated in ancient times, even beyond their hardy and warlike neighbours, for their valour and spirit in war. Virgil alludes them as the first and most prominent example of the "genus acre virum" which Italy was able to produce: and Horace alludes to the "Marsic cohorts" as an almost proverbial expression for the bravest troops in the Roman army. (Virg. *Georg.* ii. 167; Hor. *Carm.* ii. 20. 18, iii. 5. 9.) Appian also tells us that a proverbial saying was current at the time of the outbreak of the Social War, that no triumph had ever been gained over the Marsi or without the Marsi (Appian, *B. C.* i. 46). The historical accuracy of this saying will not bear examination, but it sufficiently proves the high character they had earned as Roman auxiliaries. In common with the Sabines and other mountain tribes, they retained down to a late period their rustic and frugal habits; and are cited by the Roman poets as examples of primitive simplicity. (Juv. iii. 169, xiv. 180.)

But the most remarkable characteristic of the Marsians was their peculiar skill in magical charms and incantations,—especially in charming venomous reptiles, so as to render them innocuous. This power, which they were said to have derived from their ancestress Circe, or from the local divinity Angitia, who was described as her sister, was not confined to a few individuals, though the priests appear to have principally exercised it, but, according to Silius Italicus, was possessed by the whole body of the nation. (Virg. *Aen.* vii. 750—758; Sil. Ital. viii. 495—501; Plin. vii. 2, xxi. 13. s. 25, xxviii. 3. s. 6; Solin. 2. § 27; Gell. xvi. 11; Lamprid. *Hellogab.* 23.) It is worthy of notice that the inhabitants of these regions still pretend to possess the same occult powers as their ancestors; and are often seen as wanderers in the streets of Naples carrying boxes full of serpents of various sizes and colours, against the bites of which they profess to charm both themselves and the spectators. (Craven's *Abruzzi*, vol. i. p. 145.)

The physical characters of the land of the Marsi have been already described under the article of the lake FUCINUS; the basin of which, surrounded on

all sides by lofty, or strongly marked mountain ridges, may be considered as constituting the natural limits of their territory. But towards the N.E. we find that Alba Fucensis, though certainly belonging to this natural district, and hence sometimes described as belonging to the Marsi (Ptol. iii. 1. § 57; Sil. Ital. viii. 507), was more properly an Aequian city [ALBA FUCENSIS]; while, on the other hand, the upper valley of the Liris (though separated from the lake by an intervening mountain ridge) was included in the Marsic territory, as Antinum (*Cività d'Antino*) was unquestionably a Marsian city. [ANTINUM.] On the N. the Marsi were separated from the Sabines and Vestini by the lofty group of the *Monte Velino* and its neighbours; while on the S. another mountain group, of almost equal elevation, separated them from the northern valleys of Samnium and the sources of the Sagrus (*Sangro*). On the E., a ridge of very inferior height, but forming a strongly marked barrier, divided them from the Peligni, who occupied the valley of the *Gizio*, a tributary of the Aternus. From its great elevation above the sea (2176 feet at the level of the lake), even more than from the mountains which surrounded it, the land of the Marsi had a cold and ungenial climate, and was ill adapted for the growth of corn, but produced abundance of fruit, as well as wine, though the latter was considered harsh and of inferior quality. (Sil. Ital. viii. 507; Athen. i. p. 26; Martial, xiii. 121, xiv. 116.)

The principal town of the Marsi was MARRUVIUM, the ruins of which are still visible at *S. Benedetto*, on the E. shore of the lake Fucinus. This was indeed (if Alba Fucensis be excluded) probably the only place within their territory which deserved the name of a city. The others, as we are told by Silius Italicus, though numerous, were for the most part obscure places, rather fortified villages (*castella*) than towns. (Sil. Ital. viii. 510.) To this class belonged, in all probability, the three places mentioned by Livy (x. 8) as having been taken in B. C. 301 by the dictator M. Valerius Maximus,—Milionia, Plestina, and Fresilia; all three names are otherwise wholly unknown, and there is no clue to their site. Pliny, however, assigns to the Marsi the following towns:—ANXANTIA (Anxantini), the name of which is found also (written ANXATINI) in an inscription, and must have been situated near *Androssano* or *Surgola*, in the immediate neighbourhood of Alba (Hoare's *Classical Tour*, vol. i. p. 367; Mommsen, *Inscr. R. N.* 5628); ANTINUM (Antinates), now *Civita d'Antino*; LUCUS (Lucenses), more properly LUCUS ANGITIAE, still called *Lugo*, on the W. bank of the lake; and a "populus" or community, which he terms Fucenses, who evidently derived their name from the lake; but what part of its shores they inhabited is uncertain. Besides these he notices a tradition, mentioned also by Solinus, that a town named Archippe, founded by the mythical Marsyas, had been swallowed up in the waters of the lake. (Plin. iii. 12. s. 17; Solin. 2. § 6.) From the number of inscriptions found at *Trasacco*, a village near the S. end of the lake, it would appear to have been certainly an ancient site; but its name is unknown. (Mommsen, *l. c.* p. 295.) The only town of the Marsi mentioned by Ptolemy (iii. 1. § 57) besides Alba Fucensis, is a place which he calls ARX (Αῤξ), a name in all probability corrupt, for which we should perhaps read *Αῤξα*, the *Anxatia* or *Anxantia* of Pliny. CERFENLIA, a place known only from the Itineraries, was situated

on the Via Valeria, at the foot of the pass leading over the Mons Imeus into the valley of the Peligni. This remarkable pass, now called the *Forca di Caruso*, must in all ages have formed the principal line of communication between the Marsi and their eastern neighbours, the Peligni and Marrucini. Another natural line of communication led from the basin of the Fucinus near *Celano* to the valley of the Aternus near *Aquila*. It must be this line which was followed by a route obscurely given in the *Tabula* as leading from *Aveia* through a place called *Frustenise* (?) to Alba and Marruvium (*Tab. Peut.*). [E. H. B.]

MARSIGNI, a German tribe, mentioned only by Tacitus (*Germ.* 43), probably occupying the north of Bohemia, about the *Upper Elbe*. In language and manners they belonged to the Suevi. (Comp. Zeuss, *Die Deutschen*, p. 124.) [L. S.]

MARSONIA (*Μαρσωνία*), or MARSONIUM (*Tab. Peut.*), a place in Upper Pannonia, south of the river Savus, on the road between Siscia and Servitium; is identified by some with the town of *Issenovic*, at the mouth of the *Unna* into the *Sava*. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19.) [L. S.]

MARSYABAE (*Μαρσάβαϊ*), a town of the Rhamnitae, an Arabian tribe, mentioned by Strabo as the utmost limit of the Roman expedition under Aelius Gallus, the siege of which he was obliged to abandon after six days for want of water, and to commence his retreat. The only direct clue afforded by Strabo to the position of the town is that it was two days distant from the Frankincense country; but the interest attaching to this expedition—which promises so much for the elucidation of the classical geography of Arabia, but has hitherto served only still further to perplex it—demands an investigation of its site in connection with the other places named in the only two remaining versions of the narrative. It will be convenient to consider,—(I.) the texts of the classical authors. (II.) The commentaries and glosses of modern writers on the subject. (III.) To offer such remarks as may serve either to reconcile and harmonise conflicting views, or to indicate a more satisfactory result than has hitherto been arrived at. In order to study brevity, the conclusions only will be stated; the arguments on which they are supported must be sought in the writings referred to. I. To commence with Strabo, a personal friend of the Roman general who commanded the expedition, and whose account, scanty and unsatisfactory as it is, has all the authority of a personal narrative, in which, however, it will be advisable to omit all incidents but such as directly bear on the geography. [*Dictionary of Biography*, GALLUS, AELIUS.] After a voyage of 15 days from Cleopatra [ARSINOE, No. 1], the expedition arrived at Leuce Come (*Λευκή κόμη*), a considerable seaport in the country of the Nabathaeans, under whose treacherous escort Gallus had placed his armament. An epidemic among the troops obliged him to pass the summer and winter at this place. Setting out again in the spring, they traversed for many days a barren tract, through which they had to carry their water on camels. This brought them to the territory of Aretas, a kinsman of Obodas, the chief sheikh of the Nabathaei at the time. They took thirty days to pass through this territory, owing to the obstructions placed in their way by their guide Sylaeus. It produced spelt and a few palms. They next came to the nomad country named Ararena (*Ἀραρηνή*), under a sheikh named Sabus. This it

took them fifty days to traverse, through the fault of their guide; when they came to the city of the Agrani (Ἀγρανεῖς), lying in a peaceful and fruitful country. This they took; and after a march of six days, came to the river. Here, after a pitched battle, in which the Romans killed 10,000 Arabs, with the loss of only two men, they took the city called Asca (Ἄσκα), then Athrulla (Ἀθρούλλα), and proceeded to Marsyabae of the Rhamanitæ, then governed by Ilasarus, from which, as already mentioned, they commenced their retreat by a much shorter route. Nine days brought them to Anagrana (Ἀνάγρανα), where the battle had been fought; eleven more to the Seven Wells (Ἑπτὰ φρέατα), so called from the fact; then to a village named Chaalla (Χαάλλα), and another named Malotha (Μαλόθα),—the latter situated on a river,—and through a desert with few watering-places to Nera or Negra Come (Νερά κόμη), on the sea-shore, subject to Obodas. This retreat was accomplished in sixty days; the advance had occupied six months. From Nera they sailed to Myos Hormus (Μυὸς Ἦρμος) in eleven days. Thus far Strabo (xvi. p. 782). Pliny is much more brief. He merely states that Gallus destroyed towns not mentioned by previous writers, Negra, Amnestrum, Nesca, Magusa, Tammacum, Labecia, the above-named Mariaba (i. e. the Mariaba of the Calingii, 3), and Caripeta, the remotest point which he reached. (*Hist. Nat.* vi. 28.) The only geographical point mentioned by Dion Cassius, who dwells chiefly on the sufferings of the army, is that the important city of Athlula (Ἀθλούλλα) was the limit of this disastrous expedition. (*Dion Cass.* liii. 29.)

II. The variations of commentators on this narrative may be estimated by these facts: Dean Vincent maintains that, "as Pliny says, that places which occur in the expedition of Gallus are not found in authors previous to his time, the same may be said of subsequent writers; for there is not one of them, ancient or modern, who will do more than afford matter for conjecture." (*Periplus* pp. 300, 301.) Mr. Forster asserts, "Of the eight cities named by Pliny, the names of two most clearly prove them to be the same with two of those mentioned by Strabo; and that seven out of the eight stand, with moral certainty, and the eighth with good probability, identified with as many Arab towns, still actually in being." (*Geography of Arabia*, vol. ii. p. 310.) D'Anville and M. Fresnel (*inf. cit.*) conduct the expedition to *Hadranaut*, in the southern extremity of the peninsula; Gosselin does not extend it beyond the *Hedjaz*. (*Récherches sur la Géographie des Anciens*, tom. ii. p. 114.) But these various theories require more distinct notice. 1. D'Anville, following Bochart (*Chanaan*, i. 44), identifies Leuce Come with the modern *Hawr* or *El-Haura*, on the Red Sea, a little north of the latitude of *Medina*, justifying the identification by the coincidence of meaning between the native and the Greek names. Anagrana he fixes at Nageran or Negrana (*Nedjran*), a town in the NE. of *Yemen*; consistently with which theory he makes the Marsyabae of Strabo identical with the Mariaba of the same geographer; though Strabo makes the latter the capital of the Sabæi, and assigns the former to the Rhamanitæ. Finally, D'Anville places Chaalla at Khaïlan (*El-Chaulan*), in the NW. extremity of *Yemen*, and, therefore, as he presumes, on the Roman line of retreat between Anagrana and the sea. (*D'Anville Géographie ancienne abrégée*,

tom. ii. pp. 216, 217, 223, 224.) 2. Gosselin, as before noticed, maintains that the expedition did not pass beyond Arabia Deserta and the *Hedjaz*; that the Negra of Pliny = the Negrana of Ptolemy = the modern *Nokra* or *Maaden en-Nokra* (in the NW. of *Nedjd*); that Pliny's Magusa = *Megarish-uzzir* (which he marks in his map NW. of *Negra*, and due East of *Moilah*, his Leuce (pp. 254, 255), perhaps identical with *Dahr el-Maghair* in Ritter's map; that Tammacum in Pliny = *Thaema* in Ptolemy = the modern *Tima* (which he places nearly due north of *Negra*, between it and *Magusa*) = *Teimâ* in Ritter, between *Maaden en-Nokra* and *Dahr el-Maghair*; that Labecia = *Laba* of Ptolemy, which he does not place; that Athrulla = *Iathrippa* [LATHRIPPA] in Ptolemy = *Medineh*; that *Mariaba* in Pliny = *Marsyabae* in Strabo, = *Macoraba* in Ptolemy = *Mecca*; and lastly, that *Caripeta*, the extreme point according to Pliny, = *Ararene* in Strabo = modern *Cariatam*, in the heart of *El-Nedjd*. (*Gosselin, l. c.* pp. 113—116.) 3. Dean Vincent's opinion on the difficulty of recovering any clue to the line of march has already been stated; but he ventures the following conjectures, partly in agreement, and partly in correction, of the preceding. He adopts the Leuce Come of Gosselin, i. e. *Moilah*; the Anagrana or Negra of D'Anville, i. e. *Nedjran* of *Yemen*; and thinks that the country of the nomades, called *Ararânê*, has a resemblance to the territory of *Medina* and *Mecca*; and that the space of fifty days employed in passing it, is some confirmation of the conjecture. Marsyabae, he thinks, could not be *Mariaba* of the Tank; but takes it as the general name for a capital,—in this case of the *Minæans*,—which he suggests may correspond with the *Caripeta* of Pliny, the *Carna* or *Carana* of Strabo, the capital of the *Minæans*, and the *Carni-peta*, or *Carni-petra* of modern geographers. The fact that Strabo speaks of *Carna* as the capital of the *Minæi*, and places *Marsyabae* in the territory of the *Rhamanitæ*, is disposed of by the double hypothesis, that if *Ilasar* is the king of this tribe, whether *Calingii*, *Rhamanitæ*, or *Elaesari*, all three were comprehended under the title of *Minæans*. Of *Nera*, the termination of the expedition, he remarks, that it being in the country of *Obodas*, it must be within the limits of *Petraea*; but, as no modern representative offers, it should be placed as far below (south of) *Leuce Come* as the province will admit. (*Vincent, Periplus of the Erythrean Sea*, vol. ii. pp. 290—311.) 4. M. Fresnel, long a resident in the country, thinks that the *Marsyabae* of Strabo must be identical with the *Mariaba* in Pliny's list of captured cities, the same writer's *Baramalacum*, and Ptolemy's *Mariama*; and that the *Rhamanitæ* of Strabo are the *Rhamnei* of Pliny, the *Manitæ* of Ptolemy, one of the divisions of the *Minæi*, to which rather than to the other division, the *Charmaei*, *Mariaba* *Baramalacum* should have been assigned. In agreement with Vincent, he finds the *Marsyabae* of Strabo in the capital of the *Minæi*, i. e. the *Carana* of Strabo and the *Carna* Regia of Ptolemy, which he however finds in the modern *Al-Ckarn* in the *Wady Doan* or *Dawan* (*Kurein* and *Grein* in Kiepert's and Zimmerman's maps), six or seven days' journey north of *Moukallah*, and in the heart of *Hadranaut*. (*Fresnel, in Journal Asiatique, Juillet, 1840, 3me série, tom. x. pp. 83—96, 177, &c.*) He fancied that he recovered the *Caripeta* of Pliny in the site of *Khour-aybah*, also in the vicinity of *Moukallah* (*ib. p. 196*). 5. Desvergers prefers the identification

of Leuce Come with *El-Haura*, proposed by D'Anville, to the *Moliah* of Gosselin and Vincent. In common with D'Anville and Vincent, he finds the town of Anagrana (which he writes "la ville des Négranes") in the modern *Nedjran*, and doubtfully fixes Marsyabae at *Mareb* in *Yemen*. The Manitae of Ptolemy he identifies with the Rhamanitae of Strabo,—suggesting an ingenious correction to Jamnitae = the people of *Yemen* (*L'Univers. Arabie*, pp. 58, 59). 6. Jomard, one of the highest authorities on Arabian geography, has offered a few valuable remarks on the expedition of Gallus, with a view to determine the line of march. He thinks the name Marsyabae an evident corruption for Mariaba, which he assumes to be "that of the Tank," the capital of the Minaci, now *Mareb*. Negranes exactly corresponds with *Nedjran* or *Negrán*, nine days' journey NW. of *Mareb*. He fixes Leuce Come at *Moliah*, and Negra or Nera opposite to *Coseyr*, in the 26th degree of latitude. His argument for determining the value of a day's march is ingenious. The whole distance from *Mareb* to the place indicated would be 350 leagues of 25 to a degree. From Mariaba to Negra was 60 days' march: *Negrán*, therefore, which was nine days from Mariaba, is $\frac{9}{60}$ ths of the whole march, and *Wady Nedjran* is 52 leagues NW. of *Mareb*. The distance of the Seven Wells, eleven days from *Negrán*, = $\frac{11}{60}$ ths of the march = 117 leagues from Mariaba: and the same analogy might have been applied to Chaalla and the river Malothas, had Strabo indicated the distances of these two stations. The troops, in order to reach the sea, on their retreat must have traversed the province of *Asyr*, a district between *Yemen* and the *Hedjaz* (whose geography has been recently restored to us by M. Jomard), and one of the elevated plains which separate the mountain chain of *Yemen* from that of the *Hedjaz*. "The road," he says, "is excellent, and a weak body of troops could defend it against a numerous army." Having thus disposed of the line followed in the retreat, he briefly considers the advance:—"The country governed by Aretas, and the next mentioned, Ararene, correspond with *Thamoud* and *Nedjd*, and the southern part of the latter province approaching *Nedjran* has always been a well-peopled and cultivated district. Asca, on the river, and Athrulla, the last-named station before Mariaba, cannot be exactly determined, as the distances are not stated; and the line between *Nedjran* and *Mareb* is still but little known." (Jomard, *ap. Mengin. Histoire de l'Egypte*, &c., pp. 383—389.) 7. Mr. Forster has investigated the march with his usual diligence, and with the partial success and failure that must almost necessarily attach to the investigation of so difficult a subject. To take first the three main points, viz., Leuce Come, the point of departure; Marsyabae, the extreme limit; and Nera, the point at which they embarked on their return. He accepts D'Anville's identification of *Haura* as Leuce Come, thinking the coincidence of name decisive; Marsyabae he finds in *Sabbia*, the chief city of the province of *Sabie*, a district on the northern confines of *Yemen*, 100 miles S. of *Beishe*, the frontier and key of *Yemen*; and Nera, in *Yembo*, the sea-port of *Medina*. The line of march on their advance he makes very circuitous, as Strabo intimates; conducting them first through the heart of *Nedjd* to the province of *El-Ahsa* on the *Persian Gulf*, and then again through the same province in a SW. direction to *Yemen*. On their retreat, he brings them direct to *Nedjran*, then due west to the sea, which they coast as far north as

Yembo. To be more particular: he thinks that "a difference in distance in the advance and retreat, commensurate, in some reasonable degree, with the recorded difference of time, i. e. as 3 to 1, must be found; that the caravan road from *Haura* by *Medina* and *Kasym*, into the heart of *Nedjd*, was the line followed by Gallus (the very route, in fact, traversed by Captain Sadlier in 1819: *Transactions of Lit. Soc. of Bombay*, vol. x. pp. 449—493), and thence by one of the great *Nedjd* roads into *Yemen*, the description of which in Burckhardt agrees in many minute particulars with the brief notices of Strabo. He further finds nearly all the towns named by Pliny as taken by the Romans, on this line of march; Mariaba of the Calingii in *Mereb*, in the NE. extremity of *Nedjd*, within the province of *Hagar* or *Bahreim*—in the former of which names he finds the *Ararena* or *Agarena* of Strabo. Caripeta he identifies, as Gosselin had done, with *Cariatium* in *Nedjd*; but he does not attempt to explain how Pliny could call this the extreme limit of the expedition,—“quo longissime processit.” The Tamnacus of Pliny = the *Agdami* of Ptolemy = the well-known town of *Tayf*. *Magusa* (Ptolemy's *Magulaba*) presents itself in *Korn el-Maghaal*, a place situated about half-way between *Tayf* and *Nedjran*, which last is with him, as with all preceding writers except Gosselin, the *Anagrana* of Strabo, the *Negra* of Pliny. "Labecia is the anagram, with the slightest possible inversion, of *Al-Beishe*;" and this is called by the northern Bedouins "the key of *Yemen*,"—the only pass, according to Burckhardt, for heavy-laden camels going from *Mekka* to *Yemen*, "a very fertile district, extremely rich in date-trees." The river at which the battle with the Arabs was fought is the modern *Sanacan*, "which, taking its rise in the *Hedjaz* mountains near *Korn el-Maghaal*, after a southern course of somewhat more than 100 miles, is lost in the sands of the *Tehamah*, to the westward of the mountains of *Asyr*." The *Asca* of Strabo, the *Nesca* of Pliny, are "obviously identical with *Sanacan*, the present name of a town seated on the *Sanacan* river, near its termination in the sands." *Athrulla*, next mentioned by Strabo, is again *Labecia*, i. e. *Beishe*; and this hypothesis "implies a counter-march," of which there is no hint in the authors. Lastly, "if *Amnestus* may be supposed to have its representative in *Ibn Maan* (the *Manambis* of Ptolemy), a town about half-way between *Beishe* and *Sabbia*, all the cities enumerated by Pliny occur on the route in question."

As to the retreat of the army. From Marsyabae to *Nedjran*, a distance of from 140 to 160 miles, was accomplished in nine days; thence to the Seven Wells, eleven days from *Nedjran*, brings us to *El-Hasba* (in Arabic "the Seven"), a place about 150 miles due west of *Nedjran*, and then to Chaalla, the modern *Chaulan* (according to Forster as well as D'Anville, the chief town of the province of the same name), and thence to Malotha, situated on a river, the same as that crossed on the advance, i. e. the *Sanacan*. The Malotha of Strabo is plainly identified, by its site, with the *Tabala* of Burckhardt, a town on the *Sanacan*, at this point, on the caravan road to *Hedjaz*, a short day's march from *El-Hasba*. From Malotha to Nera Come, i. e. through the *Tehamah*, there are two routes described by Burckhardt; one along the coast, in which only one well is found between *Djidida* and *Leyth*,—a distance of four days; another more eastern, somewhat mountainous, yielding plenty of water, five days' journey between the same two

towns. Now as Strabo describes the latter part of the retreat through a desert track containing only a few wells, it is obvious that the coast-road was that followed by the Romans as far as *Yembo*, already identified with *Nera Come*; "the road-distance between *Sabbia* and *Yembo* (about 800 English miles) allowing, for the entire retreat, the reasonable average of little more than thirteen miles a-day." (Forster, *Geogr. of Arabia*, vol. ii. pp. 277—332.)

III. Amid these various and conflicting theories there is not perhaps one single point that can be regarded as positively established, beyond all question; but there are a few which may be safely regarded as untenable. 1. And first, with regard to *Leuce Come*, plausible as its identification with *El-Haura* is rendered by the coincidence of name, there seem to be two inseparable objections to it; first, that the author of the *Periplus* places the harbour and castle of *Leuce* two or three days' sail from *Myos Hormus* (for Mr. Forster's gloss is quite inadmissible), while *El-Haura* is considerably more than double that distance, under the most favourable circumstances; and secondly, that the same author, in perfect agreement with Strabo, places it in the country of the *Nabathaei*, which never could have extended so far south as *Haura*. Mr. Forster attempts to obviate this objection by supposing that both *Leuce Come* and *Nera* were sea-ports of the *Nabathaei* beyond their own proper limits, and in the hostile territory of the *Thamudites* (*l. c.* p. 284, note *). But this hypothesis is clearly inconsistent with the author of the *Periplus*, who implies, and with Strabo, who asserts, that *Leuce Come* lay in the territory of the *Nabathaei* (*ἤκειν εἰς Λευκὴν κόμην τῆς Ναβαθαίων γῆς, ἕκαστον μέγα*), a statement which is further confirmed by the fact that *Nera Come*, which all agree to have been south of *Leuce*, is also placed by Strabo in the territory of *Obodas*, the king of the *Nabathaei* (*ἔστι δὲ τῆς Ὀβόδα*). *Leuce* cannot therefore be placed further south than *Moulah*, as Gosselin, Vincent, and Jomard all agree; and *Nera* must be sought a little to the south of this, for Jomard has justly remarked that Strabo, in contrasting the time occupied in the advance and in the retreat, evidently draws his comparison from a calculation of the same space (*l. c.* p. 385). 2. With regard to the site of *Marsyabae*, it may be remarked that its identification with *Mariaba*, the metropolis of the *Sabaei*, the modern *Mareb*, maintained by D'Anville, Fresnel, and Jomard, is inadmissible for the following reasons: first, that distinct mention having been made of the latter by Strabo, it is not to be supposed that he would immediately mention it with a modification of its name, and assign it to another tribe, the *Rhamanitae*; and it is an uncritical method of removing the difficulty suggested by M. Jomard without the authority of MSS.—"il faut lire partout *Mariaba*; le mot *Marsyaba* est corrompu évidemment." Secondly, whether the *Mariaba* *Baramalacum* of Pliny be identified with Strabo's *Marsyabae* or no, and whatever becomes of the plausible etymology of this epithet, suggested by Dean Vincent (quasi *Bahr em-Mulac* = the royal reservoir), the fact remains the same, that the *Mariaba* of the *Sabaeans* was abundantly supplied with water from numerous rivulets collected in its renowned Tank; and that therefore, as Gosselin remarks, drought was the last calamity to which the Romans would have been exposed in such a locality. 3. With regard to *Angrana* and *Negra*, on the identity of which with the modern *Nedjran*

there is a singular agreement among all commentators, there seems to be an insuperable objection to that also, if Strabo, who it must be remembered had his information direct from Gallus himself, is a trustworthy guide; for the *Angrana* of the retreat (which is obviously also the *Negra* of Pliny), nine days distant from *Marsyabae*, was the place where the battle had been fought on their advance. But he had said before that this battle was fought at the river; and there is no mention of a river nearer to *Nedjran* than the *Sancan*, which is, according to Mr. Forster, 170 miles, or twelve days' journey, distant. It is certainly strange that, of the writers who have commented on this expedition, all, with one exception, have overlooked the only indication furnished by the classical geographers of the direction of the line of march,—clearly pointing to the west, and not to the south. The *Mariaba* taken by the Romans was, according to Pliny, that of the *Calingii*, whom he places in the vicinity of the *Persian Gulf*; for he names two other towns of the same tribe, *Pallon* and *Uranimal* or *Muranimal*, which he places near the river by which the *Euphrates* is thought to debouche into the *Persian Gulf* (vi. 28), opposite to the *Bahrein* islands. (Forster, vol. ii. p. 312.) This important fact is remarkably confirmed by the expedition having landed near the mouth of the *Elanitic* gulf of the *Red Sea*, and commencing their march through the territory of *Obodas* and his kinsman *Aretas*, two powerful sheikhs of the *Nabathaei*, who inhabited the northern part of the Arabian peninsula from the *Euphrates* to the peninsula of *Mount Sinai* [*NABATHAEI*], and there can be little doubt that the *Mariaba* of Pliny is correctly identified with the *Mereb*, still existing at the eastern base of the *Nedjd* mountains. [*MARIABA*, No. 3.] Whether this be the *Marsyabae* of Strabo, or whether future investigations in the eastern part of the peninsula, hitherto so imperfectly known, may not restore to us both this and other towns mentioned in the lists of Strabo and Pliny, it is impossible to determine. At any rate, the very circuitous route through *Nedjd* to *Yemen*, marked out by Mr. Forster, and again his line of the retreat, seem to involve difficulties and contradictions insurmountable, which this is not the place to discuss; and with regard to the supposed analogy of the modern names, it may be safely assumed that an equal amount of ingenuity might discover like analogies in any other parts of Arabia, even with the very scanty materials that we at present have at command. In conclusion, it may be remarked that the observation of Strabo that the expedition had reached within two days' journey of the country of the *Frankincense*, is of no value whatever in determining the line of march, as there were two districts so designated, and there is abundant reason to doubt whether either in fact existed; and that the reports brought home by Gallus and preserved by Pliny, so far as they prove anything, clearly indicate profound ignorance of the nature and produce of *Yemen*, which some authors suppose him to have traversed, for we are in a position to assert that so much of his statement concerning the *Sabaei* as relates to their wealth—"silvarum fertilitate odorifera, auri metallis"—is pure fiction. The question of the confusion of the various *Mariabas*, and their cognate names, is discussed by Ritter with his usual ability. (*Erdkunde von Arabien*, vol. i. pp. 276—284.) [G. W.]

MA'RSYAS (*Μαρσῦας*). 1. A tributary of the *Maeander*, having its sources in the district called

Idrias, that is in the neighbourhood of Stratoniceia, and flowing in a north-western direction past Alabanda, discharged its waters into the Maeander nearly opposite to Tralles. On its banks were the *Λευκαί σπηλαίαι*, near which the Carians held their national meetings. (Herod. v. 118.) The modern name of this river is *Tahina*, as is clearly proved by Leake (*Asia Minor*, p. 234, &c.); while earlier geographers generally confound this Marsyas with the Harpasus.

2. A small river of Phrygia, and, like the Carian Marsyas, a tributary of the Maeander. Herodotus (vii. 26) calls it a *καταβάκτης*; and according to Xenophon (*Anab.* i. 2. § 8) its sources were in the market-place of Celaenae, below the acropolis, where it fell down with a great noise from the rock (Curt. iii. 1.) This perfectly agrees with the term applied to it by Herodotus; but the description is apparently opposed to a statement of Pliny (v. 41), according to whom the river took its origin in the valley of Aulocrene, ten miles from Apamea. (Comp. Strab. xii. p. 578; Max. Tyr. viii. 8.) Strabo, again, states that a lake above Celaenae was the source of both the Maeander and the Marsyas. "Comparing these accounts," says Col. Leake (*Asia Minor*, p. 160), "with Livy (xxxviii. 38), who probably copied from Polybius, it may be inferred that the lake or pool on the summit of a mountain which rose above Celaenae was the reputed source of the Marsyas and Maeander; but that in fact the two rivers issued from different parts of the mountain below the lake." By this explanation the difficulty of reconciling the different statements seems to be removed, for Aulocrene was probably the name of the lake, which imparted its own name to the plain mentioned by Pliny. The Marsyas joined the Maeander a little way below Celaenae. (Comp. MAEANDER; and Hamilton's *Researches*, i. p. 499.) [L.S.]

MARSYAS (*Μαρσύας*), a river of Coelesyria, mentioned only by Pliny (v. 23) as dividing Apameia from the tetrarchy of the Nazerini. It was probably the river mentioned—without its name—by Abulfeda as a tributary of the Orontes, which, rising below Apameia, falls into the lake synonymous with that city, and so joins the Orontes. The modern name *Yarmuk* is given by Pococke, who places it in his map on the east of the Orontes. (Abulfeda, *Tabula Syriae*, ed. Koehler, pp. 151, 152; Pococke, *Description of the East*, vol. ii. p. 79.) It doubtless gave its name to Marsyas, a district of Syria, mentioned by Strabo, who joins it with Ituraea, and defines its situation by the following notes:—It adjoined the *Μεγρη Campus*, on its east, and had its commencement at Laodiceia ad Libanum. Chalcis was, as it were, an acropolis of the district. This Chalcis is joined with Heliopolis, as under the power of Ptolemy, son of Mennaeus, who ruled over Marsyas and Ituraea. (Strab. xvi. pp. 753, 755.) The same geographer speaks of Chalcidice *ἀπὸ τοῦ Μαρσύου καθήκουσα* (p. 153), and extends it to the sources of the Orontes, above which was the *Ἀσλὸν βασιλικὸς* (p. 155), now the *Bekaa*. From these various notices it is evident that the Marsyas comprehended the valley of the Orontes from its rise to Apameia, where it was bounded on the north probably by the river of the same name. But it extended westward to the *Μεγρη Campus*, which bordered on the Mediterranean. (Mannert, *Geographie von Syrien*, pp. 326, 363.) [ITURAEA; ORONTES.] [G.W.]

MARTA, a river of Etruria, still called the *Marta*, which has its source in the *Lake of Bolsena*

(*Lacus Vulsiniensis*), of which it carries off the superfluous waters to the sea. It flowed under the N. side of the hill on which stood Tarquinii; but its name is known only from the Itineraries, from which we learn that it was crossed by the *Via Aurelia*, 10 miles from Centumcellae (*Civita Vecchia*). (*Itin. Ant.* p. 291; *Tab. Pent.*) [E. H. B.]

MARTIAE. [GALLAECIA, p. 934, b.]

MARTIALIS, a place in Gallia, near to, and north-west of Angustonenetum (*Clermont en Auvergne*), which Sidonius Apollinaris, once bishop of Clermont, names Pagus Violvascensis, with the remark that it was in a previous age named Martialis, from having been the winter quarters of the Julian legions. The tradition may refer to Caesar's legions. The place is now *Volvic* (D'Anville, *Notice*, &c.) [G. L.]

MARTIANE (*Μαρτιανή*, Ptol. vi. 2. § 2. 5), a lake placed by Ptolemy (*l. c.*) in Atropatene, and probably the same as that called *ΣΡΑΥΤΑ* by Strabo (*ἡ λίμνη Σραῦτα*, xi. p. 523). St. Martin (*Mém. sur l'Arménie*, vol. i. p. 57) has ingeniously conjectured that the name Spauta that is applied to it in our MSS. of Strabo, is an error of some copyist for Caputa, a word which answers to the Armenian *Gabvid* and Persian *Kabūd*, signifying "blue," and which, in allusion to the colour of the water, is the title usually assigned to it by the Oriental geographers. It is identified with the lake of *Urumiyah* in *Azerbaijân*, remarkable for the quantity of salt which it retains in solution. This peculiarity has been noticed by Strabo (*l. c.*), where, for the unintelligible reading *καταπορωθείσιον*, Groskurd (*ad loc.*) has substituted the *καυρωσθεσίον* of the MSS. and older editions. (*Journ. Geog. Soc.* vol. iii. p. 56, vol. x. pp. 7—9; Ritter, *Erskunde*, vol. ix. p. 782; Chesney, *Euphrat.* vol. i. pp. 77, 97.) [E. B. J.]

MARTI'NI (*Μαρτινοί* or *Μαρτηνιοί*), a people of Arabia Petraea, near Babylonia (Ptol. v. 19. § 2), the exact position of which it is now impossible to fix. (Forster, *Geog. of Arabia*, vol. ii. pp. 238, 239.) [G. W.]

MARTIS, AD, a mansion marked by the Itins. on the road from Taurini (*Turino*) to Brigantio (*Briançon*) in Gallia Narbonensis, and the next station to Brigantio. The Antonine Itinerary makes it xviii. M. P. between Ad Martis and Brigantio, omitting Gesdao [GESDAO]. The Table gives the same distance between Ad Martis and Brigantio, thus divided: from Ad Martis to Gascido (Gesdao) viii., to Alpis Cottia, v., to Brigantio vi.; and the Jerusalem Itin. makes the distance between Ad Martis and Brigantio the same. Ad Martis is fixed at *Houlx* or *Oulx*, on the road from *Susa* to *Briançon*. Annius Marcellinus mentions this place "nomine Martis" (xv. 10), and he calls it a *statio*. [G. L.]

MARTYRO'POLIS (*Μαρτυρόπολις*), a town of Sophanene in Armenia, near the river Nymphæus, which, according to the national traditions, was founded towards the end of the 5th century by the bishop Maroutha, who collected to this place the relics of all the martyrs that could be found in Armenia, Persia, and Syria. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 96.) Armenia, which as an independent kingdom, had long formed a slight counterpoise between the Roman and Persian empires, was in the reign of Theodosius II. partitioned by its powerful neighbours. Martyropolis was the capital of Roman Armenia, and was made by Justinian a strong fortress. (Procop. *de Aed.* iii. 2, *E. P.* i. 17; Le Beau, *Bas Empire*, vol. ix. p. 135; Gibbon, c. xl.) It is represented by the modern

Misfarékyn (Μισφερεκίμ, Cedren, vol. ii. pp. 419, 501, ed. Bekker; Ritter, *Erdbunde*, vol. x. pp. 78, 90, 1087, vol. xi. pp. 67, foll.) [E. B. J.]

MARU'CA. [SOGDIANA.]

MARVINGI (Μαρουίγγοι), a German tribe on the east of Mons Abnoba, between the Suevi and the Danube. (Ptol. ii. 11. § 22.) The town of Belgium (the modern *Bamberg*) was probably the capital of the Marvingi. (Ptol. ii. 11. § 29.) [L.S.]

MARUNDAE (Μαρουνδαί, Ptol. vii. 2. § 14), a people who lived in India extra Gangem, along the left bank of the Ganges, and adjoining the Gangaridae [GANGARIDAE]. They are probably the same as those whom Pliny calls Molindae (vi. 19. a. 22), and may perhaps be considered the same as the native Indian *Varencht*. [V.]

MARUS, a tributary of the Danube, into which it flows from the north. Between it and the Cusus a band of exiled Marcomannians received settlements from the Romans under Tiberius. (Tac. *Ann.* ii. 63; Plin. *H. N.* iv. 25.) It is generally believed that this river is the same as the *March* in *Moravia*; but it is more probably identical with the *Marosch*, which the ancients generally call Marisus. [MARISUS.] [L.S.]

MARU'SIUM, a town which the Jerusalem Itinerary fixes at 13 M. P. from Clodiana, and 14 M. P. from the river Apsus, on the road to Apollonia. Colonel Leake's map identifies it with *Lusjna*. [E. B. J.]

MARUVIUM. [MARRUVIUM.]

MASADA (Μασάδα), a very strong fortress of Palestine, mentioned by Strabo and Pliny, but much more fully described by Josephus. Strabo mentions it in connection with the phenomena of the Dead Sea, saying that there are indications of volcanic action in the rugged burnt rocks about Moasada (Μοασάδα). Pliny describes it as situated on a rock not far from the lake Asphaltis. (Strab. xvi. p. 764; Plin. v. 17.) The description of Josephus, in whose histories it plays a conspicuous part, is as follows:—A lofty rock of considerable extent, surrounded on all sides by precipitous valleys of frightful depth, afforded difficult access only in two parts; one on the east, towards the lake Asphaltis, by a zigzag path, scarcely practicable and extremely dangerous, called "the Serpent," from its sinuosities; the other more easy, towards the west, on which side the isolated rock was more nearly approached by the hills. The summit of the rock was not pointed, but a plane of 7 stadia in circumference, surrounded by a wall of white stone, 12 cubits high and 8 cubits thick, fortified with 37 towers of 50 cubits in height. The wall was joined within by large buildings connected with the towers, designed for barracks and magazines for the enormous stores and munitions of war which were laid up in this fortress. The remainder of the area, not occupied by buildings, was arable, the soil being richer and more genial than that of the plain below; and a further provision was thus made for the garrison in case of a failure of supplies from without. The rain-water was preserved in large cisterns excavated in the solid rock. A palace on a grand scale occupied the north-west ascent, on a lower level than the fortress, but connected with it by covered passages cut in the rock. This was adorned within with porticoes and baths, supported by monolithic columns; the walls and floor were covered with tessellated work. At the distance of 1000 cubits from the fortress a massive

tower guarded the western approach at its narrowest and most difficult point, and thus completed the artificial defences of this most remarkable site, which nature had rendered almost impregnable. Jonathan, the high-priest, had been the first to occupy this rock as a fortress, but it was much strengthened and enlarged by Herod the Great, who designed it as a refuge for himself, both against his own disaffected subjects, and particularly against the more dreaded designs of Cleopatra, who was constantly importuning Antony to put her in possession of the kingdom of Judaea by removing Herod out of the way. It was in this fortress that the unfortunate Mariamne and other members of Herod's family were left for security, under his brother Joseph and a small garrison, when he was driven from Jerusalem by Antigonus and his Parthian allies. The fortress was besieged by the Parthians, and Joseph was on the point of surrendering for want of water, when a timely shower filled the cisterns and enabled the garrison to hold out until it was relieved by Herod on his return from his successful mission to Rome. It next figures in the history of the Jewish revolt, having been occupied first by Manahem, son of Judas the Galilean, a ringleader of the *sicarii*, who took it by treachery, and put the Roman garrison to the sword; and afterwards by Eleazar and his partisans, a rival faction of the same murderous fanatics, by whom it was held for some time after Jerusalem itself had fallen; and here it was that the last scene of that awful tragedy was enacted under circumstances singularly characteristic of the spirit of indomitable obstinacy and endurance that had actuated the Jewish zealots throughout the whole series of their trials and sufferings. It was the only stronghold that still held out when Flavius Silva succeeded Bassus as prefect in Judaea (A. D. 73). The first act of the general was to surround the fortress with a wall, to prevent the escape of the garrison. Having distributed sentries along this line of circumvallation, he pitched his own camp on the west, where the rock was most nearly approached by the mountains, and was therefore more open to assault; for the difficulty of procuring provisions and water for his soldiers did not allow him to attempt a protracted blockade, which the enormous stores of provisions and water still found there by Eleazar would have enabled the garrison better to endure. Behind the tower which guarded the ascent was a prominent rock of considerable size and height, though 300 cubits lower than the wall of the fortress, called the White Cliff. On this a bank of 200 cubits' height was raised, which formed a base for a platform (θήμα) of solid masonry, 50 cubits in width and height, on which was placed a tower similar in construction to those invented and employed in sieges by Vespasian and Titus, covered with plates of iron, which reached an additional 60 cubits, so as to dominate the wall of the castle, which was quickly cleared of its defenders by the showers of missiles discharged from the scorpions and balistae. The outer wall soon yielded to the ram, when an inner wall was discovered to have been constructed by the garrison—a framework of timber filled with soil, which became more solid and compact by the concussions of the ram. This, however, was speedily fired. The assault was fixed for the morrow, when the garrison prevented the swords of the Romans by one of the most cold-blooded and atrocious massacres on record. At the instigation of Eleazar, they first slew every man his wife and children; then having

collected the property into one heap, and destroyed it all by fire, they cast lots for ten men, who should act as executioners of the others, while they lay in the embrace of their slaughtered families. One was then selected by lot to slay the other nine survivors; and he at last, having set fire to the palace, with a desperate effort drove his sword completely through his own body, and so perished. The total number, including women and children, was 960. An old woman, with a female relative of Eleazar and five children, who had contrived to conceal themselves in the reservoirs while the massacre was being perpetrated, survived, and narrated these facts to the astonished Romans when they entered the fortress on the following morning and had ocular demonstration of the frightful tragedy.

The scene of this catastrophe has been lately recovered, and the delineations of the artist and the description of the traveller have proved in this, as in so many other instances, the injustice of the charge of exaggeration and extravagance so often preferred against the Jewish historian. Mr. Eli Smith was the first in modern times to suggest the identity of the modern *Sebbeh* with the Masada of Josephus. He had only viewed it at a distance, from the cliffs above Engeddi, in company with Dr. Robinson (*Biblical Researches*, vol. iii. p. 242, n. 1); but it was visited and fully explored, in 1842, by Messrs. Woolcot and Tipping, from whose descriptions the following notices are extracted. The first view of it from the west strikingly illustrates the accuracy of Strabo's description of its site. "Rocky precipices of a rich reddish-brown colour surrounded us; and before us, across a scorched and desolate tract, were the cliff of *Sebbeh*, with its ruins, the adjacent height with rugged defiles between, and the Dead Sea lying motionless in its bed beneath. The aspect of the whole was that of lonely and stern grandeur." So on quitting the spot they found the ground "sprinkled with volcanic stones." The base of the cliff is separated from the water by a shoal or sand-bank; and the rock projects beyond the mountain range, and is completely isolated by a valley, even on the west side, where alone "the rock can now be climbed: the pass on the east described by Josephus seems to have been swept away. The language of that historian respecting the loftiness of the site, is not very extravagant. It requires firm nerves to stand over its steepest sides and look directly down. The depth at these points cannot be less than 1000 feet. . . . The whole area we estimated at three-quarters of a mile in length from N. to S., and a third of a mile in breadth. On approaching the rock from the west, the 'white promontory,' as Josephus appropriately calls it, is seen on this side near the northern end. This is the point where the siege was pressed and carried. Of 'the wall built round about the entire top of the hill by King Herod,' all the lower part remains. Its colour is of the same dark red as the rock, though it is said to have been 'composed of white stone;' but on breaking the stone, it appeared that it was naturally whitish, and had been burnt brown by the sun." The ground-plan of the storehouses and barracks can still be traced in the foundations of the buildings on the summit, and the cisterns excavated in the natural rock are of enormous dimensions: one is mentioned as nearly 50 feet deep, 100 long, and 45 broad; its wall still covered with a white cement. The foundations of a round tower, 40 or 50 feet below the northern summit,

may have been connected with the palace, and the windows cut in the rock near by, which Mr. Woolcot conjectures to have belonged to some large cistern, now covered up, may possibly have lighted the rock-hewn gallery by which the palace communicated with the fortress. From the summit of the rock every part of the wall of circumvallation could be traced,—carried along the low ground, and, wherever it met a precipice, commencing again on the high summit above, thus making the entire circuit of the place. Connected with it, at intervals, were the walls of the Roman camps, opposite the NW. and SE. corners, the former being the spot where Josephus places that of the Roman general. A third may be traced on the level near the shore. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned. The Roman wall is 6 feet broad, built, like the fortress walls and buildings above, with rough stones laid loosely together, and the interstices filled in with small pieces of stone. The wall is half a mile or more distant from the rock, so as to be without range of the stones discharged by the garrison. No water was to be found in the neighbourhood but such as the recent rains had left in the hollows of the rocks; confirming the remark of Josephus, that water as well as food was brought thither to the Roman army from a distance. Its position is exactly opposite to the peninsula that runs into the Dead Sea from its eastern shore, towards its southern extremity. (*Bibliotheca Sacra*, 1843, pp. 62—67; Traill's *Josephus*, vol. ii. pp. 109—115; the plates are given in vol. i. p. 126, vol. ii. pp. 87, 238.) It must be admitted that the identification of *Sebbeh* with Masada is most complete, and the vindication of the accuracy of the Jewish historian, marvellous as his narrative appears without confirmation, so entire as to leave no doubt that he was himself familiarly acquainted with the fortress. [G. W.]

MASAITICA (*Μασαίτις*), a river the "embouchure" of which is placed by Arrian (*Periplus*, p. 18) on the S. coast of the Euxine, 90 stadia from the Nesis. Rennell (*Comp. Geog.* vol. ii. p. 325) has identified it with the *Kamular*. [E. B. J.]

MASANI (*Μασανί*), a people of Arabia Deserta, mentioned only by Ptolemy (v. 19. § 2), situated above the Rhabeni. (Forster, *Geog. of Arabia*, vol. i. pp. 284, 285.) [G. W.]

MASCAS (*Μασκάς*, Xenoph. *Anab.* i. 5. § 4), a small river of Mesopotamia, mentioned by Xenophon in the march of Cyrus the Younger through that country. It flowed round a town which he calls Corsote, and was probably a tributary of the Euphrates. Forbiger imagines that it is the same as the Saocoras of Ptolemy (v. 18. § 3), which had its rise in the neighbourhood of Nisibis. [V.]

MASCIACUM, a place in Rhaetia, on the road leading from Veldidena to Pons Aeni (*It. Ant.* p. 259), identified with *Gmünd* on the *Tegernsee*, or with *Matzen*, near *Rattenberg*. [L. S.]

MASCLIANA or MASCLIANAE, a town in Dacia, which the Peutinger Table fixes at 11 M. P. from Gagana. The Geographer of Ravenna calls it Marsclunus; its position must be sought for near *Karansebes*. [E. B. J.]

MASDORA'NI (*Μασδορανοί* or *Μασδορανοί*), a wild tribe who occupied the mountain range of Masdoranus, between Parthia and Ariana, extending SW. towards the desert part of Carmania or Kirman. (Ptol. vi. 17. § 3.) [V.]

MASDORANUS (*Μασδοράνος*), a chain of mountains which divided Parthia from Carmania Deserta, extending in a S. direction. They must be considered as spurs of the Sariphi mountains (*Βασάρια*), which lie to the N. of Parthia (Ptol. vi. 5. § 1). [V.]

MASES (*Μάσος*, ἡ *Μάσος*, Steph. B.: *Ἐθὼς Μασήριος*), an ancient city in the district Hermionis, in the Argolic peninsula, mentioned by Homer along with Aegina. In the time of Pausanias it was used as a harbour by Hermione. (Hom. *Il.* ii. 562; Strab. viii. p. 376; Paus. ii. 36. § 2; Steph. B. s. v.) It was probably situated on the western coast of Hermionis, at the head of the deep bay of *Kiládhia*, which is protected by a small island in front. The possession of this harbour on the Argolic gulf must have been of great advantage to the inhabitants of Hermione, since they were thus saved the navigation round the peninsula of *Kranidhi*. The Freuch Commission, however, place Mases more to the south, at port *Kheli*, which we suppose to have been the site of Halice. [HALICE.] (Leake, *Morea*, vol. ii. p. 463, *Peloponnesiaca*, p. 287; Boblaye, *Récherches*, &c. p. 61; Curtius, *Peloponnesos*, vol. ii. p. 462.)

MASICES. [MAURETANIA.]

MASIUS (τὸ *Μάσιον ὄρος*, Strab. xi. pp. 506, 527; Ptol. v. 18. § 2), a chain of mountains which form the northern boundary of Mesopotamia, and extend in a direction nearly east and west. They may be considered as connecting the great western mountain known by the name of Amanus, between Cilicia and Assyria, and the Niphates, on the eastern or Armenian side. The modern name is *Karja Baghlar*. Strabo states, that M. Masius is in Armenia, because he extends Armenia somewhat more to the W. and S. than other geographers. A southern spur of the Masian chain is the mountain district round Singara (now *Singar*). [V.]

MA'SPII (*Μάσπιοι*, Herod. i. 125), one of the three tribes mentioned by Herodotus, as forming the first and most honourable class among the ancient Persians. [V.]

MASSA (*Μάσσα*, Ptol. iv. 6. § 6; Masatat, Polyb. *ap. Plin.* v. 1), a river of Libya, which joined the sea not far to the N. of the Daras (*Senegal*), and to the S. of Soloeis (*Cape Blanco*) in E. long. 10° 30', N. lat. 16° 30'. [E. B. J.]

MASSA, surnamed MASSA VETERNENSIS, a town of Etruria, situated about 12 miles from the sea, on a hill overlooking the wide plain of the *Maremma*: hence it is now called *Massa Marittima*. In the middle ages it was a considerable city and the see of a bishop; but it is not mentioned by any ancient author earlier than Ammianus Marcellinus (xiv. 11. § 27), who tells us that it was the birthplace of the emperor Constantius Gallus. From the epithet *Veternensis*, it would seem probable that there was an Etruscan city of the name of *Veternum* in its neighbourhood; and, according to Mr. Dennis, there are signs of an Etruscan population on a hill called the *Poggio di Vetreta*, a little to the SE. of the modern town. (Dennis, *Etruria*, vol. ii. p. 218.) [E. H. B.]

MASSABATICA. [MESSABATAE.]

MASSAEI (*Μασσαίοι*), a people placed by Ptolemy (vi. 14. §§ 9, 11) in the extreme N. of Scythia, near the mountains of the Alani, or the N. part of the *Ural* chain. [E. B. J.]

MASSAESTYLI. [NUMIDIA.]

MASSAGA (τὰ *Μάσσαγα*, Arrian, *Anab.* iv. 25, 39), a strongly fortified town in the NE. part of

India, between the Cophes and the Indus. It is stated by Arrian (*l. c.*) to have made a desperate defence, and to have withstood Alexander for four days of continued assault. It had been the residence of the Indian king Assacanus, who was recently dead when Alexander arrived there. (Curt. viii. 10). This name is written differently in different authors. Thus, Strabo writes it *Μασόγα* (xv. p. 69E); Steph. Byz. and Diodorus, *Μασάγα* (xvii. Prooem.); and Curtius, *Mazaga* (*l. c.*). It is doubtless the same as the Sanscrit, *Maçaka*, near the Guraeus (or *Gauri*). Curtius himself mentions that a rapid river or torrent defended it on its eastern side. (Lassen's *Map of India.*) [V.]

MASSA'GETAE (*Μασσαγέται*), a numerous and powerful tribe who dwelt in Asia on the plains to the E. of the Caspian and to the S. of the Issedones, on the E. bank of the Araxes. Cyrus, according to story, lost his life in a bloody fight against them and their queen Tomyris. (Herod. i. 205—214; Justin. i. 8.) They were so analogous to the Scythians that they were reckoned as members of the same race by many of the contemporaries of Herodotus, who has given a detailed account of their habits and manner of life. From the exactness of the geographical data furnished by that historian, the situation of this people can be made out with considerable precision. The Araxes is the Jaxartes, and the immense plain to the E. of the Caspian is that "steppe" land which now includes *Sungaria* and *Mongolia*, touching on the frontier of *Egyar*, and extending to the chain of the *Altai*. The gold and bronze in which their country abounded were found in the *Altai* range. Strabo (xi. pp. 512—514) confirms the statements of the Father of History as to the inhuman practices and repulsive habits of these earliest specimens of the Mongolian race. It may be observed that while Niebuhr (*Klein Schrift.* p. 362), Böckh (*Corp. Inscr. Graec.* pl. xi. p. 81) and Schafarik (*Slav. Alt.* vol. i. p. 279) agree in assigning them to the Mongol stock, Von Humboldt (*Asie Centrale*, vol. i. p. 400) considers them to have belonged to the Indo-European family.

Alexander came into collision with these wandering hordes, during the campaign of Sogdiana, B. C. 328. (Arrian, *Anab.* iv. 16, 17.) The Massagetæ occur in Pomponius Mela (i. 2. § 5), Pliny (vi. 19), and Ptolemy (vi. 10. § 2, 13. § 3): afterwards they appear as Alani. [ALANI.] [E. B. J.]

MASSALIA (*Μασσαλία*), a river of Crete, which Ptolemy (iii. 17. § 3) places to the W. of Psychium (*Kastri*), now the *Meghlo-pótamo*. (Höck, *Kreta*, vol. i. p. 393.) [E. B. J.]

MASSA'LIA. [MASSILIA.]

MASSALIO'TICUM OSTIUM. [FOSSA MARIANA.]

MASSANI (*Μασσανοί*, Diod. xv. 102), a people of India, who are said by Diodorus to have lived near the mouths of the Indus, in the district called *Pattalene*. [V.]

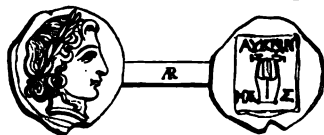
MASSAVA, in Gallia, is placed by the Table between *Brivodurum* (*Briare*) and *Ebirnum*, which is *Nevirnum* (*Nevers*) on the *Loire*. The distance is marked the same from *Massava* to *Brivodurum* and to *Nevirnum*, being xvi. in each case. *Massava* is *Mesve* or *Mèves*, a place where the small river *Masau* flows into the *Loire*; but the numbers in the Table do not agree with the real distance, as D'Anville says, and he would correct them in his usual way. (G. L.)

(G. L.)

MASSIA'NI (*Μασσιανῶν*, Strab. xv. p. 690), a people who dwelt in the NE. part of India, beyond the *Panjāb*, between the *Cophes* and the *Indus*. They are mentioned by Strabo in connection with the *Astaceni* and *Aspasi*, and must therefore have dwelt along the mountain range to the N. of the *Kābul* river. [V.]

MASSICUS MONS (*Monte Massico*), a mountain, or rather range of hills, in Campania, which formed the limit between Campania properly so called and the portion of Latium, south of the *Liris*, to which the name of *Latium Novum* or *Adjectum* was sometimes given. (Plin. iii. 5. s. 9.) The *Massican Hills* form a range of inconsiderable elevation, which extends from the foot of the mountain group near *Suessa* (the *Ji Sta. Croce*), in a SW. direction, to within 2 miles of the sea, where it ends in the hill of *Mondragone*, just above the ancient *Sinuessa*. The *Massican* range is not, like the more lofty group of the *Mte. di Sta. Croce* or *Rocca Monfina*, of volcanic origin, but is composed of the ordinary limestone of the *Apennines* (Daubeny *On F. Massico*, p. 175). But, from its immediate proximity to the volcanic formations of Campania, the soil which covers it is in great part composed of such products, and hence probably the excellence of its wine, which was one of the most celebrated in Italy, and vied with the still more noted *Falernian*. (Virg. *Georg.* ii. 143, *Aen.* vii. 724; Hor. *Carm.* i. l. 19, iii. 21. 5; Sil. Ital. vii. 20; Martial, i. 27. 8, xiii. 111; Plin. xiv. 6. a. 8; Columell. iii. 8.) Yet the whole of this celebrated range of hills does not exceed 9 miles in length by about 2 in breadth. [E. H. B.]

MASSICYTES, **MASSYCITES**, or **MASSICYTUS** (*Μασσικυτῶν*), a mountain range traversing western *Lycia* from north to south, issuing in the north, near *Nysa*, from *Mount Taurus*, and running almost parallel to the river *Xanthus*, though in the south it turns a little to the east. (Ptol. v. 3. § 1; Plin. v. 28; Quint. Smyrn. iii. 232.) [L. S.]



COIN OF MASSICYTES.

MASSIE'NA, a town, mentioned only by *Avienus* (*Or. Marit.* 450, seq.), situated on the south coast of *Hispania Tarraconensis*, from which the *Sinus Massiensis* derived its name. It is the bay S. of *Cartagena* between *C. Palos* and *C. Gata*.

MASSILIA (*Μασσαλία*: *Eth.* *Μασσαλιώτης*, *Μασσαλιήτης*, *Μασσαλιεύς*, in the feminine, *Μασσαλιώτις*; *Massiliensis*: the modern name, *Marseille*, is from the corrupted Latin, *Marsilia*, which in the *Provençal* became *Marsillo*). *Massalia*, which the Romans wrote *Massilia*, is a town of *Gallia Narbonensis*, on the coast, east of the *Rhone*. Its position is represented by the French city of *Marseille*, in the department of *Bouches-du-Rhone*. *Ptolemy* (ii. 10. § 8) calls *Massalia* a city of the *Commoni*, whose territory he extends along the coast from *Massalia* to *Forum Julii* (*Fréjus*). He places *Massalia* in 43° 5' N. lat.; and he makes the length of the longest day 15 hours, 15 minutes; which does not differ many minutes from the length of the longest day as deduced from the true latitude of *Marseille*, which is about 43° 18' N. lat.

The territory of *Marseille*, though poor, produced some good wine and oil, and the sea abounded in fish. The natives of the country were probably a mixed race of *Celtae* and *Ligures*; or the *Ligurian* population may have extended west as far as the *Rhone*. *Stephanus* (*s.v.* *Μασσαλία*), whose authority is nothing, except we may understand him as correctly citing *Hecataeus*, describes *Massalia* as a city of *Ligyctice* in *Celtice*. And *Strabo* (iv. p. 203) observes, "that as far west as *Massalia*, and a little further, the *Salyes* inhabit the Alps that lie above the coast and some parts of the coast itself, mingled with the *Hellenes*." This is doubtless the meaning of *Strabo's* text, as *Groskurd* remarks (*Transl. Strab.* vol. i. p. 350). *Strabo* adds, "and the old Greeks give to the *Salyes* the name of *Ligydes*, and to the country which the *Massalians* possess the name of *Ligyctice*; but the later Greeks name them *Celtoligydes*, and assign to them the plain country as far as the *Rhodanus* and the *Druentia*." *Massalia*, then, appears to have been built on a coast which was occupied by a *Ligurian* people.

The inhabitants of the *Ionian* town of *Phocaea* in *Asia*, one of the most enterprising maritime states of antiquity, showed their countrymen the way to the *Adriatic*, to *Tyrrhenia*, *Iberia*, and to *Tartessus*. (*Herod.* i. 163). *Herodotus* says nothing of their visiting *Celtice* or the country of the *Celtae*. The story of the origin of *Massalia* is preserved by *Aristotle* (*op. Athen.* xiii. p. 576) in his history of the polity of the *Massilienses*. *Euxenus*, a *Phocæan*, was a friend of *Nannus*, who was the chief of this part of the coast. *Nannus*, being about to marry his daughter, invited to the feast *Euxenus*, who happened to have arrived in the country. Now the marriage was after the following fashion. The young woman was to enter after the feast, and to give a cup of wine and water to the suitor whom she preferred; and the man to whom she gave it was to be her husband. The maid coming in gave the cup, either by chance or for some reason, to *Euxenus*. Her name was *Petta*. The father, who considered the giving of the cup to be according to the will of the deity, consented that *Euxenus* should have *Petta* to wife; and *Euxenus* gave her the Greek name *Aristoxena*. It is added, that there was a family in *Massalia*, up to *Aristotle's* time, named *Protidaeæ*, for *Protis* was a son of *Euxenus* and *Aristoxena*.

Justin (xliiii. 3, &c.), the epitomiser of *Trogus Pompeius*, who was either of *Gallic* or *Ligurian* origin, for his ancestors were *Vocontii*, tells the story in a somewhat different way. He fixes the time of the *Phocæans* coming to *Gallia* in the reign of *Tarquinius*, who is *Tarquinius Priscus*. The *Phocæans* first entered the *Tiber*, and, making a treaty with the Roman king, continued their voyage to the furthest bays of *Gallia* and the mouths of the *Rhone*. They were pleased with the country, and returning to *Phocæa*, induced a greater number of *Phocæans* to go with them to *Gallia*. The commanders of the fleet were *Simos* and *Protis*. *Plutarch* also (*Solon*, c. 2.) names *Protos* the founder of *Massalia*. *Simos* and *Protis* introduced themselves to *Nannus*, king of the *Segobrii* or *Segobrigii*, in whose territories they wished to build a city. *Nannus* was busy at this time with preparing for the marriage of his daughter *Cyptia*, and the strangers were politely invited to the marriage feast. The choice of the young woman for her husband fell on *Protis*; but the cup which she offered him contained only water. From this fact, insignificant in itself, a modern writer deduces the

conclusion, that if it was wine and water, the wine came from foreign commerce, and commerce anterior to the arrival of the Phocæans; "for the vine was not yet introduced into Gaul." But the vine is a native of Gallia Narbonensis, and king Nannus may have had wine of his own making. The Phocæans now built Massalia; and though they were continually harassed by the Ligurians, they beat them off, conquered fresh territories, and built new cities in them. The time of the settlement of Massalia is fixed by Scymnus Chius 120 years before the battle of Marathon, or B. C. 600.

Strabo (iv. p. 179) found in some of his authorities a story that the Phocæans before they sailed to Gallia were told by an oracle to take a guide from Artemis of Ephesus; and accordingly they went to Ephesus to ask the goddess how they should obey the oracular order. The goddess appeared to Aristarche, one of the women of noblest rank in Ephesus, in a dream, and bade her join the expedition, and take with her a statue from the temple. Aristarche went with the adventurers, who built a temple to Artemis, and made Aristarche the priestess. In all their colonies the Massalians established the worship of Artemis, and set up the same kind of wooden statue, and instituted the same rites as in the mother-city. For though Phocæa founded Massalia, Ephesus was the city which gave to it its religion. [EPHESUS, Vol. I. p. 834.]

The Galli, as Justin calls them, learned from the Massalians the usages of civilised life (Justin, xliii. 4), to cultivate the ground, and to build walls round their cities. They learned to live under the rules of law, to prune the vine, and to plant the olive. Thus Greek civility was imported into barbaric Gallia, and France still possesses a large and beautiful city, a lasting memorial of Greek enterprise.

Nannus died, and was succeeded by his son Comanus, to whom a cunning Ligurian suggested that Massalia would some time ruin all the neighbouring people, and that it ought to be stifled in its infancy. He told him the fable of the bitch and her whelps, which Phædrus has (i. 19); but this part of the old story is hardly credible. However, the king took advantage of a festival in Massalia, which Justin calls by the Roman name of Floralia, to send some stout men there under the protection of Massalians' hospitality, and others in carts, concealed in hampers covered with leaves. He posted himself with his troops in the nearest mountains, ready to enter the city when his men should open the gates at night, and the Massalians were sunk in sleep and filled with wine. But a woman spoiled the plot. She was a kinsman of the king, and had a Greek for her lover. She was moved with compassion for the handsome youth as she lay in his arms: she told him of the treachery, and urged him to save his life. The man reported it to the magistrates of the city. The Ligurians were pulled out of their hiding-places and massacred, and the treacherous king was surprised when he did not expect it, and cut to pieces with 7000 of his men. From this time the Massalians on festival days shut their gates, kept good watch, and exercised a vigilant superintendance over strangers.

The traditions of the early history of Massalia have an appearance of truth. Everything is natural. A woman's love founded and saved Massalia. A woman's tender heart saved the life of the noble Englishman who rescued the infant colony of Virginia from destruction; and the same gentile and

heroic woman, Pocahontas, by marrying another Englishman, made peace between the settlers and the savages, and secured for England a firm footing in Chesapeake Bay.

Livy's story (v. 34) of the Phocæans landing on the site of Massalia at the time of Belovesus and his Celts being on the way to invade Italy, is of no value.

When Cyrus invaded Ionia (B. C. 546), part of the Phocæans left Phocæa and sailed to Alalia in Corsica, where the Phocæans had made a settlement twenty years before. Herodotus, who tells the history of these adventurers at some length, says nothing of their settlement at Massalia. (i. 163—167.) Strabo (vi. p. 252), on the authority of Antiochus, names Creontias as the commander of the Phocæans who fled from their country on the Persian invasion, and went to Corsica and Massalia, whence being driven away, they founded Velia in Italy. It is generally said that the exiles from Phocæa formed the second colony to Massalia; but though it seems likely enough, the evidence is rather imperfect. While Thucydides says (i. 13) that the Phocæans while they were founding Massalia defeated the Carthaginians in a naval battle, we get nothing from this fact as to the second settlement of Massalia. We only learn that the Carthaginians, who were probably looking out for trading posts on the Gallic shore, or were already there, came into conflict with the Phocæans; and if we interpret Thucydides' words as we ought to do, he means at the time of the settlement of Massalia, whenever that was. Pausanias, who is not a careless writer (x. 8. § 6), states that the Massalians were a Phocæan colony, and a part of those who fled from Harpagus the Mede; and that having gained a victory over the Carthaginians, they got possession of the country which they now have. The Phocæans dedicated a bronze statue to Apollo at Delphi to commemorate the victory. There seems, then, to have been an opinion current, that some of the exiles at the time of the Persian invasion settled at Massalia; and also a confusion between the two settlements. Justin, following Trogus, speaks of the Massalians having great wars with the Galli and Ligures, and of their often defeating the Carthaginian armies in a war that arose out of some fishing vessels being taken, and granting them peace. They also were, he says, in alliance with Rome almost from the time of founding their city; but it seems that he had forgotten what he said a little before, that it was not almost from that time, but even before. They also contributed gold and silver to pay the ransom when the Galli took Rome, for which they received freedom from taxation (*immunitas*), and other privileges; which is very absurd, and certainly untrue. The historical connection of Rome and Massalia belongs to a later time.

Massalia was built on rocky ground. The harbour lay beneath a rock in the form of a theatre, which looked to the south. Both the harbour and the city were well walled, and the city was of considerable extent. On the citadel stood the Ephesium, and the temple of Delphinian Apollo, which was a common sanctuary of all the Ionians, but the Ephesium was a temple of Artemis of Ephesus. The Massalians had ship-houses (*νεώσοικοι*) and an armory (*δολοθήκη*); and in the time of their prosperity they had many vessels, arms, and stores of ammunition both for navigation and for the siege of cities; by which means they kept off the barbarians and gained the friendship of the Romans. (Strab. pp.

iv. 179, 180.) Caesar, who knew the site well, describes Massalia as washed by the sea almost along three parts of its extent; the fourth part was that by which the city was connected with the mainland; and here also the part that was occupied by the citadel was protected by the nature of the ground and a very deep valley (*B. C.* ii. 1). He speaks of an island opposite to Massalia. There are three small islands nearly opposite the entrance of the present port. It was connected with the mainland, as Eumenius describes it, "by a space of fifteen hundred paces." D'Anville observes that these fifteen hundred paces, or a Roman mile and a half, considerably exceed the actual distance from the bottom of the port to the place called the *Grande Pointe*; and he supposes that we must take these to be single paces, and so reduce the space to half the dimensions. Walckenaer (*Géog. &c.* vol. i. p. 25) supposes Eumenius to mean that the tongue of land on which Massalia stood was 1500 paces long. At present the port of *Marseille* is turned to the west; but the old port existed for a long time after the Roman period. This old port was named *Lacydon* (*Mela*, ii. 5), a name which also appears on a medal of Massalia. The houses of Massalia were mean. Of the public buildings not a trace remains now, though it seems that there were not very long ago some remains of aqueducts and of baths. Medals, urns, and other antiquities have often been dug up.

The friendship of Rome and Massalia dates from the Second Punic War, when the Massalians gave the Romans aid (*Liv.* xxi. 20, 25, 26), and assisted them all through the long struggle. (*Polyb.* iii. 95.) In B. C. 208 the Massalians sent the Romans intelligence of Asdrubal having come into Gallia. (*Liv.* xxvii. 36.) Massalia was never safe against the Ligurians, who even attacked them by sea (*Liv.* xl. 18). At last (n. c. 154) they were obliged to ask the Romans for aid against the Oxybii and Decaeates, who were defeated by Q. Opimius. The story of the establishment of the Romans in Southern Gallia is told in another place [*GALLIA TRANSALPINA*, Vol. I. p. 953.]



PLAN OF THE ENVIRONS OF MARSEILLE.

- A. Site of the modern town.
- B. Mount above the Citadel.
- C. Modern Port.
- D. Port Neuf.
- E. Citadel.
- F. Catalan village and harbour.
- G. Port l'Eudome.
- H. I. d'I.
- I. Rateneau I.
- K. Pomegues I.

By the victory of the Romans over the Ligurians the Massalians got some of the Ligurian lands; and after the defeat of the Teutones by C. Marius (B. C.

102) near *Aquae Sextiae* (*Aix*), the Roman commander gave the Massalians the canal which he had constructed at the eastern outlet of the Rhone, and they levied tolls on the ships that used it [*Fossa MARIANA*]. The Massalians were faithful to the Romans in all their campaigns in Gallia, and furnished them with supplies. (*Cic. pro Font.* c. 1.) Cn. Pompeius gave to the community of Massalia lands that had belonged to the *Volcae Arecomici* and the *Helvii*; and C. Julius Caesar increased their revenue by fresh grants. (*B. C.* i. 35.)

When Caesar (B. C. 49) was marching from Italy into Spain against the legatus of Pompeius, Massalia shut her gates against him. The excuse was that they would not side with either party; but they showed that they were really favourable to Pompeius by admitting L. Domitius within their walls and giving him the command of the city (*B. C.* i. 34—36). At the suggestion of Pompeius the Massalians also had made great preparations for defence. Caesar left three legions under his legatus C. Trebonius to besiege Massalia, and he gave D. Brutus the command of twelve ships which he had constructed at *Arelate* (*Arles*) with great expedition. While Caesar was in Spain, the Massalians having manned seventeen vessels, eleven of which were decked ships, and put on board of them many of the neighbouring mountaineers, named *Albici*, fought a battle with Brutus in which they lost nine ships. (*B. C.* i. 56—59.) But they still held out, and the narrative of the siege and their sufferings is one of the most interesting parts of Caesar's History of the Civil War (*B. C.* ii. 1—22; *Dion Cassius*, xli. 25). When the town finally surrendered to Caesar, the people gave up their arms and military engines, their ships, and all the money that was in the public treasury. The city of Massalia appeared in Caesar's triumph at Rome, "that city," says Cicero, "without which Rome never triumphed over the Transalpine nations" (*Philipp.* viii. 6, *de Offic.* ii. 8). Still it retained its freedom (*αὐτονομία*), or in Roman language it was a *Libera Civitas*, a term which Strabo correctly explains to signify that the Massalians "were not under the governors who were sent into the Provincia, neither the city itself, nor the dependencies of the city." Pliny names Massalia a "foederata civitas" (iii. 4), a term which the history of its early connection with Rome explains.

The constitution of Massalia was aristocratic and its institutions were good (*Strab.* iv. p. 179). It had a council of 600, who held their places for life, and were named *Timuchi* (*τιμοῦχοι*). The council had a committee of fifteen, in whose hands the ordinary administration was: three out of the fifteen presided over the committee, and had the chief power: they were the executive. Strabo's text here becomes corrupt, and it is doubtful whether he means to say that no man could be a *Timuchus*, unless he had children and unless he could trace his descent for three generations from a citizen, or that no man could be one of the fifteen unless he fulfilled these conditions. (See *Groskurd, Transl. Strabo*, vol. i. p. 310.) Their laws were Ionic, says Strabo, whatever this means; and were set up in public. Probably we may infer that they were not overloaded with legislation. Aristotle (*Pol.* v. 6) seems to say that Massalia was once an oligarchy, and we may conclude from this and other authorities that it became a *Timocracy*, that is, that the political power came into the hands of those who had a certain amount of wealth. Cicero (*de Rep.* i. 27, 28) in

his time speaks of the power being in the hands of the "selecti et principes," or as he calls them in another place the "optimates;" and though the administration was equitable, "there was," he says, "in this condition of the 'populus' a certain resemblance to servitude." Though the people had little or no power, so far as we can learn, yet the name *Demus* was in use; and probably, as in most Greek towns, the official title was *Boule* and *Demus*, as at Rome it was *Senatus Populusque Romanus*. The division of the people was into *Phylæ*. The council of the 600 probably subsisted to a late period, for *Lúcius*, or whoever is the author of the *Tocaris* (c. 24) mentions it in his story of the friendship of *Zenothemis* and *Menecrates*.

Some writers have attempted, out of the fragments of antiquity, to reconstruct the whole polity of *Massalia*; an idle and foolish attempt. A few things are recorded, which are worth notice; and though the authority for some of them is not a critical writer, we can hardly suppose that he invented. (*Valer. Maxim. ii. 6.*) Poison was kept under the care of the administration, and if a man wished to die, he must apply to the Six Hundred, and if he made out a good case, he was allowed to take a dose; and "herein," says *Valerius*, "a manly investigation was tempered by kindness, which neither allowed any one to depart from life without a cause, and wisely gives to him who wishes to depart a speedy way to death." The credibility of this usage has been doubted on various grounds; but there is nothing in it contrary to the notions of antiquity. Two coffins always stood at the gates, one for the slave, one for the freeman; the bodies were taken to the place of interment or burning, whichever it was, in a vehicle: the sorrow terminated on the day of the funeral, which was followed by a domestic sacrifice and a repast of the relations. The thing was done cheap: the undertaker would not grow rich at *Massalia*. No stranger was allowed to enter the city with arms: they were taken from him, and restored when he went away. These and other precautions had their origin in the insecurity of settlers among a warlike and hostile population of *Ligurians* and *Galli*. The *Massalians* also had slaves, as all Greeks had; and though manumission was permitted, it may be inferred from *Valerius*, if he has not after his fashion confounded a Greek and Roman usage, that the slave's condition was hard. A supply of slaves might be got from the *Galli*, who sold their own children. Whether the *Ligurian* was base, may be doubted. We read of *Ligurians* working for daily hire for *Massaliot* masters. This hardy race, men and women, used to come down from the mountains to earn a scanty pittance by tilling the ground; and two ancient writers have preserved the same story, on the evidence of *Posidonius*, of the endurance of a *Ligurian* woman, who was working for a *Massaliot* farmer, and being seized with the pains of childbirth, retired into a wood to be delivered, and came back to her work, for she would not lose her hire. (*Strab. iii. p. 165; Diodor. iv. 20.*) It is just to add that the employer paid the poor woman her wages, and sent her off with the child.

The temperance, decency, and simplicity of *Massaliot* manners during their best period, before they had long been subjected to Roman rule, are commended by the ancient writers. The women drank no wine. Those spectacles, which the Romans called *Mimi*, coarse, corrupting exhibitions, were prohibited. Against religious impostors the *Massa-*

liot shut his door, for in those days there were men who made a trade of superstition. The highest sum of money that a man could get with a woman was a hundred gold pieces: he must take a wife for what she was worth, and not for her money. She had five gold pieces for her dress, and five for her gold ornaments. This was the limit fixed by the sumptuary laws. Perhaps the *Massaliot* women were handsome enough to want nothing more.

Massalia cultivated literature, though it did not produce, as far as we know, either poets or historians. An edition (*διόρθωσις*) of the Homeric poems, called the *Massaliot* edition, was used by the Alexandrine critics in settling the text of Homer. It is not known by whom this edition was made; but as it bore the name of *Massalia*, it may be supposed that it came from this city. The name of *Pytheas* is inseparably connected with the maritime fame of *Massalia*, but opinions will always differ, as they did in antiquity, as to the extent of his voyages and his veracity. (*Strab. ii. p. 104.*) That this man, a contemporary of Alexander, navigated the Atlantic Ocean, saw Britain, and explored a large part of the western coast of Europe, can hardly be doubted. There was nothing strange in this, for the Phoenicians had been in Britain centuries before. *Pliny* (ii. 97) records a statement of *Pytheas* as to the high tides on the British coast. *Strabo* (ii. p. 71) states that *Hipparchus*, on the authority of *Pytheas*, placed *Massalia* and *Byzantium* in the same latitude. But it appears from another passage of *Strabo* (ii. p. 115), that *Hipparchus* said that the ratio between the gnomon and its shadow at *Byzantium* was the same that *Pytheas* said it was at *Massalia*; whence it appears that the conclusion is *Hipparchus'* own, and that the error may have been either in the latitude of *Massalia*, or in the latitude of *Byzantium*. As for the voyages of another *Massaliot*, *Euthymenes*, there is too little authority to enable us to say anything certain.

As the *Massalians* planted their colonies along the south coast of *Gallia* and even in *Spain*, we may conclude that all the places which they chose were selected with a view to commerce. The territory which *Massalia* itself had, and its colonies, was insignificant. *Montesquieu* (*Esprit des Loix, xx. 5*) justly estimated the consequences of this city's position: "Marseille, a necessary port of refuge in the midst of a stormy sea; Marseille, this place where the winds, the sea-banks, the form of the coast, bid the mariner touch, was frequented by maritime peoples. The sterility of its soil determined commerce as the pursuit of the inhabitants." The *Massalians* were noted for their excellent ships and their skill in constructing machinery. They carried on a large trade by sea, and we may conclude that they exported the products of *Gallia*, for which they could give either foreign produce or their own wine, oil, domestic utensils, and arms. The fact that in *Caesar's* time the *Helvetii* used the Greek characters, is in itself evidence of the intercourse between the Greeks on the coast and the *Galli*. When we consider also that the Greeks were settled all along the southern coast of *Gallia*, from which the access was easy to the basin of the *Garonne*, it is a fair conclusion that they exchanged articles, either directly or through several hands, with the *Galli* on the Western Ocean; and so part of the trade of *Britannia* would pass through the Greek settlements on the south coast of France. [*GALLIA, Vol. I. p. 963.*]

The medals of Massalia are numerous, and some of them are in good taste. It is probable that they also coined for the Galli, for the Galli had coined money of their own long before the Christian era with Greek characters. The common types of the Massaliot medals are the lion and the bull. No gold coins of Massalia have yet been found; but there are coins of other metal covered over with gold or silver, which are generally supposed to be base coin; and base or false coin implies true coin of the same kind and denomination. It has been also supposed that the fraud was practised by the Massaliois themselves, to cheat their customers; a supposition which gives them no credit for honesty and little for sense.

The settlements of Massalia were all made very early; indeed some of them may have been settlements of the mother city Phocaea. One of the earliest of these colonies was Tauroeis or Tauroentum (a doubtful position), which Caesar (*B. C.* ii. 4) calls "Castellum Massiliensium." The other settlements east of Massalia were Olbia (*Eoubes* or *Eoubo*), Athenopolis [ATHENOPOLIS], Antipolis (*Antibes*), Nicaea (*Nizza*), and the islands along this coast, the Stoichades, and Lero and Lerina. West of Massalia was Agatha (*Agde*), on the Arauris (*Hérault*), doubtful whether it was a colony settled by Phocaea or Massalia. Rhoda (*Rosas*), within the limits of Hispania, was either a Rhodian or Massaliot colony; even if it was Rhodian, it was afterwards under Massalia. Emporiae (*Ampurias*), in Hispania, was also Massaliot; or even Phocaean (*Liv.* xxvi. 19) originally. [EMPORIAE]. Strabo speaks of three small Massaliot settlements further south on the coast of Hispania, between the river Sacro (*Jucar*) and Carthago Nova (*iii.* p. 159). The chief of them, he says, was Hemeroscopium. [DIANIUM].

The furthest Phocaean settlement on the south coast of Spain was Maenace (*iii.* p. 156), where remains of a Greek town existed in Strabo's time.

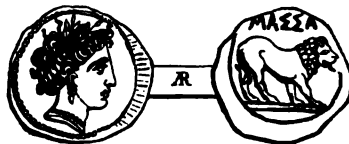
There may have been other Massaliot settlements on the Gallic coast, such as Heraclea. [HERACLEA]. Stephanus, indeed, mentions some other Massaliot cities, but nothing can be made of his fragmentary matter. There is no good reason for thinking that the Massaliois founded any inland towns. Arclate (*Arles*) would seem the most likely, but it was not a Greek city; and as to Avenio (*Avignon*) and Cabello (*Cavaillon*), the evidence is too small to enable us to reckon them among Massaliot settlements. There is also the great improbability that the Massaliois either wanted to make inland settlements, or were able to do it, if, contrary to the practice of their nation, they had wished it. That Massaliot merchants visited the interior of Gallia long before the Roman conquest of Gallia, may be assumed as a fact.

Probably the downfall of Carthage at the end of the Third Punic War, and the alliance of Massalia with Rome, increased the commercial prosperity of this city; but the Massaliois never became a great power like Carthage, or they would not have called in the Romans to help them against two small Ligurian tribes. The foundation of the Roman colony of Narbo (*Narbonne*), on the Atax (*Aude*), in a position which commanded the road into Spain and to the mouth of the *Garonne*, must have been detrimental to the commercial interests of Massalia. Strabo (*iv.* p. 186) mentions Narbo in his time as the chief trading place in the Provincia. Both before

Caesar's time and after Massalia was a place of resort for the Romans, and sometimes selected by exiles as a residence. (*Tac. Ann.* iv. 43, xiii. 47.) When the Roman supremacy was established in Gallia, Massalia had no longer to protect itself against the natives. The people having wealth and leisure, applied themselves to rhetoric and philosophy; the place became a school for the Galli, who studied the Greek language, which came into such common use that contracts were drawn up in Greek. In Strabo's time, that is in the time of Augustus and Tiberius, some of the Romans who were fond of learning went to Massalia instead of Athens. Agricola, the conqueror of Britannia, and a native of Forum Julii, was sent when a boy by a careful mother to Massalia, where, as Tacitus says (*Agric.* c. 4), "Greek civility was united and tempered with the thrifty habits of a provincial town." (See also *Tac. Ann.* iv. 44.) The Galli, by their acquaintance with Massalia, became fond of rhetoric, which has remained a national taste to the present day. They had teachers of rhetoric and philosophy in their houses, and the towns also hired teachers for their youth, as they did physicians; for a kind of inspector of health was a part of the economy of a Greek town. Circumstances brought three languages into use at Massalia, the Greek, the Latin, and the Gallic (*Isid.* xv., on the authority of Varro). The studies of the youth at Massalia in the Roman period were both Greek and Latin. Medicine appears to have been cultivated at Massalia. Crinas, a doctor of this town, combined physic and astrology. He left an enormous sum of money for repairing the walls of his native town. He made his fortune at Rome; but a rival came from Massalia, named Charmis, who entered on his career by condemning the practice of all his predecessors. Charmis introduced the use of cold baths even in winter, and plunged the sick into ponds. Men of rank might be seen shivering for display under the treatment of this water doctor. On which Pliny (*xxix.* 2) well observes that all these men hunted after reputation by bringing in some novelty, while they trafficked away the lives of their patients.

The history of Massalia after Caesar's time is very little known. It is said that there are no imperial medals of Massalia. Some tombs and inscriptions are in the Museum of *Marseille*.

A great deal has been written about the history of Massalia, but it is not worth much. The following references will lead to other authorities: Raoul-Rochette, *Histoire des Colonies Grecques*, a very poor work; H. Ternaux, *Historia Reipublicae Massiliensium a Primordiis ad Neronis Tempora*, which is useful for the references, but for nothing else; Thierry, *Histoire des Gaulois*. [G. L.]



COIN OF MASSILIA.

MASSITHOLUS (*Μασσιθολος*), a river of Libya, the source of which Ptolemy (*iv.* 6. § 8), places in the mountain called Theon Ochema, and its "embouchure" (§ 9) in the Hesperian bay, between Hesperium Ceras and the Hypodromus of A. Ethiopia,

in E. long. 14° 30', N. lat. 6° 20'. It has been identified with the *Gambia*, which can be no other than the ancient Stachir or Trachir; one of the rivers which flow into the Atlantic, between the *Kamaraea* and the *Mesurado*, is the probable representative of the *Massitholus*. [E. B. J.]

MASSYLLI. [NUMIDIA.]

MASTAUURA (*Μάστουρα*), a town in the north of Caria, at the foot of Mount Messogis, on the small river Chrysaoras, between Tralles and Tripolis. (Strab. xiv. p. 650; Plin. v. 31; Steph. B. s. v.; Hierocl. p. 659.) The town was not of any great repute, but is interesting from its extant coins, and from the fact that the ancient site is still marked by a village bearing the name *Mastaura*, near which a few ancient remains are found. (Hamilton, *Researches*, i. p. 531.) [L. S.]

MASTE (*Μάστη ὄρος*, Ptol. iv. 7. § 26), a mountain forming part of the Abyssinian highlands, a little to the east of the Lunae Montes, lat. 10° 59' N., long. 36° 55' E. The sources of the *Astapus*, *Bahr-el-Azrek*, Blue or Dark river, one of the original tributaries of the Nile, if not the Nile itself, are supposed to be on the N. side of Mount Maste. They are three springs, regarded as holy by the natives, and though not broad are deep. Bruce, (*Travels*, vol. iii. p. 308) visited Mount Maste, and was the first European who had ascended it for seventy years. The tribes who dwell near the fountains of the *Bahr-el-Azrek* were called *Mastitae* (*Μαστίται*, Ptol. iv. 5. § 24, 7. § 31), and there was a town of the same name with the mountain (*Μάστη πόλις*, Ptol. iv. 7. § 25). [W. B. D.]

MASTIA'NI (*Μαστιανός*), a people on the south coast of Spain, east of the Pillars of Hercules, to whom the town of *MASTIA* (*Μαστία*) belonged. They were mentioned by Hecataeus (Steph. B. s. v. *Μαστιανός*) and Polybius (iii. 33), but do not occur in later writers. Hannibal transported a part of them to Africa. (Polyb. l. c.) *Mastia* appears to be the same as *MASSIA* (*Μασσία*), which Theopompus described as a district bordering upon the Tartessians. (Steph. B. s. v. *Μασσία*.) Hecataeus also assigned the following towns to this people: *ΜΑΚΡΟΒΟΡΑ* (Steph. B. s. v. *Μακρόβουρα*), probably the same as the later *Maenoba*; *ΣΙΧΥΣ* (*Σίχυσ*, Steph. B. s. v.), probably the same as the later *Sex*, or *Hexi*; *ΜΟΛΥΒΔΑΝΑ* (*Μολυβδάννα*, Steph. B. s. v.); and *ΣΥΑΛΙΣ* (*Σύαλις*, Steph. B. s. v.), probably the later *Suel*.

MASTRAMELA (*Μαστραμέλη*, Steph. B. s. v.), "a city and lake in Celtice," on the authority of Artemidorus. This is the *Astromela* of the MSS. of Pliny [FOSSA MARIANA, p. 912]. The name *Mastramela* also occurs in Avienus (*Ōra Maritima*, v. 692). It is one of the lakes on the eastern side of the Delta of the Rhone, but it is uncertain which it is, the *E'tang de Berre* or the *E'tang de Martignes*. It is said that there is a dry part of some size in the middle of the *E'tang de Caronte*, and that this dry part is still called *Maestraou*. [G. L.]

MASTUSIA (*Μαστουσία ἄκρα*: *Capo Greco*), the promontory at the southern extremity of the Thracian Chersonesus, opposite to Sigeum. A little to the east of it was the town of *Elaeus*. (Ptol. iii. 12. § 1; Plin. iv. 18; Mela, ii. 21; Tzet. *ad Lycoph.* 534, where it is called *Μαζουσία*.) The mountain in Ionia, at the foot of which Smyrna was built, likewise bore the name of *Mastusia*. (Plin. v. 31.) [L. S.]

MASU'RA (*Μάσουρα*), a place between Attalia

and Perge in Pamphylia (*Stadium*. §§ 200. 201), and 70 stadia from Mygdala, which is probably a corruption of *Magydus*. [MAGYDUS.] [L. S.]

MATALA PR [MATALIA.]

MATA'LIA (*Ματάλια*, Ptol. iii. 17. § 4), a town in Crete near the headland of *MATALA* (*Μάταλα*, *Stadium*), and probably the same place as the naval arsenal of Gortyna, *METALLUM* (*Μεταλλων*, Strab. x. p. 479), as it appears in our copies of Strabo, but incorrectly. (Comp. Groskurd, *ad loc.*) The modern name in Mr. Pashley's map is *Mátala*. (Hück, *Kreta*, vol. i. pp. 399, 435; *Mus. Class. Antiq.* vol. ii. p. 287.) [E. B. J.]

MATEOLA, a town of Apulia, mentioned only by Pliny (iii. 11. s. 16) among the inland cities of that province. It is evidently the same now called *Matera* about 12 miles from *Ginosa* (Genusium), and 27 from the gulf of Tarentum. It is only about 8 miles from the river Bradanus, and must therefore have been closely adjoining the frontier of Lucania. [E. H. B.]

MATAVO, or MATAVONIUM, as D'Anville has it, in Gallia Narbonensis, is placed by the Antonine Itin. on a road from Forum Voconii [FORUM VOCONII] to *Massilia* (*Marseille*), 12 M. P. from Forum Voconii and 14 from Ad Turres (*Tourves*), between which places it lies. It is also in the Table, but the distances are not the same. *Matavo* is supposed to be *Vina*. [G. L.]

MATERENSE OPPIDUM, one of the thirty free towns ("oppida libera," Plin. v. 4) of Zeugitana. It still retains the ancient name, and is the modern *Matter* in the government of *Tunis*.—a small village situated on a rising ground in the middle of a fruitful plain, with a rivulet a little below, which empties itself into the *Sisara Palus*. (Shaw, *Trav.* p. 165; Barth, *Wanderungen*, p. 206.) [E. B. J.]

MATE'RI (*Ματήροι*; some MSS. read *Ματήνοι*, Ptol. v. 9. § 17), a people of Asiatic Sarmatia, to the E. of the river Rha. [E. B. J.]

MATERNUM, a town of Etruria, known only from the *Tabula Peutingeriana*, which places it on the *Via Clodia*, between *Tuscania* (*Tuscanella*) and *Saturnia*, 12 miles from the former, and 18 from the latter city. It probably occupied the same site as the modern village of *Farnese*. (Cluver. *Ital.* p. 517; Dennis, *Etruria*, vol. i. p. 463.) [E. H. B.]

MATIA'NA (*Ματιανή*, Strab. ii. p. 73, xi. p. 509; Steph. B.; *Ματινή*, Herod. v. 52: *Eth. Ματιανός*, *Ματινός*), a district of ancient Media, in the south-western part of its great subdivision called *Media Atropatene*, extending along the mountains which separate Armenia and Assyria. Its boundaries are very uncertain, and it is not possible to determine how far it extended. It is probably the same as the *Ματιανή* of Ptolemy (vi. 2. § 5). [MARTIANE.] Strabo mentions as a peculiarity of the trees in this district, that they distil honey (l. c.). The *Matiani* are included by Herodotus in the eighteenth satrapy of Darius (iii. 94), and served in the army of Xerxes, being armed and equipped in the same manner as the *Paphlagonians* (vii. 72). Herodotus evidently considered them to occupy part of the more widely extended territory of Armenia. [V.]

MATIENI MONTES (*τὰ Ματινὰ ὄρη*, Herod. i. 189. 202, v. 52), the ridge of mountains which forms the back-bone or centre of *Matiana*, doubtless part of the mountain range of *Kurdistan*, in the neighbourhood of *Ván*. Herodotus makes them the watershed from which flowed the *Gyndes* and the

Araxes, which is giving them too extended a range from N. to S. (i. 189, 202). [V.]

MATILLO, in Gallia Belgica, is placed by the Table on a route which ran from Lugdunum (*Leiden*) along the Rhine. The first place from Lugdunum is Praetorium Agrippinae (*Roomburg*), and the next is Matilo, supposed to be *Rhynenburg*. [G. L.]

MATILICA (*Eth. Matilicas, -tis: Matilica*), a municipal town of Umbria, situated in the Apennines, near the sources of the Aesis, and close to the confines of Picenum. It is mentioned both by Pliny and the Liber Coloniarum, of which the latter includes it among the "Civitates Piceni." Towards the close of the Roman Empire it appears as an episcopal see, included in the province then termed "Picenum Suburbicarium." (Plin. iii. 14. s. 19; Lib. Colon. p. 257; Bingham's *Ecc. Antiq.* book ix. ch. 5. § 4.) *Matilica* is still a considerable town, and retains the ancient site as well as name. [E. H. B.]

MATINUS MONS. [GARGANUS.]

MATISCO, a place in Gallia Celtica, in the territory of the Aedui in Caesar's time, and on the *Sadne*. (*B. G.* vii. 90.) After the capture of Alesia, B. C. 52, Caesar placed P. Sulpicius at Matisco with a legion during the winter, to look after the supply of corn for the army. (*B. G.* viii. 4.) The position of Matisco is fixed by the name, its site on the river, and the Itine. The name, it is said, was written Masticio by a transposition of the letters; and from this form came the name *Mascon*, and by a common change, *Macon*. The form Mastisco occurs in the Table. (D'Anville, *Notice, &c.*) [G. L.]

MATITAE. [NIGER.]

MATIUM, a maritime city of Crete, next to the E. of Apollonia in Pliny's list (iv. 12), and opposite to the island of Dia,—"Contra Matium Dia" (*l. c.*). The modern *Megálo-Kástron* occupies the ancient site. (Pashley, *Trav.* vol. i. pp. 172, 261; Höck, *Kreta*, vol. i. pp. 12, 403.) [E. B. J.]

MATRICEM, AD, a considerable town in Illyricum, which the Peutinger Table places between Bistuae Vetus and Bistuae Nova, 20 M. P. from the former, and 25 M. P. from the latter. It must be identical with *Mostar*, the chief town of *Herzegovina*, standing on both banks of the *Narenta*, connected by the beautiful bridge for which it has always been celebrated. The towers of this bridge are, according to tradition, on Roman constructions, and its construction is attributed to Trajan, or, according to some, Hadrian. The word "moet" "star," signifies "old bridge." (Wilkinson, *Dalmatia*, vol. ii. pp. 57-63; Neigebauer, *Die Süd-Slaven*, p. 127.) [E. B. J.]

MATRINUS (*Ματρίνος*), a river of Picenum, flowing into the Adriatic, now called *La Piomba*. Strabo describes it as flowing from the city of Adria, but it is in reality intermediate between Adria (*Atri*) and Angulus (*Civita S. Angelo*). According to the same writer it had a town of the same name at its mouth, which served as the port of Adria. (Strab. v. p. 241.) Ptolemy also mentions the mouth of the river Matrinus next to that of the Aternus, from which it is distant about 6 miles (Ptol. iii. 1. § 20), but he is certainly in error in assigning it to the Marrucini. [E. H. B.]

MATRONA or MATRONAE MONS is the name given by later Latin writers to the pass of the *Mont Genève*, from Segusio (*Susa*) to Brigantia (*Briançon*), which was more commonly known by the general appellation of the Alpes Cottiae. The pass is described in some detail by Ammianus, from whom

it appears that the name was applied only to the higher part, or actual pass of the mountain: and this is confirmed by the Jerusalem Itinerary, which gives the name of Alpes Cottiae to the whole pass from Ebrodunum (*Embrun*) to Segusio, and confines that of Matrona to the actual mountain between Brigantia (*Briançon*) and Gesdao (*Ceasme*). (*Itin. Hier.* p. 556; Amm. xv. 10. § 6.) [E. H. B.]

MATRONA. [SEQUANA.]

MATTIACI, a German tribe, perhaps a branch of the Chatti, their eastern neighbours, probably occupied the modern duchy of *Nassau*, between the rivers *Lahn*, *Main*, and *Rhine*. They are not mentioned in history until the time of the emperor Claudius; they then became entirely subject to the Romans (*Tac. Germ.* 29), who built fortresses and worked the silver mines in their country. (*Tac. Ann.* xi. 20.) In A. D. 70, during the insurrection of Civilis, the Mattiaci, in conjunction with the Chatti and other tribes, besieged the Roman garrison at Moguntiacum (*Moyence: Tac. Hist.* iv. 37); and after this event they disappear from history, their country being occupied by the Alemanni. In the Notitia Imperii, however, Mattiaci are still mentioned among the Palatine legions, and in connection with the cohorts of the Batavi. The country of the Mattiaci was and still is very remarkable for its many hot-springs, and the "Aquae Mattiacae," the modern *Wiesbaden*, are repeatedly referred to by the Romans. (Plin. xxxi. 17; Amm. Marc. xxix. 4; AQUAE MATTIACAE.) From Martial (xiv. 27: Mattiacae Pila) we learn that the Romans imported from the country of the Mattiaci balls or cakes of soap to dye grey hairs. The name Mattiaci is probably derived from *matie*, a meadow, and *ack*, signifying water or bath. (Comp. Orelli, *Inscript.* Nos. 4977 and 4983; Zeuss, *Die Deutschen*, p. 98, foll.) [L. S.]

MATTIACUM (*Ματτιακόν*), a town in the north of the country of the Mattiaci. (Ptol. ii. 11. § 29.) Some writers believe this town to be the same as the Mattium mentioned by Tacitus (*Ann.* i. 56), as the capital of the Chatti, which was set on fire in A. D. 15, during the war of Germanicus. But a careful examination of the passage in Tacitus shows that this cannot be; and that Mattiacum is probably the modern town of *Marburg* on the *Lahn* (Logana), whereas Mattium is the modern *Maden*, on the right bank of the *Eder* (Adrana). (Comp. Wilhelm, *Germanien*, p. 188.) [L. S.]

MATTIUM. [MATTIACUM.]

MATUSARUM. [LUSITANIA, p. 220, a.]

MAURALI. [NIGER.]

MAURENSII. [MAURETANIA.]

MAURETANIA, the NW. coast of Africa, now known as the *Empire of Morocco*, *Fez*, and part of *Algeria*, or the *Mogh'rib-al-akaa* (furthest west) of the natives.

I. Name, Limits, and Inhabitants.

This district, which was separated on the E. from Numidia, by the river *Ampsaga*, and on the S. from Gaetulia, by the snowy range of the Atlas, was washed upon the N. coast by the Mediterranean, and on the W. by the Atlantic. From the earliest times it was occupied by a people whom the ancients distinguished by the name MAURUSII (*Μαυροβίατοι*, Strab. i. p. 5, iii. pp. 131, 137, xvii. pp. 825, 827; Liv. xxiv. 49; Virg. *Aen.* iv. 206; *Μαυρηβίατοι*, Ptol. iv. 1. § 11) or MAURI (*Μαυροί*, "Blacks," in the Alexandrian dialect, Paus. i. 33. § 5, viii. 43.

§ 3; Sall. *Jug.* 19; Pomp. Mela, i. 4. § 3; Liv. xxi. 22, xxviii. 17; Horat. *Carm.* i. 22. 2, ii. 6. 3, iii. 10. 18; Tac. *Ann.* ii. 52, iv. 523, xiv. 28, *Hist.* i. 78, ii. 58, iv. 50; Lucan, iv. 678; Juv. v. 53, vi. 337; Flor. iii. 1, iv. 2); hence the name MAURETANIA (the proper form as it appears in inscriptions, Orelli, *Inscr.* 485, 3570, 3672; and on coins, Eckhel, vol. vi. p. 48; comp. Tzschucke, *ad Pomp. Mela.* i. 5. § 1) or MAURITANIA (*Mauritania*, Ptol. iv. 1. § 2; Caca. *B. C.* i. 6, 39; Hirt. *B. Afr.* 22; Pomp. Mela, i. 5; Plin. v. 1; Entrop. iv. 27, viii. 5; Flor. iv. (the MSS. and printed editions vary between this form and that of Mauretania); ἡ *Mauritania* γῆ, Strab. p. 827). These Moors, who must not be considered as a different race from the Numidians, but as a tribe belonging to the same stock, were represented by Sallust (*Jug.* 21) as a remnant of the army of Hercules, and by Procopius (*B. V.* ii. 10) as the posterity of the Canaanseans who fled from the robber (Ἀπορτής) Joshua; he quotes two columns with a Phoenician inscription. Procopius has been supposed to be the only, or at least the most ancient, author who mentions this inscription, and the invention of it has been attributed to himself; it occurs, however, in the history of Moses of Chorene (i. 18), who wrote more than a century before Procopius. The same inscription is mentioned by Suidas (*s. v. Χανδα*), who probably quotes from Procopius. According to most of the Arabian writers, who adopted a nearly similar tradition, the indigenous inhabitants of N. Africa were the people of Palestine, expelled by David, who passed into Africa under the guidance of Goliath, whom they call *Djalout*. (St. Martin, *Le Beau, Bas Empire*, vol. xi. p. 328; comp. Gibbon, c. xli.) These traditions, though so palpably fabulous, open a field to conjecture. Without entering into this, it seems certain that the *Berbers* or *Berbers*, from whom it has been conjectured that N. Africa received the name of *Barbary* or *Barbaria*, and whose language has been preserved in remote mountainous tracts, as well as in the distant regions of the desert, are the representatives of the ancient inhabitants of Mauretania. (Comp. Prichard, *Physical Hist. of Mankind*, vol. ii. pp. 15—43.) The gentile name of the *Berbers*—*Amazigh*, “the noble language”—is found, according to an observation of Castiglione, even in Herodotus (iv. 191, ed. Bähr).—where the correct form is *MAZYES* (Μαζύες, Hecataeus, *ap. Steph. B. s. v.*), which occurs in the MSS., while the printed editions erroneously give *Maζύες* (Niebuhr, *Lect. on Anc. Ethnog. and Geog.* vol. ii. p. 334),—as well as in the later *MAZICES* of Ammianus Marcellinus (xxix. 5; Le Beau, *Bas Empire*, vol. iii. p. 471; comp. Gibbon, c. xxv.).

II. Physical Geography.

From the extraordinary capabilities of the soil— one vast corn plain extending from the foot of Atlas to the shores of the Atlantic—Mauretania was formerly the granary of the world. (Plin. xviii. 20.) Under a bigoted and fanatical government, the land that might give food to millions, is now covered with weeds. Throughout the plains, which rise by three great steps to the mountains, there is great want of wood; even on the skirts of the Atlas, the timber does not reach any great size—nothing to justify the expression of Pliny (“opacum nemorosumque” v. 1; comp. *Journ. Geog. Soc.* vol. i. pp. 123—155; Barth, *Wanderungen*).

Strabo (xvii. pp. 826—832) has given an account

of the productions of Mauretania, marvellous enough, in some particulars, as where he describes weasels as large as cats, and leeches 10 ft. long; and among other animals the crocodile, which there can scarcely be any river of *Marocco* capable of nourishing, even if the climate were to permit it. (In *Aegypt*, where the average heat is equal to that of *Senegambia*, the crocodile is seldom seen so low as *Siout*.) Pliny (viii. 1) agrees with Strabo (p. 827) in asserting that Mauretania produced elephants. As the whole of *Barbary* is more European than African, it may be doubted whether the elephant, which is no longer found there, was ever indigenous, though it may have been naturalised by the Carthaginians, to whom elephants were of importance, as part of their military establishment. Appian (*B. P.* 9) says that when preparing for their last war with the Romans, they sent Hasdrubal, son of Gisco, to hunt elephants; he could have hardly gone into Aethiopia for this purpose. Shaw (*Trav.* p. 258; Jackson, *Marocco*, p. 55) confirms, in great measure, the statements of Strabo (p. 830) and of Aelian (*H. A.* iii. 136, vi. 20) about the scorpion and the “phalangium,” a species of the “arachnidae.” The “solitarius,” of which Varro (*de Re Rustica*, iv. 14. § 4; Plin. ix. 82) gives so wonderful an account, has not been identified. Copper is still worked as in the days of Strabo (p. 830), and the natives continue to preserve the grain, legumes, and other produce of their husbandry in “matmoures,” or conical excavations in the ground, as recorded by Pliny (xviii. 73; Shaw, p. 221).

Mauretania, which may be described generally as the highlands of N. Africa, elevates itself like an island between the Mediterranean, the Atlantic, and the great ocean of sand which cuts it off towards the S. and E. This “plateau” separates itself from the rest of Africa, and approximates, in the form and structure, the height, and arrangement of its elevated masses, to the system of mountains in the Spanish peninsula, of which, if the straits of the Mediterranean were dried up, it would form a part. A description of these Atlantic highlands is given in the article *ATLAS*.

Many rivers flow from this great range, and fall into the Mediterranean, and the Atlantic. Of these, the most important on the N. coast were, in a direction from E. to W., the *AMPSAGA*, *USAR*, *CHINALAPH*, and *MULUCHA*; on the W. coast, in a direction from NE. to SW., the *SUBUR*, *SALA*, *PHUTH*, and *LIXUS*.

The coast-line, after passing the *AMPSAGA* (*Wad-el-Kibir*) and *SINUS NUMIDICUS*, has the harbours *IGILGILIS* (*Jijeli*), *SALDAE PS.* (*Bujeiyah*), and *RUSUCURRIUM* (*Tedlea*). Weighing from *Algiers*, and passing *IONNIUM* (*Ras-al-Kanatif*), to stand towards the W., there is a rocky and precipitous coast, mostly bold, in which in succession were the ports and creeks *IOL* (*Zerashell*), *CARTENNA* (*Tenee*), *MURUSTAGA* (*Mostaghanom*), *ARSENARIA* (*Arzân*), *QUIZA* (*Wahran* or *Oran*); *PORTUS MAGNUS* (*Marsa Kibir*), within *METAGONIUM PROM.* (*Ras-al-Harsbah*); and *ACRA* (*Ishqia*). The *MULUCHA* falls into the *Gulf of Mellah* of the charts. About 10 miles to the NW. of this river lay the *TRES INSULAE* (*Zaphron* or *Ja'feri* group); about 30 miles distant from these rocks, on a NW. by W. rhumb, was *RUSADIE PROM.* (*Cap Tres Forcas* of the Spanish pilots, or *Ras-ud-Dehar* of the natives), and in the bight formed between it and the *Mulucha* stood *RUSADIE*

(*Mellah*.) W. of *Cap Tres Forcas*, which is a termination of an offshoot of the secondary chain of the Atlas, was the district of the METAGONITAE, extending to ABYLA (*Jebel-el-Mina*). From here to TINGIS (*Tangier*) the coast is broken by alternate cliffs and coves; and, still standing to the W., a bold shore presents itself as far as the fine headland of AMPELUSIA (*Cape Spartel*; *Ras-el-Shukkur* of the natives). From *Cape Spartel* to the SSW. as far as ZILIS (*Arzila*), the coast-line is a flat, sandy, and shingly beach, after which it becomes more bold as it reaches LIXUS (*Al-Hardich* or *Larâiche*). (Smyth, *The Mediterranean*, pp. 94—99.) A description of the SW. coast is given in the article LIBYA. (Comp. C. Müller, *Tab. ad Geog. Graec. Minores*, ed. Didot, Paris, 1855; *West Coast of Africa surveyed*, by Arlett, Vidal, and Boteler, 1832; *Côte occidentale de l'Afrique au Dépôt de la Marine*, Paris, 1852; *Carte de l'Empire de Maroc*, par E. Renou, 1844; Barth, *Karte vom Nord Afrikanischen Gestadeland*, Berlin, 1849.)

III. History and Political Geography.

The Romans first became acquainted with this country when the war with Hannibal was transferred to Africa; Mauretania was the unknown land to the W. of the Mulucha. In the Jugurthine War, Bocchus, who is called king of Mauretania, played the traitor's part so skilfully that he was enabled to hand over his kingdom to his two sons Bogudes and Bocchoris, who were associated upon the throne. These princes, from their hostility to the Pompeian party, were confirmed as joint kings of Mauretania by J. Caesar in B. C. 49. During the civil war between M. Antonius and Octavius, Bocchus sided with the latter, while Bogudes was allied with Antonius. When Bogudes crossed into Spain, Bocchus seized upon his brother's dominions; a usurpation which was ratified by Octavius. In B. C. 25, Octavius gave to Juba II., who was married to the daughter of Cleopatra and Antonius, the two provinces of Mauretania (afterwards called Tingitana and Caesariensis) which had formed the kingdom of Bogudes and Bocchus, in exchange for Numidia, now made a Roman province. Juba was succeeded by his son Ptolemy, whom Selene, Cleopatra's daughter, bore to him. (Strab. xvii. pp. 828, 831, 840.) Tiberius loaded Ptolemy with favours on account of the assistance he gave the Romans in the war with Tacfarinas (Tac. Ann. iv. 23—26); but in A. D. 41 he was put to death by Caligula. (Dion Cass. lix. 25; Suet. Cal. 26; Seneca, *de Tranq.* 11.) For coins of these native princes, see Eckhel, vol. iv. pp. 154—161.

In A. D. 42, Claudius divided the kingdom into two provinces, separated from each other by the river Mulucha, the ancient frontier between the territories of Bocchus and Jugurtha; that to the W. was called MAURETANIA TINGITANA, and that to the E. MAURETANIA CAESARIENSIS. (Dion Cass. lx. 9; Plin. v. l.) Both were imperial provinces (Tac. Hist. i. 11, ii. 58; Spart. *Hadr.* 6, "Mauretaniae praefectura"), and were strengthened by numerous Roman "coloniae." M. Tingitans contained in the time of Pliny (*l. c.*) five, three of which, ZILIS, BABBA, and BANABA, as they were founded by Augustus when Mauretania was independent of Rome, were reckoned as belonging to Baetica. (Plin. *l. c.*; Pomp. Mela, iii. 10. § 5.) TINGI and LIXUS were colonies of Claudius (Plin. *l. c.*); to which were added in later times RUBADIR and VOLUBILIS (*Itin. Ant.*).

M. Caesariensis contained eight colonies founded by Augustus, CARTENNA, GONUGI, IGILGILI, RUSCONIAE, RUBAZUS, SALDE, SUCCABAR, TUBUSURTUS; two by Claudius, CAESABEIA, formerly IOL, the capital of Juba, who gave it this name in honour of his patron Augustus, and OPPIDUM NOVUM; one by Nerva, SITIFIS; and in later times, ARSEMARIA, BIDA, SIGA, AQUAE CALIDAE, QUIZA, RUSCURRIUM, AUZIA, GILVA, ICSIUM, and TIFASA, in all 21 well-known colonies, besides several "municipia" and "oppida Latina." The Notitia enumerates no less than 170 episcopal towns in the two provinces. (Comp. Morcelli, *Africa Christiana*, vol. i. pp. 40—43.) About A. D. 400, Mauretania Tingitana was under a "Praeses," in the diocese of Spain; while Mauretania Caesariensis, which still remained in the hands of the diocese of Africa, was divided into MAURETANIA I. or SITIFENSIS, and MAURETANIA II. or CAESARIENSIS. The emperor Otho had assigned the cities of Mauretania to Baetica (Tac. Hist. i. 78); but this probably applied only to single places, since we find the two Mauretaniae remained unchanged down to the time of Constantine. Marquardt, in Becker's *Handbuch der Röm. Alt.* pp. 230—232; Morcelli, *Africana Christiana*, vol. i. p. 25.)

In A. D. 429, the Vandal king Genseric, at the invitation of Count Boniface, crossed the straits of Gades, and Mauretania, with the other African provinces, fell into the hands of the barbarian conquerors. Belisarius, "the Africanus of New Rome," destroyed the kingdom of the Vandals, and Mauretania again became a Roman province under an Eastern exarch. One of his ablest generals, John the Patrician, for a time repressed the inroads of the Moors upon Roman civilisation; and under his successor, the eunuch Solomon, the long-lost province of Mauretania Sitifensis was restored to the empire; while the Second Mauretania, with the exception of Caesarea itself, was in the hands of Mastigas and the Moors. (Comp. Gibbon, cc. xli. xliii.; Le Beau, *Bas Empire*, vol. viii.) At length, in A. D. 698—709, when the Arabs made the final conquest of Africa,—desolated for 300 years since the first fury of the Vandals,—the Moors or Berbers adopted the religion, the name, and the origin of their conquerors, and sunk back into their more congenial state of Mahometan savages.

Pliny (*l. c.*) makes out the breadth of the two Mauretaniae as 467 M. P.; but this will be too much even for Tingitania, where Mount Atlas lies more to the S., and more than 300 M. P. beyond the utmost extent of any part of Caesariensis. The same author gives 170 M. P., which are too few for Tingitania, and 879 M. P., which are too many for Caesariensis. (Shaw, *Trav.* p. 9.)

The following tribes are enumerated by Ptolemy (iv. 2. §§ 17—22) in I. MAURETANIA CAESARIENSIS:—TODUCAE (Τοδοῦκαι), on the left bank of the Ampsaga; to the N. of these, CORDAMUSII (Κορδαμοῦσιοι), and still more to the N., towards the coast, and to the E. on the Ampsaga, MUCUNI (Μουκούνοιοι) and CHITUAE (Χιτιῶται); to the W. of the latter, TULENSII (Τουληνῆσιοι) and BANIURI (Βανίουροι); S. of these, MACHURES (Μαχούρες), SALASSII (Σαλασῆσιοι), and MALCHUBII (Μαλχούβιοι); NW. of the TULENSII, and to the E. of ZALACUS M., and on the coast, MACCHUREBI (Μαχχουρήβιοι); W. of these, and N. of Zalacus, on the mouth of the Chinalaph, MACHU'HI (Μαχούσιοι); below them on the other

side of Zalacus, MAZICES (*Mázikes*); and S, up to the GARAPHI M., BANTURARI (Βαντουράριοι); still further to the S., between GARAPHI M. and CINNABA M., AQUENSII (Ἀκουήνσιοι), MYCENI (Μυκήνιοι), and MACCUREAE (Μακκούραι); and below them, in the S., on the N. spurs of Cinnaba, ENABARI (Ἐνάβαροι); W. of these, between Garaphi M. and DURDUS M., NACMUSII (Νακμούσιοι), ELCLII (Ἠελύσιοι), and TOLOTÆ (Τολώται); N. of these and DURDUS M., DRYITÆ (Δρύιται); then SORÆ (Σόραι); and on the W. of the Machusii, TALADUSII (Ταλαδούσιοι). The HERPEDITANI (Ἑρπεδιτανοί) extended into II. MAURETANIA TINGITANA (Ptol. iv. 1. §§ 10—12); to the S. of them, the MAURENSII (Μαυρήνσιοι); toward the SW., VACUATÆ (Ὀυακουάται), BANIUBÆ (Βανιούβαι); then, advancing to the N., ZEGRENSII (Ζεγρήνσιοι), NECTIBERES (Νεκτίβηρες), JANQAUANTI (Ἰανγαυαντανοί), VOLUBILLANI (Ὀυαβιλίανοί), VERVES (Ὀυέρυβησις), and SOCOESII (Σωκοοσίω), upon the coast; to the W., the METAGONITÆ (Μεταγονίται); and to the S. of them, MARICES (Μάσικες), and VERBICÆ or VERBICES (Ὀυέρβικαι *al.* Ὀυέρβικες); to the S. and to the W. of the VOLUBILLANI, SALINÆ (Σαλίνας) and CAUSI (Καύσιοι); still further to the S., to the Little Atlas, BACUATÆ (Βακουάται) and MACANITÆ (Μακανίται). [E. B. J.]

MAURI, MAURUSII. [MAURETANIA.]

MAURIANA. [MARINIANA.]

MAURITANIA. [MAURETANIA.]

MAXERA (Μαξήρα, Ptol. vi. 9. § 2; Amm. Marc. xxiii. 6), a river of Hyrcania, which flowed into the Caspian sea. Pliny calls it the Maxeras (vi. 16. s. 18). It is not certain with which modern river it is to be identified, and geographers have variously given it to the *Tedjin*, the *Babul*, or the *Gurgan*. If Ammianus, who speaks of it in connection with the Oxus, could be depended on, it would appear most probable that it was either the *Atrek* or the *Gurgan*. The people dwelling along this river were called Maxerae. (Ptol. vi. 9. § 5.) [V.]

MAXILU'A (Μαξιλοῦα, Ptol. ii. 4. § 13), a town in Hispania Baetica, which, like Calentum, was celebrated for its manufacture of a sort of bricks light enough to swim on water. (Plin. xxv. 14. s. 49; comp. Strab. xiii. p. 615; Vitruv. ii. 3; Schneider, *ad Ecl. Phys.* p. 88.) It was probably situated in the *Sierra Morena*. (Florez, *Esp. Sagr.* xii. p. 259.)

MAXIMIANO'POLIS (Μαξιμανόπολις), a town of Thrace, formerly called IMPARA or PYRSOALIS (*It. Ant.* p. 331), not far from Rhodope (Amm. Marc. xxvii. 4), and the lake Bistonis (Melet. p. 439, 2; *It. Hieros.* p. 603; Hierocl. p. 634; Const. Porph. *de Them.* ii. 1; Procop. *de Aed.* iv. 11; Conc. Chal. p. 96.) [A. L.]

MAXIMIANO'POLIS. [CONSTANTIA.]

MAXIMIANO'POLIS (Μαξιμανόπολις), the classical appellation of the Scriptural Hadadrimmon (*Zachariah*, xii. 11) in the plain of Megiddo, 17 M. P. from Caesarea (of Palestine), and 10 M. P. from Jezreel, according to the Jerusalem Itinerary; consistently with which notice St. Jerome writes: — "Adadremmon, pro quo LXX. transtulerunt Poënes, urbs est juxta Jerusalem, quae hoc olim vocabulo truncata est, et hodie vocatur Maximianopolis in Campo Magaddon" (*Comm. in Zachar.* l. c.); and again, — "diximus Jezrelem, quae nunc juxta Maximianopolin est" (*in Hos.* 1). It is placed in the civil

and ecclesiastical division of Palaestina Secunda, and its bishop assisted at the Council of Niceae. (Reland, *Palaestina*, pp. 891, 892.) [E. W.]

MAXULA (Μαξούλα, Ptol. iv. 3. § 7), a Roman "colonia" (Maxulla, Plin. v. 3), about the exact distance of which from Carthage there is a considerable discrepancy in the Itineraries (*Anton. Itin.*; *Peut. Tab.*). From an expression of Victor Vitensis (*de Persecut. Vandal.* i. 5. § 6), who calls it "Ligula," "a tongue of land," its position was probably on the coast, between *R'ades* and *Hammâm-el-Euf*, where there are the remains of a Roman road.

The Coast-describer (*Stadiasm.*) speaks of the harbour and town of Maxyla as 20 stadia from CRAPIS, or the modern *Garbos*: this was probably different from the former, and is the modern *Mrisa*, where there are the remains of a town and harbour. (Shaw, *Trav.* p. 157; Barth, *Wanderungen*, p. 128.) As connected with the gentle epithet Maxyes or Mazyes, it is likely that there were several places of this name. Ptolemy (iv. 3. § 34) has MAXULA VETUS (Μαξούλα Πάλαια), and the Antonine Itinerary a station which it describes as MAXULA PRATES, 20 M. P. from Carthage. It is found in the Notitia, and was famous in the annals of Martyrology (Augustin, *Serm.* c. lxxxi; Morcelli, *Africa Christiana*, vol. i. p. 220.) [E. B. J.]

MAXYES (Μάξυες, Herod. iv. 191, where the name should be *Mázyes*; see MAURETANIA, p. 297, s.), a Libyan tribe, and a branch of the nomad AUSENSÆ. Herodotus (*l. c.*) places them on the "other side," i. e. the W. bank, of the river Triton: reclaimed from nomad life, they were "tillers of the earth, and accustomed to live in houses." They still, however, retained some relics of their former customs, as "they suffer the hair on the right side of their heads to grow, but shave the left; they paint their bodies with red-lead:" remains of this custom of wearing the hair are still preserved among the *Tvaryks*, their modern descendants. (Hornemann, *Trav.* p. 109.) They were probably the same people as those mentioned by Justin (xviii. 7), and called MAXYTANI, whose king is said to have been Hiarbas (Virg. *Aen.* iv. 36, 196, 326), and to have desired Dido for his wife. (Heeren, *African Nations*, vol. i. p. 34, trans.; Rennell, *Geog. of Herod.* vol. ii. p. 303.) [E. B. J.]

MAZACA. [CAESARIEA, Vol. I. p. 469, b.]

MAZAEI (Μαζαίοι), a Pannonian tribe, occupying the southernmost part of Pannonia, on the frontiers of Dalmatia, whence Dion Cassius (lv. 32) calls them a Dalmatian people. They were conquered and severely treated by Germanicus. (Strab. vii. p. 314; Plin. iii. 26; Ptol. ii. 16. § 8.) [L. S.]

MAZARA (Μάζαρα, Diod.; Μαζάρη, Steph. B.; *Mazzara*), a town on the SW. coast of Sicily, situated at the mouth of a river of the same name, between Selinus and Lilybaeum. It was in early times an inconsiderable place, and is first noticed by Diodorus in B. C. 409, as an emporium at the mouth of the river Mazarus. (Diod. xiii. 54.) It was evidently at this time a dependency of Selinus, and was taken by the Carthaginian general Hannibal, during his advance upon that city. (Diod. l. c.) Stephanus of Byzantium calls it "a fort of the Selinuntines" (φορτίον Σελινουντίων, Steph. B. s. v.), and it is mentioned again in the First Punic War as a fortress which was wrested by the Romans from the Carthaginians. (Diod. xxiii. 9. p. 503.)

It does not seem to have ever risen in ancient times to the rank of a city. Pliny mentions the river Mazara, as does Ptolemy also, but neither of them notice the town. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5.) The existence of this last is, however, attested by the Itinerary, which correctly places it 12 miles from Lilybaeum (*Itin. Ant.* p. 89); but it was first raised to an important position by the Saracens in the 9th century, under whom it became the capital of the whole surrounding district, as it continued under the Norman rule. The western province of Sicily still bears the name of *Val di Mazzara*, but the town itself has greatly declined, though it still retains the rank of a city, and has about 10,000 inhabitants. (Fazell. *de Reb. Sic.* vi. 5. p. 284; Smyth's *Sicily*, p. 224.) A few sarcophagi and inscriptions are the only remains of antiquity extant there.

The river MAZARA, or MAZARUS, as it is called by Diodorus (*Mázapos*, Diod. xiii. 54), is still called the *Fiume di Mazzara*. [E. H. B.]

MAZICES (*Mázices*, Ptol. iv. 2. § 19; Mazax, Lucan, iv. 681; Claudian, *Stil.* i. 356), a people of Mauretania Caesariensis, who joined in the revolt of Firmus, but submitted to Theodosius, A. D. 373. (Amm. Marc. xxix. 5. § 17; Le Beau, *Bas Empire*, vol. iii. p. 471; comp. Gibbon, c. xxv.) [E. B. J.]

ME'ARUS (*Méapos*, Ptol. ii. 6. § 4; Mela, iii. 1. § 9), a small river on the N. coast of Hispania Tarraconensis, flowing into the gulf of the Artabri, still called the *Mero*.

MECIRIS, a town of Marmarica, which the Puntinger Table places at 33 M. P. to the E. of Paliurus; the Antonine Itinerary has a town MICHERA (one MS. reads Mecira), 20 M. P. to the E. of the same place; its position must be sought in the *Wady-er-Kéma* (Barth, *Wanderungen*, pp. 509, 549.) [E. B. J.]

MECYBERNA (*Μηκυβερνα*: *Eth. Μηκυβερναίος*, Steph. B.; Scyl. p. 26; Scymn. 640), a town which stood at the head of the Toronaic gulf, which was also called SINUS MECYBERNARUS. (Plin. iv. 10; Pomp. Mela, ii. 3. § 1.) Mecyberna was the port of Olynthus (Strab. vii. p. 330), and lay between that town and Sernyle. (Herod. vii. 122.) It was taken from the Athenians by the Chalcidic Thracians (Thuc. v. 39), and surrendered to Philip before the siege of Olynthus. (Diod. xvi. 54.) The site must be sought at *Molivópyrgo*, where some remains of antiquity are said to be preserved. (Leake, *North Greece*, vol. iii. p. 155.) [E. B. J.]

MEDAVAL (*Μήδαβα*), a town of Arabia Petraea, placed by Ptolemy in long. 68° 30', lat. 30° 45', doubtless identical with Medeba or Madeba [MADEBA], the letters *av* and *ae* being identical in sound, and, consequently, used interchangeably, especially in proper names. (Ptol. v. 17. § 6.) [G. W.]

MEDAURA (Ad Medera, *Itin. Anton.*; *Peut. Tab.*; Hygin. *de Lim.* p. 163; *Ἀμμαϊδαρά αλ. Ἀμμυδέρα*, Ptol. iv. 3. § 30; *Eth. Medaurensis*), a town of Numidia, which had originally belonged to the kingdom of Syphax, but was annexed to that of Massinissa at the close of the Second Punic War, and afterwards was colonised by a detachment of Roman veterans, when it attained considerable splendour. Appuleius was born at this place, where his father had been "dumvir," and calls himself "Seminumida" and "Semigaetulus." (*Apology*, pp. 443, 444.) It lay on the road from Lares to Theveste, 48 M. P. from the former and 25 M. P. from the latter. At a river ARDATIO, which flowed

between this place and Theveste, Mazcecel defeated the Moorish chieftain Gildo. (Oros. vii. 36; St. Martin, *Le Beau, Bas Empire*, vol. v. p. 161; comp. Gibbon, c. xxix.) Justinian fortified and placed a garrison in this town, which Procopius (*de Aed.* vi. 6) calls *Ἀμυέρερα*. It is perhaps a different place from Madaura, to which Augustine was sent to be educated (*Confess.* ii. 3). [E. B. J.]

MEDEBA. [MADEBA.]

MEDEN (*Μηδέν*, Procop. B. V. ii. 4), a town on the spurs of Mount Papua, in the inland country of Numidia. Gelimer, king of the Vandals retired to this fastness in A. D. 534, but was compelled to surrender to Pharas, chief of the Heruli. (Le Beau, *Bas Empire*, vol. viii. p. 248; comp. Gibbon, c. xli.) [E. B. J.]

ME'DEON (*Μεδεών*: *Eth. Μεδεώνιος*). 1. Or MEDION (*Μεδίων*: *Katína*), a town in the interior of Acarnania, on the road from Stratus and Phytia (or Phoetiaie) to Limnaea on the Ambraciote gulf. It was one of the few towns in the interior of the country which maintained its independence against the Aetolians after the death of Alexander the Great. At length, in B. C. 231, the Aetolians laid siege to Medeon with a large force, and had reduced it to great distress, when they were attacked by a body of Illyrian mercenaries, who had been sent by sea by Demetrius, king of Macedonia, in order to relieve the place. The Aetolians were defeated, and obliged to retreat with the loss of their camp, arms, and baggage. Medeon is again mentioned in B. C. 191, as one of the Acarnanian towns, of which Antiochus, king of Syria, obtained possession in that year. (Thuc. iii. 106; Polyb. ii. 2, 3; Liv. xxxvi. 11, 12; Leake, *Northern Greece*, vol. iii. p. 575.)

2. A town of Phocis, destroyed along with the other Phocian towns at the termination of the Sacred War, and never again restored. (Paus. x. 3. § 2.) Strabo places it on the Crissaeon gulf, at the distance of 160 stadia from Boeotia (ix. pp. 410, 423); and Pausanias says that it was near Anticyra (x. 36. § 6; comp. Steph. B. s. v.). Leake places it at *Dhesyina*. (*Northern Greece*, vol. ii. p. 548.)

3. An ancient town of Boeotia, mentioned by Homer (*Il.* ii. 501), is described by Strabo as a dependency of Haliartus, and situated near Onchestus, at the foot of Mt. Phoenicium, from which position it was afterwards called Phoenicis (ix. pp. 410, 423; comp. Steph. B. s. v.; Plin. iv. 7. s. 12). It appears to have stood near the lake, in the bay on the north-western side of Mount *Fagá*, between the site of Haliartus and *Kardhitza*. (Leake, *Northern Greece*, vol. ii. p. 215.)

4. A town of the Labeates, in Dalmatia in Illyricum. (Liv. xlv. 23, 32.)

MEDERIACUM, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajana (*Kelln*) through Juliacum (*Juliere*) to Colonia Agrippina (*Cologne*). It lies between Sablonnes and Teudurum (*Tuadler*), and is supposed by some geographers to be *Merum-Ruremonde*. [G. L.]

ME'DIA (*ἡ Μηδία*: *Eth. Μηδος*: *Adj. Μηδικός*), a country of considerable extent and importance, in the western part of Asia, between the Caspian Sea on the N. and the great rivers of Mesopotamia on the W. It is by no means easy to determine what were its precise boundaries, or how much was comprehended under the name of Media. Thus Herodotus, who speaks repeatedly of the Medes,

gives little or no description of the country they inhabited, and perhaps all that could be inferred from his language is, that it must have been a mountainous district between the Halys in Asia Minor and Persia, fit for raising a warlike and independent race of men (l. 72). Again, during the wars of Alexander, Media had to a considerable extent taken the place of Persia, and was the great country E. of Mesopotamia, and extending indefinitely along the Caspian sea eastwards to Ariana and Bactriana. Still later, at the close of the Roman Republic and under the earlier emperors, Media was restricted by the encroachments of the Parthian empire to its most mountainous parts, and to the Caspian coast westwards,—the province of Atropatene forming, in fact, all that could be strictly called Media. Indeed, its limits were constantly changing at different periods. General consent, however, allows that Media was divisible into three leading divisions, each of which from time to time was apparently held to be Media Proper. These were:—1. A northern territory along the shores of the Caspian, extending more or less from Armenia on the W. to Hyrcania on the E., comprehending much of the country now known by the names of *Mazanderán* and *Gilan*; 2. Media Atropatene, a very mountainous district, to the west and south of the preceding [ATROPATENE]; and 3. Media Magna, the most southern, extensive, and, historically, the most important, of the three divisions, with its capital Ecbatana (the present *Hamadán*).

Of the ancient geographers, Ptolemy gives this country the widest boundaries. Media, says he, is bounded on the N. by the Hyrcanian (i. e. the Caspian) sea, on the W. by Armenia and Assyria, on the S. by Persia and a line drawn from Susiana, and on the E. by Hyrcania and Parthia (vi. 2. §§ 1, 3). It is clear from this, and still more so from the mention he makes of the tribes and towns in it, that he is speaking of Media in its most extended sense: while, at the same time, he does not recognise the triple division noticed above, and speaks of Atropatene (or, as he calls it, Tropatene, vi. 2, 5) as one only of many tribes.

Strabo, in the tolerably full account which he gives of ancient Media, is content with a twofold division, into Media Atropatene and Media Magna; to these he gives nearly the same limits as Ptolemy, comprehending, however, under the former, the mountain tract near the Caspian (xi. pp. 522—526). Pliny, in stating that what was formerly the kingdom of the Persians, is now (in his time) under the Parthians, appears only to recognise Media Magna as Media Proper (vi. 14. s. 17). Atropatene, though subject to Ecbatana, the capital of Media Magna, he does not seem to consider has any thing to do with it (vi. 13. s. 16).

We proceed now to describe Media Magna, the first or most northern part of what was popularly called Media having been fully noticed under ATROPATENE and ECBATANA. It is very difficult to distinguish the classical accounts of the different divisions to which we have alluded, the name Media being used very indefinitely. It may, however, be stated generally, that Media Magna comprehended the whole of the rich and fertile plain-country which was shut in between the great chain of the Carduchian mountains and of Mt. Zagros in the W. and by Mt. Coronus on the N. It appears to have extended as far south as Elymais and Susiana, and to have bordered on the eastern side on Caramania and Ariana, or on what, in later times, was better known

by the name of Parthia. Some have attempted to prove that it derived its name from its lying in the middle part of Asia (Gesenius, *Theo.* ii. p. 768; cf. also Polyb. v. 44, who states, 'Ἡ Μῆδία κείρα κατὰ μέτρον τῆν Ἀσίαν'). The derivation, however, admits of doubt. On the Cuneiform Inscriptions the name is read Mada (Rawlinson, *Behistun Insc. As. Journ.* vol. x.). Much of this land was of a high elevation above the sea, but it abounded in fertile valleys, famous for their richness, and in meadow land in which a celebrated breed of horses, called the Nisaeen horses, were raised. (Herod. vii. 40, iii. 106; Diod. xvii. 100; Strab. xi. p. 525; Aelian, *Hist. Anim.* iii. 2; Ammian. xxiii. 6; cf. also the modern travellers, Ker Porter, vol. i. p. 216, Chardin, and Morier.) It is comprehended for the most part in the modern province of *Irâk Ajem*.

The principal town of Media Magna was Ecbatana (doubtless the present *Hamadán*), which, during the time of the wars of Alexander, as for many years before, was the capital of the whole country. [ECBATANA.] Besides Ecbatana, were other towns of importance, most of them situated in the NE. part of the country, on the edge of, if not within, Atropatene, as RHAGAE and HERACLEIA.

It is equally difficult to determine with accuracy what states or tribes belong to Media Magna. It is probable, however, that the following may be best comprehended in this division:—The Sagartii, who occupied the passes of Mt. Zagros; Choromithrene, in the campaign country to the south of Ecbatana; Elymais, to the north of Choromithrene—if indeed this name has not been erroneously introduced here by Ptolemy and Polybius [ELYMAIS]; the Tapyri or Tapyrhi, S. of Mt. Coronus as far as Parthia and the Caspian Gates; Rhagiana, with its capital Rhagae; Sigriane, Daritis, and, along the southern end of the Parachostras, what was called Syromedia. (See these places under their respective names.)

The Medi, or inhabitants of Media, are the same people as the MADAI of the Bible, from which Semitic word the Greek name is most likely derived. Madai, as mentioned in Genesis, as one of the sons of Japhet (x. 2), in the first re-peopling of the earth after the Flood; and the same name occurs in more than one place, subsequently, indicating, as it would seem, an independent people, subject to the king of Ninereh (2 *Kings*, xvii. 6), or in connection with, if not subject to, the Persians, as in *Dan.* v. 28, vi. 15; *Ezra.* i. 3, 14. The first Greek author who gives any description of them is Herodotus. According to him, they were originally called ARII, but changed their name to that of Medi on the coming of Medeia from Athens (vii. 62). They were divided into six tribes, the Busae (Steph. Byz.), Paraetaceni (Strab. xi. p. 522, xvi. p. 739, &c.; Arrian, iii. 19), Struchates, Arizanti, Budii (Steph. Byz.), and the Magi. Von Hammer has attempted to show that most, if not all, of these names occur under their Persian form in the Zend-avesta and Shah-námeh (*Wiener Jahrb.* ix. pp. 11, 12), but it may be questioned whether the identification can be considered as satisfactory. Some, however, of these names indicate the Eastern origin of the inhabitants of Media, as Aarii and Arizanti [ARIANA; ARIZANTI]; though it may be doubted whether others of them, as the *Magi*, ought to be considered as separate tribes. The general evidence

is, that the Magi were a priest-class among the Median people; not, like the Achaemenidae in Persia, a distinct or dominant tribe. (Cf. Strab. xvi. p. 962; Cic. *Divin.* i. 41; Porphy. *Abstinent.* 4. 16, &c.) In other authors we find the following peoples counted among the inhabitants of Media, though it may be doubted whether some of them do not more properly belong to one or more of the adjacent nations: the Sagartii, Tapyri or Tapyrrii, Matiani Caspii, Cadusii, Gelae, and the Mardi or Amardi. (See these under their respective names.) Herodotus proceeds to state that originally the Medes were a free people, who lived in separate villages, but that at length they chose for themselves a king in the person of Deioeces, who built the celebrated city of Ecbatana [ECBATANA], and was succeeded by Phraortes and Cyaxares (i. 95—103). The reign of the former was, he adds, terminated by a defeat which he sustained (at Rhages, *Judith*, i. 15); while, during the commencement of that of the latter, all Western Asia was overrun by a horde of Scythians (i. 103). There can be no doubt that for awhile they were subject to, and formed a satrapy of, the Assyrian empire, as stated by Diodorus (ii. 2); that then they threw off the Assyrian yoke, as stated by Herodotus (i. 106), and were ruled over by a series of kings of their own for a long period. (Cf. Strab. xi. p. 524.) The order and the names of these rulers are differently stated; and it would be out of place here to discuss at length one of the most difficult and disputed points of ancient chronology. (Cf., however, Diod. ii. 24, 32; Herod. i. 95; and Euseb. *Chron. Armen.* i. 101; Clinton, *Fast. Hellen.* vol. i. p. 257, app.) It may be remarked, that in the Bible the first notice we find of the Medes, exhibits them as the subjects of the Assyrian king Salmaneser (2 *Kings*, xvii. 6), who was contemporary with the Jewish king Hoshea; while in the later times of Nebuchadnezzar, they appear as a warlike nation, governed by their own rulers. (*Isaiah*, xliii. 17; *Jerem.* xxv. 25, li. 11, 28.) It is equally clear that the Medians were united to the Persians by Cyrus, and formed one empire with them (Herod. i. 129; Diod. ii. 34; Justin, i. 6), and hence are spoken of in the later books of the Bible as a people subject to the same ruler as the Persians. (*Dan.* v. 28, viii. 20; *Ezth.* i. 3, &c.) From this time forward their fate was the same as that of the Persian monarchy; and they became in succession subject to the Greeks, under Alexander the Great, to the Syro-Macedonian rulers after his death, and lastly to the Parthian kings. (Cf. 1 *Macc.* vi. 56, xiv. 2; Strab. xvi. p. 745; Joseph. *Antiq.* xx. 3. § 3.)

The consent of history shows that in early times the Medes were held to be a very warlike race, who had a peculiar skill in the use of the bow. (*Isaiah*, xliii. 18; Herod. vii. 62; Xen. *Anab.* ii. 1. § 7; Strab. xi. p. 525.) They had also great knowledge and practice in horsemanship, and were considered in this, as in many other acquirements, to have been the masters of the Persians. (Strab. xv. pp. 525, 526, 531.) Hence, in the armament of Xerxes, the Medes are described as equipped similarly with the Persians, and Herodotus expressly states that their dress and weapons were of Median, not Persian origin (*l. c.*). In later ages they appear to have degenerated very much, and to have adopted a luxurious fashion of life and dress (cf. Xen. *Cyrop.* i. 3. § 2; Strab. *l. c.*; Ammian. xxiii. 6), which passed from them to their Persian conquerors.

The religion of the Medes was a system of Star-worship; their priests bearing, as we have remarked, the name of Magi, which was common to them with the Persians, indeed was probably adopted by the latter from the former. (Xen. *Cyr.* iv. 5; Strab. xv. pp. 727, 735; Cic. *Div.* i. 33.) The principal object of their adoration was the Sun, and then the Moon and the five planets, Jupiter, Venus, Saturn, Mercury, and Mars. [V.]

MEDIAE MURUS, mentioned only by name by Xenophon, who calls it τὸ Μηδίας καλούμενον τεῖχος. (*Anab.* ii. 4. § 12.) He states that it was 20 parasangs in length, 100 feet high, and 20 broad; and it may be inferred from his narrative that it was from 30 to 40 miles to the N. of *Baghdad*. There can be little doubt that it was the same work as that called by Strabo in two places τὸ Σεμυδάδος διατείχισμα (ii. p. 80. xi. p. 529), and that it had been built across the strip of land where the Tigris and Euphrates approach most nearly, as a defence to the province of Babylonia, which lay to the S. of it. There has been much question, whether this great work can be identified with any of the numerous mounds still remaining in this part of Mesopotamia; but the question has, we think, been set at rest by the careful survey of Lieut. Lynch, in 1837. (*Roy. Geogr. Journ.* vol. ix. pp. 472, 473.) Mr. Lynch places the end adjoining the Tigris in N. lat. 34° 3' 30", and long. 21° 50' W. of *Baghdad*. He describes the existing ruins as an embankment or wall of lime and pebbles, having towers or buttresses on the northern or NW. face, and a wide and deep fosse; and states, that, putting his horse at its full speed, he galloped along it for more than an hour without finding any appearance of termination. The natives, too, assured him that it extended to the Euphrates. [V.]

MEDIAM, AD. [DACIA, Vol. I. p. 744, b.]

MEDIA'NA, an imperial villa, 3 miles from Naissus, in Upper Moesia. (Amm. Marc. xxvi. 5.) A town of this name is mentioned, in the Peutinger-Table, on the road leading through Rhaetia along the Danube, opposite to *Donauerth*, and seems to be the same as the modern *Medingen*. [L. S.]

MEDIOLA'NUM, a Gallic name of towns which occurs in Gallia, North Italy, and Britain.

1. Mediolanum is placed in the Table between Forum Segustavarum (*Fews*) and Rodunna (*Rouanne*). As to D'Anville's remarks on the position of Mediolanum, see FORUM SEGUSTANORUM. This Mediolanum is supposed to have been a town of the Transalpine INSUBRES, and so it is generally marked in our maps; but the existence of these Transalpine Insubres is hardly established. [GALLIA CIBALPINA, Vol. I. p. 936.]

2. The Table places Mediolanum between Argentomagus (*Argenton*) and Aquae Nerae (*Néris*). The figures which have been generally considered to belong to this road, belong to another, and so we have no distances in the Table for this place. Mediolanum seems to be *Château Meillon*, south of Avaricum (*Bourges*). A milestone found at *Ali-champ* between *Bourges* and *Château Meillon*, makes the distance from Avaricum to Mediolanum to be 39 M. P., which is not far from the truth. (Walckenaer, *Géog. anc.* vol. i. p. 67.)

3. The Antonine Itin. places a Mediolanum on a road from Colonia Trajana (*Kella*) to Colonia Agrippina (*Cologne*), and 12 M. P. from Colonia Trajana. If Colonia Trajana is rightly placed, it is

difficult to see where Mediolanum should be. The next position to Mediolanum on the road to *Cologne* is Sablones; which is also uncertain.

4. Mediolanum was the chief town of the Auleri Eburonices (Ptol. ii. 8. § 11), or Mediolanium, as it is in Ptolemy's text. The name occurs in the Antonine Itin. and in the Table. In the Notitia of the Gallic provinces it is named Civitas Ebroicorum; and in the middle ages it was called Ebroas, whence the modern name *Evreux*, a town in the French department of *Evre*.

Ammianus Marcellinus (xv. 11) mentions Mediolanum as one of the chief cities of Secunda Lugdunensis. There was a Roman town a few miles south-east of *Evreux*, at a place called *Vieil Evreux*. There are the remains of a large theatre here, the foundations of a building which is supposed to have been a temple, and remains of baths. A great number of amphorae, household utensils, articles of luxury, and imperial medals have been dug up here, and deposited in the Museum of *Evreux*. This *Vieil Evreux* may be the site of Mediolanum.

5. Mediolanum was the chief town of the Santones or Santoni, now *Saintes*, in the French department of *Charente Inférieure*. Strabo (iv. p. 190) writes the name Mediolanium, and also Ptolemy (ii. 7. § 7). Marcellinus (xv. 11) speaks of this place under the name of Santones, from which it appears that in his time the name of the people had, as in many instances, been transferred to the town. There is no doubt about the site of this Mediolanum, which is *Saintes* on the *Charente*. It was once a considerable Roman town. There is an arch in honour of Germanicus Caesar, which appears to be built on the middle of the bridge over the *Charente*, which joins the town to the faubourg, but the arch rests on the bed of the river, and the bridge has been built to it from each bank. The most probable explanation of this singular circumstance is that the arch stood originally on one bank of the river, and that the river changed its course. The bridge, of course, must have been built after this supposed change. The amphitheatre is outside of the town, at the bottom of a valley. It is an ellipse, about 436 feet long and about 354 feet wide. Water was brought to the town from a source several miles to the north by an aqueduct, of which there are still some remains. In one of the valleys which it crossed there are traces of 25 arches, of which three are standing. One of them is nearly 50 feet high. [G.L.]

MEDIOLANUM (Μεδιόλων, Pol.: Μεδιολάνιον, Strab., Ptol.: *Eth.* Mediolanensis; *Milano, Milan*), the chief city of the Insubres in Cisalpine Gaul, and for a long period the capital of Cisalpine Gaul itself. It was situated about midway between the rivers Ticinus and Addua, in a broad and fertile plain, about 28 miles from the foot of the Alps at Comum, and the same distance from the Padus near Ticinum (*Pavia*). All ancient writers concur in ascribing its foundation to the Gauls, at the time when that people first established themselves in the plains of Northern Italy. Livy, who has given the most detailed account of the settlement of the Cisalpine Gauls, tells us it was founded by the Insubres, who called it after a village of the same name in their native settlements in Transalpine Gaul (Liv. v. 34; Strab. v. p. 213; Plin. iii. 17. s. 21; Justin. xx. 5.) There can be little doubt that Strabo is correct in saying that, previous to the Roman conquest, it was rather a village than a town, as were indeed all the other Gaulish settlements. It was nevertheless

the chief place of the Insubres, and is mentioned as such several times in the history of the wars of that people with the Romans. Thus, in the campaign of B. C. 222, after the battle of Clastidium, it was attacked and taken by the Roman consuls Claudius Marcellus and Cn. Scipio. (Pol. ii. 34; Eutrop. iii. 6; Oros. iv. 13.) On this occasion it was taken by assault with apparently but little difficulty, and this confirms the statement of Strabo that it was an open town. Again, in B. C. 194, a battle was fought near it, between the Roman proconsul L. Valerius Flaccus and the combined forces of the Insubrians and Boians, under a chief named Dorylacus, in which the Gauls are said to have lost 10,000 men. (Liv. xxxiv. 46.)

No other mention of Mediolanum occurs previous to the Roman conquest, nor have we any precise account of the time at which it passed under the Roman yoke, or that at which it was admitted to the Roman "civitas." We can only infer that it must have submitted, together with the rest of the Insubres, about 190 B. C.: its citizens doubtless received the Latin franchise, together with the other Transpadane Gauls, in B. C. 89, and the full Roman franchise in B. C. 49. [GALLIA CISALPINA, Vol. I. p. 945.] Mediolanum thus passed into the condition of a Roman municipium, but it did not as yet enjoy that degree of importance which it subsequently attained. Strabo calls it in his time a considerable city (πόλις ἀξιόλογος, v. p. 213), and Tacitus reckons it among the "firmissima Transpadanae regionis municipia;" but neither he nor Pliny give any indication of its possessing any marked superiority over the other municipal towns with which they associate its name. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 33; Tac. *Hist.* i. 70.) It is evident, however, that under the Roman Empire it increased rapidly in prosperity, and became not only the chief town of the Insubres, but the most important city in Northern Italy. We learn from the younger Pliny that it was a place where literature flourished, and young men from the neighbouring towns were sent for their education. (Plin. *Ep.* iv. 13.) It was the native place of the emperor Didius Julianus, as well as of Septimius Geta. (Dion Cass. lxxiii. 11; Spartian. *Did. Jul.* 1, *Get.* 3.) At a later period, A. D. 268, it was there that the usurper Aureolus took refuge after his defeat by Gallienus on the Addua, and was for some time besieged by the emperor, till a sedition in his own camp ended in the death of Gallienus, and his brother Valerianus. (Eutrop. ix. 11; Treb. Poll. *Gall.* 14; Vict. *Caes.* 33, *Epit.* 33.) Shortly after Aureolus was compelled to surrender the city to Claudius, who had been elected to succeed Gallienus, and was put to death by order of the new emperor. (Treb. Poll. *Claud.* 5.)

But it was the establishment of the imperial residence at Mediolanum that raised that city to the highest pitch of prosperity. Its central position, which rendered it a peculiarly suitable head-quarters from which to watch the movements of the barbarians, and the progress of the wars with them, whether in Gaul, Germany, or Pannonia, was undoubtedly the cause of its selection for this purpose. Augustus himself is said to have sometimes repaired to Mediolanum with the same view (Suet. *Aug.* 20); and the constantly increasing dangers from these quarters led subsequent emperors from time to time to follow his example; but Maximian appears to have been the first of the Roman emperors who permanently fixed his residence there (about A. D. 308).

and thus at once raised it to the dignity of the capital of Northern Italy. From this period the emperors of the West made it their habitual abode (Eutrop. ix. 27; Zosim. ii. 10, 17, &c.), until the increasing fear of the barbarians induced Honorius, in A. D. 404, to take refuge in the inaccessible marshes of Ravenna. Maximian is said to have adorned the city with many splendid public buildings (Vict. Caes. 39); and it was doubtless at this period that it rose to the splendour and magnificence which, about the middle of the fourth century, excited the admiration of the poet Ausonius, who assigns it the sixth place among the cities of the empire. The houses are described by him as numerous and elegantly built, corresponding to the cultivated manners and cheerful character of the inhabitants. It was surrounded with a double range of walls, enclosing an ample space for the buildings of the city. Among these were conspicuous a circus, a theatre, many temples, the palace or residence of the emperor, a mint; and baths, which bore the name of Herculean, in honour of their founder Maximianus, and were so important as to give name to a whole quarter of the city. The numerous porticoes which were attached to these and other public buildings were adorned with marble statues; and the whole aspect of the city, if we may believe the poet, did not suffer by comparison with Rome. (Auson. Clar. Urb. 5.)

The transference of the imperial court and residence to Ravenna must have given a considerable shock to the prosperity of Mediolanum, though it continued to be still regarded as the capital of Liguria (as Gallia Transpadana was now called), and was the residence of the Consularis or Vicarius Italiae, to whose jurisdiction the whole of Northern Italy was subject. (*Libell. Provinc.* p. 62; Böcking, *ad Not. Dign.* ii. p. 442.) But a much more severe blow was inflicted on the city in A. D. 452, when it was taken and plundered by Attila, who after the fall of Aquileia carried his arms, almost without opposition, through the whole region N. of the *Po*. (Jornand. *Get.* 42; *Hist. Miscell.* xv. p. 549.) Notwithstanding this disaster, Mediolanum seems to have retained much of its former importance. It was still regarded as the metropolis of Northern Italy, and after the fall of the Western Empire, in A. D. 476, became the royal residence of the Gothic kings Odoacer and Theodoric. Procopius indeed speaks of it in the sixth century as surpassing all the other cities of the West in size and population, and inferior to Rome alone. (*Procop. B. G.* ii. 8.) It was recovered with little difficulty by Belisarius, but immediately besieged by the Goths under Uraia, the brother of Vitiges, who, after a long siege, made himself again master of the city (A. D. 539), which he is said to have utterly destroyed, putting all the male inhabitants, to the number of 300,000, to the sword, and reducing the women to slavery. (*Id. ib.* 21.) It is evident, however, that the expressions of Procopius on this occasion must be greatly exaggerated, for, at the time of the invasion of the Lombards under Alboin (A. D. 568), Mediolanum already reappears in little less than its former importance. It was still the acknowledged capital of Liguria (*P. Diac. Hist. Lang.* ii. 15, 25), and, as the metropolitan see, appears to have retained this dignity under the Lombard kings, though those monarchs transferred their royal residence to Ticinum or *Paria*. In the middle ages it rapidly rose again to prosperity; and, though a second time destroyed by the

emperor Frederic Barbarossa in 1162, quickly recovered, and has continued down to the present day to be one of the most important and flourishing cities of Italy.

The position of *Milan*, almost in the centre of the great plain of Northern Italy, just about midway between the Alps and the Padus, appears to have marked it in all ages as the natural capital of that extensive and fertile region. Its ready communications with the Ticinus on the one side, and the Addua on the other, in great measure supply the want which would otherwise have arisen from its not being situated on a navigable river; and the fertile plain between these two rivers is watered by the minor but still considerable streams of the *Lambro* and *Olon*a. The latter, which is not noticed by any ancient writer, flows under the walls of *Milan*. The modern city contains few vestiges of its ancient splendour. Of all the public buildings which excited the admiration of Ausonius (see above), the only remains are the columns of a portico, 16 in number, and of the Corinthian order, now attached to the church of *S. Lorenzo*, and supposed, with some probability, to have been originally connected with the *Thermae* or baths erected by the emperor Maximian. A single antique column, now standing in front of the ancient basilica of Sant' Ambrogio, has been removed from some other site, and does not indicate the existence of an ancient building on the spot. Numerous inscriptions have, however, been discovered, and are still preserved in the museum at *Milan*. These fully confirm the municipal importance of Mediolanum under the early Roman Empire; while from one of them we learn the fact that the city, notwithstanding its flourishing condition, received a colony under Hadrian, and assumed, in honour of that emperor, the titles of Colonia Aelia Augusta. (*Orell. Inscr.* 1702, 1909, 3942, 4000, 4060, &c.; Zumpt, *de Colon.* p. 409.)

Mediolanum was the central point from which all the highroads of Italy N. of the Padus may be considered as radiating. The first and principal of these was that which led by Laus Pompeia to Placentia, where it joined the Via Aemilia, and thus became the direct line of route from Milan to Ravenna and Rome. Another main line was that by Novaria and Vercellae to Epedoria and Augusta Praetoria, which must have been the principal line of communication between Milan and Transalpine Gaul. A third road led in a southerly direction to Ticinum (*Paria*), from which there were two lines; the one proceeding by Laumellum to Augusta Taurinorum, and thence over the Cottian Alps into the southern provinces of Gaul; the other crossing the Padus to Dertona, and thence across the Apennines to Genoa. A fourth line was that to Comum, from whence there was a much frequented pass by the Lacus Larius, and across the Rhaetian Alps into the valley of the *Inn*, thus opening a direct and speedy communication with the Danube. Lastly, a great line of highway led from Milan to Aquileia, passing through Bergomum, Brixia, Verona, Vicentia, Patavium, Altinum, and Concordia. The details of all these routes are given in the Antonine Itinerary and the Tabula Peutingeriana. [E. H. B.]

MEDIOLANUM (*Itin. Ant.*; *Μεδιολάνιον*, Ptol. ii. 3. § 18), a town of the Ordovices in Britain. It occurs in the *Itin. Ant.*, between Deva (*Chester*), and Uriconium (*Wrochester*), two towns, the sites of which are well authenticated; and in the

tenth Itin. it forms the terminus of a route from Glanoventa. [C. R. S.]

MEDIOLA'NUM (Μεδιολάνιον, Ptol. ii. 11. § 28), a town in the north-west of Germany, mentioned only by Ptolemy; its site must in all probability be identified with the modern *Meteln*, on the river *Vecht*. As the name *Mediolanum* is found only in countries inhabited by Celts, it has been supposed that Ptolemy is wrong, and that he by mistake placed this town on the right bank of the Rhine; but there is no good reason for doubting that the country about the *Vecht* was at one time occupied by a Celtic people. [L. S.]

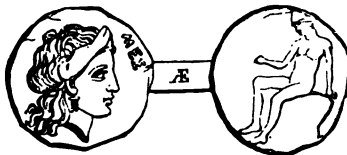
MEDIOMATRICI (Μεδιομάτρικες, Ptol. ii. 9. § 12), a people of Gallia, who belong to the division of Belgica. Caesar (*B. G.* iv. 10) shows their position in a general way when he says that the Rhine flows along the territories of the Sequani, Mediomatrici, Triboci or Tribocci, and Treviri. Ptolemy places the Mediomatrici south of the Treviri. *Divodurum* (*Metz*) was their capital. [DIVODURUM.] The diocese of *Metz* represents their territory, which was accordingly west of the *Vosges*. But Caesar makes the Mediomatrici extend to the Rhine, and consequently they had in his time the country between the *Vosges* and the Rhine. And this agrees with Strabo (p. 193), who says that the Sequani and Mediomatrici inhabit the Rhine, among whom are settled the Tribocci, a German nation which had crossed over from their own country. It appears then that part of the territory of the Mediomatrici had been occupied by Germans before Caesar's time; and as we know that after Caesar's time the German tribes, Nemetes, Vangiones, and Caracates occupied the Gallic side of the Rhine, north of the Triboci as far as *Mainz*, and that north of *Mainz* was the territory of the Treviri, we may infer that all these tribes were intruders on the original territory of the Mediomatrici. [G. L.]

MEDION. [METEON.]

MEDITERRANEUM MARE. [INTERNUM MARE.]

MEDMA or **MESMA** (Μέδμη, Steph. B.; Μέδμα, Strab., Scymn. Ch.; but Μέσσα on coins, and so Apollodorus, cited by Steph. B.; Scylax has Μέσα, evidently a corruption for Μέσσα: *Eth. Μεσσαίος, Μεσσαιός*), a Greek city of Southern Italy, on the W. coast of the Bruttian peninsula, between Hipponium and the mouth of the Metaurus. (Strab. vi. p. 256; Scyl. p. 4. § 12.) It was a colony founded by the Epizephyrian Locrians, and is said to have derived its name from an adjoining fountain. (Strab. *l. c.*; Scymn. Ch. 308; Steph. B. *s. v.*) But though it is repeatedly noticed among the Greek cities in this part of Italy, it does not appear ever to have attained to any great power or importance, and its name never figures in history. It is probable, however, that the Medimnaeans (Μεδιμναίοι), who are noticed by Diodorus as contributing a body of colonists to the re-peopling of Messana by Dionysius in a. c. 396, are no other than the Medmaeans, and that we should read *Μεδιμναίοι* in the passage in question. (Diod. xiv. 78.) Though never a very conspicuous place, *Medma* seems to have survived the fall of many other more important cities of Magna Graecia, and it is noticed as a still existing town both by Strabo and Pliny. (Strab. *l. c.*; Plin. iii. 5. s. 10.) But the name is not found in Ptolemy, and all subsequent trace of it disappears. It appears from Strabo that the town itself was situated a little inland, and that it had a port or emporium on the

sea-shore. The exact site has not been determined, but as the name of *Mesima* is still borne by a river which flows into the sea a little below *Nicotera*, there can be no doubt that *Medma* was situated somewhere in the neighbourhood of that town, and probably its port was at the mouth of the river which still bears its name. *Nicotera*, the name of which is already found in the Antonine Itinerary (pp. 106, 111), probably arose after the decline of *Mesma*. [E. H. B.]



COIN OF MEDMA.

MEDMASA (Μέδμασα or Μέδμασος), a town of Caria, situated somewhere in the peninsula between the Ceramian and Iasian gulf, not far from Myndus. (Plin. v. 29; Steph. B. *s. v.*; Hecat. *Fragm.* 230.) It is probably the same town as the one which Stephanus elsewhere calls *Δέδμασα*; its site is unknown. [L. S.]

MEDOACUS or **MEDUACUS** (Μεδοάκος: *Brenta*), a river of Northern Italy, in the province of Venetia, falling into the extensive lagunes which border the coast of the Adriatic, in the neighbourhood of the modern *Venice*. According to Pliny (iii. 16. s. 20), there were two rivers of the name, but no other author mentions more than one, and Livy, a native of the region, mentions the "*Meduacens amnis*" without any distinctive epithet. (Livy. x. 2.) There can be no doubt that this is the river now known as the *Brenta*, which is a very considerable stream, rising in the mountains of the *Val Sugana*, and flowing near *Padua* (Patavium). A short distance from that city it receives the waters of the *Bacchiglione*, which may probably be the other branch of the *Medoacus* meant by Pliny. Strabo speaks of a port of the same name at its mouth (Μεδοάκος λιμήν, v. p. 213), which served as the port of Patavium. This must evidently be the same to which Pliny gives the name of *Portus Edro*, and which was formed by the "*Medoaci duo ac Fossa Clodia*:" it is in all probability the one now called *Porto di Lido*, close to *Venice*. The changes which have taken place in the configuration of the lagunes and the channels of the rivers, which are now wholly artificial, render the identification of the ports along this coast very obscure, but Strabo's statement that the *Medoacus* was navigated for a distance of 250 stadia, from the port at its mouth to Patavium, seems conclusive in favour of the *Porto di Lido*, rather than the more distant one of *Chiozza*. At the present day the *Brenta* flows, as it were, round the lagunes, and enters the sea at *Brondolo*, evidently the *Portus Brundulus* of Pliny (*l. c.*); while a canal called the *Canale di Brenta*, quitting the river of that name at *Dolo*, holds a more direct course to the lagunes at *Fusina*. This canal may perhaps be the *Fossa Clodia* of Pliny.

Livy tells us that, in b. c. 301, Cleonymus the Lacedaemonian arrived at the mouth of the *Medoacus*, and having ascended the river with some of his lighter vessels, began to ravage the territory of the *Patavini*, but that people repulsed his at-

tacks, and destroyed a considerable part of his fleet. (Liv. x. 2.) [E. H. B.]

MEDOBRIGA, a town in Lusitania (Hirt. *B. Alex.* 48), the inhabitants of which are called by Pliny (iv. 22. s. 35) *Medubricenses Plumarii*, is the same place as ΜΕΝΙΟΒΡΙΓΑ, or ΜΟΝΤΟΒΡΙΓΑ, which is placed in the Antonine Itinerary (p. 420) on the road from Scalabis to Emerita. There are ruins of the ancient town at *Marvão*, on the frontiers of Portugal. (Resendi, *Ant. Lus.* p. 58; Florez, *Esp. Sigr.* xiii. p. 66.)

MEDOSLANICUM (Μεδοσλάνιον), a town in the southernmost part of Germany (Ptol. ii. 11. § 30), which must have been situated a few miles to the north of *Vienna*. Its exact site is only matter of conjecture. [L. S.]

MEDUACUS. [ΜΕΔΟΥΑΚΟΣ.]

MEDUANA (*Magenne*), a branch of the Liger, in Gallia. The name may be ancient, but the verse of Lucan in which it occurs is spurious. [LIGER.] [G. L.]

MEDUANTUM, in Gallia, is placed in the Table on a road from Duracortorum (*Réims*) through Noviomagus, Mose or Mosa (*Mousson*), to Meduantum, an unknown site. [G. L.]

MEDULLI, a Gallic people on the coast south of the Garumna (*Garonne*). Ausonius (*Ep.* 4) says to Theon:—

“Quam tamen exerces Medulorum in litore vitam.”

He says in another Epistle to Theon (*Ep.* 5):—

“Unus Dominotoni te litore perferet aestus
Condatem ad portum, si modo deproperes.”

[As to this *Condatis Portus*, see *CONDATIS*, No. 6.]

Ausonius (*Ep.* 7) thanks Theon for sending him some of the oysters, equal to those of *Baiae*, which were fattened in the “*stagna Medulorum*.” The country of the Meduli corresponds to *Médoc* in the French department of the *Gironde*. [G. L.]

MEDULLI (Μεδούαλλοι, Strabo), an Alpine people, whose name occurs in the inscription on the arch of *Susa* and on the Trophy of the Alps (Plin. iii. 20), where they are placed between the *Acitavones* and *Uceni*. Ptolemy (ii. 10. § 11) places the *Allobroges* “under the Meduli,” as the name is there written, by which he means that the Meduli occupy the country nearer to the Alps. Strabo’s description of the position of this people is clear (iv. p. 203):—“After the *Vocontii* are the *Siconii* (*Iconii*), and *Tricorii*, and then the *Medualli*, who occupy the highest summits (of the Alps); now they say that the highest part of their country has an extent of one hundred stadia, and thence to the borders of Italy the descent is as much: and above, in certain hollows, there is a great lake, and two springs not far from one another, and from one of these flows the *Druentius* (*Durance*), a torrent stream which flows down to the *Rhodanus*, and the *Durias* (*Doria*) runs in the opposite direction, for it joins the *Padus* (*Po*), flowing down through the country of the *Salassi* into *Celtice* south of the Alps.” When Strabo says further (iv. p. 204) that the Medulli “lie as near as may be (μάλιστα) above the confluence of the *Isara* and the *Rhone*,” he is not speaking of distance, but of direction or position; for he adds “and the other side of the mountain country above described, the part that slopes towards Italy, is occupied by the *Taurini*, a Ligurian people, and other *Ligures*.” The conclusion is easy that the Medulli were in the *Maurienne*, north and south of the town

of *S. Jean de Maurienne*, and enclosed between the *Tarentaise* and *Dauphiné*. The lake is supposed by D’Anville and by Walckenaer (*Géog.* vol. ii. p. 31) to be that on *Mont Cenis*; and Walckenaer adds “that it is exactly 200 Olympic stadia from *Sciez* to the termination of the descent, 7 miles west of *Aosta*.” But this is a false conclusion, derived probably from Strabo’s remark about the *Durias* flowing through the country of the *Salassi*; the stream which flows through the country of the *Salassi* is the *Doria Baltea*, but the stream which rises near the *Durance* is the *Doria Riparia*.

D’Anville supposed that Strabo made the Alps in the country of the Medulli 100 stadia in perpendicular height, which absurd mistake has been followed by the French translators of Strabo. Walckenaer has corrected it; but he has erroneously made Ptolemy place the Medulli immediately north of the *Allobroges*, instead of to the south-east. *Vitruvius* (viii. 3) speaks of the *gottres* of the Medulli, a disease supposed to arise from the water which they drank. [G. L.]

MEDULLIA (Μεδούαλλα; *Eth. Medouallinos*, Medullinus), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome; but, like many others, had disappeared at a comparatively early period. According to *Dionysius* it was one of the colonies of *Alba*; and *Diodorus* also includes it among the cities of which he ascribes the foundation to *Latinus Silvius*. (*Dionys.* iii. 1; *Diod.* vii., *ap. Euseb. Arm.* p. 185.) We are told that it fell into the power of *Romulus* by the voluntary submission of the inhabitants after the fall of *Crustumerium*, and many of its citizens migrated to Rome, among whom was the father of *Tullus Hostilius*. (*Dionys.* ii. 36, iii. 1.) But in the reign of *Ancus Marcius* it was again conquered by the *Latins*, who held it for above three years, when the Roman king a second time reduced it. (*Id.* iii. 38.) *Livy*, however, says nothing of this reconquest, but treats it throughout as a Latin city, and enumerates it among those of the *Prisci Latini* which were taken by *Tarquinius Priscus* (i. 33, 38). At a somewhat later period it is mentioned for the last time, in *B. C.* 492, as abandoning the Roman alliance, and joining the *Sabines*. (*Dionys.* vi. 34.) We have no account of the period of its destruction, but it is not noticed by any of the geographers, and *Pliny* tells us that it was no longer in existence in his time (iii. 5. a. 9).

The name of *Medullia* is found in *Livy* associated with those of *Corniculum*, *Ficulea*, *Crustumerium*, and *Nomentum*, of which the site is approximately known, as well as with *Ameriola* and *Camera*, of which the position is as uncertain as that of *Medullia* itself. All three were probably situated in the neighbourhood of the cities just mentioned; but this is all that can be asserted with any confidence. *Gell* and *Nibby* have described the remains of an ancient city, at a spot called *Marcellina*, about 4 miles from *Palombara*, at the foot of the lofty *Monte Genaro*, which the former writer supposes to be *Medullia*. The remains in question, consisting of considerable portions of walls of polygonal construction, enclosing a triangular area, are unquestionably those of an ancient city; but its identification is wholly uncertain; the situation would suit equally well for *Camera* or *Ameriola*, as for *Medullia*. *Nibby* and *Abeken* would place the latter at *S. Angelo di Cupoccia*, on the highest summit of the *Corniculian* hills; where there also remain ancient walls, supposed by *Gell* to be those of *Corniculum*

itself. (Gell. *Top. of Rome*, pp. 312, 319; Nibby, *Dintorni*, vol. ii. pp. 293, 327; Abeken, *M. I.* p. 78.) [E. H. B.]

MEDULLUS (Flor. iv. 12; Medullium, Oros. vi. 21), a mountain in Hispania Tarraconensis, rising above the river Minius; perhaps the *Sierra de Mameda*, upon the river *Sil*, a tributary of the *Miño*.

MEDUS (ὁ Μῆδος, Strab. xv. p. 729), a river of ancient Persia, which, according to Strabo, after taking its source in Media, flowed into the Araxes, which waters the plain of Persepolis. Curtius, however, in speaking of these rivers, makes the Araxes, which was the greater stream, flow into the Medus, which was the less (v. 4. § 7). There can be no doubt, however, that Strabo is more correct than Curtius. The Medus is the small stream (now called the *Pulcin*) which flows past the remains of Pasargadae, Istakr, and Persepolis, and falls into the Araxes (*Kur* or *Bend-amir*) a few miles below the last ruins. The united stream of the two rivers terminates in lake *Bukhtegán*, about 40 miles from Persepolis. (Fergusson, *Ninev. and Persp.* p. 90.) [V.]

MEGABARI (*Meyðapoi*, Strab. xvii. pp. 786, 819; *Meyðapδοι*, Ptol. iv. 7. § 30; Megabari, Plin. vi. 30. s. 35), a people of Aethiopia, near Meroe, also called Adibari according to some authorities (Plin. l. c.), and possessing a town of Apollo. Their name appears to survive in the tribe of the *Mekaberab* near *Schendy*. (Ritter, *Erdkunde*, vol. i. p. 663; Forbiger, vol. ii. p. 811.)

MEGALIA. [MEGARIS.]

MEGALOPOLIS (ἡ Μεγάλη πόλις or Μεγαλόπολις; *Eth. Μεγαλοπολιτης*; *Sinánu*), the "Great City," one of the most recent of the Grecian cities, and the later capital of Arcadia, was founded in B. C. 370, a few months after the battle of Leuctra, and was finished in the course of three years. (Paus. viii. 27. § 1; Diod. xv. 52, 62, 72.) Arcadia had been previously divided into a number of independent political communities; and it had always been the object of Sparta to maintain them in their isolated condition, that she might the more easily exercise supremacy over them. But after the fatal blow, which the Spartans had received at the battle of Leuctra, several of the leading Arcadians, supported by Epaminondas, who was the soul of the undertaking, resolved to found a new city, which should become the capital of an Arcadian confederation. Ten oecists were appointed to carry this resolution into effect, of whom two were from Tegea, two from Mantinea, two from Cleitor, two from the district of Maenalus, and two from that of Parrhasia. The site, which they chose, was an extensive plain upon the north-west frontier of Laconia; and the city was built upon the river Helisson, a tributary of the Alpheus. Forty distinct Arcadian townships were either persuaded or compelled to contribute their inhabitants to form the new state. (Paus. viii. 27; Diod. xv. 94.) The inhabitants were furnished from seven states: 10 from Maenalus, 8 from the Parrhasii, 3 from Orchomenus, 4 from Cynuria, 6 from Eutresis, 3 from Tripolis, and probably 6 (though Pausanias mentions the names of only 5) from Aegyptis. The city was 50 stadia (more than 5 miles and a half) in circumference (Polyb. ix. 21); while the territory assigned to it was more extensive than that of any other Arcadian state, extending northwards about 23 English miles from the city, being bounded on the east by the territories of Tegea, Mantinea, Orchomenus, and Caphyae, and

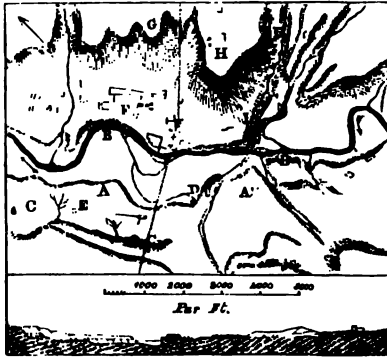
on the west by those of Messene, Phigalia, and Heraea. (On the foundation of Megalopolis, see Clinton, *Fast. Hell.* vol. ii. p. 419; Thirlwall, *Hist. of Greece*, vol. v. p. 85, seq.; Grote, *Hist. of Greece* vol. x. p. 306, seq.)

Megalopolis was the place of meeting of the Arcadian confederation which was now formed. The council of the confederation was called the Ten Thousand (*οἱ Μύριοι*), and consisted of representatives of all the Arcadian states, except Orchomenus and Heraea. The number must be regarded as an indefinite one; and it is probable that all the citizens of the separate states had the right of attending the meetings. (Xen. *Hell.* vi. 5. § 6, vii. 1. § 38; Diod. xv. 59; Paus. viii. 32. § 1; Dem. *de Fals. Leg.* p. 344.) A body of troops, called Epariti (*Ἐπάριτοι*), was raised for the service of the confederation; their number was 5000 (Xen. *Hell.* vii. 4. § 34, vii. 5. § 3; Diod. xi. 62, 67.) The new confederation succeeded for a time in giving a certain degree of unity of sentiment and action to the Arcadians; but its influence gradually declined; and the city of Megalopolis never attained that importance which its founders had anticipated, and which had caused it to be laid out on a scale too large for the population collected within its walls. (Polyb. ii. 55.)

Upon the decline of the Theban power, the Spartans directed their attacks against Megalopolis; but these were easily repelled; and upon the rise of the Macedonian power the Megalopolitans formed a close alliance with Philip, and subsequently with Alexander, as their best security against their formidable neighbour. After the death of Alexander they continued faithful to the Macedonian alliance, and refused to join the other Greeks against Antipater. In the contest between Polysperchon and Cassander, Megalopolis espoused the side of the latter; in consequence of which Polysperchon laid siege to the city in B. C. 318. It was, however, bravely defended by its inhabitants, under an officer named Damis; and though Polysperchon succeeded in making a breach in its walls, he was finally repulsed with loss. (Diod. xviii. 70, 71.) We learn from Diodorus (l. c.) that the territory of Megalopolis possessed at this time 15,000 men capable of bearing arms, which implies a population of about 65,000 souls. After this time Megalopolis was governed by tyrants, of whom the first was Aristodemus, a Phigalian by birth, who, on account of his good qualities, was called *Χρηστός*. During his reign the Spartans, under their king Acrotatus, the son of Areus, and grandson of Cleonymus II., attacked Megalopolis, but were defeated, and Acrotatus was slain. (Paus. viii. 27. § 11, who erroneously calls Acrotatus the son of Cleonymus.) Two generations later Lydiades, a native of Megalopolis, became tyrant of the city, but he voluntarily resigned his power in B. C. 232, and united Megalopolis to the Achaean League. (Paus. viii. 27. § 12, seq.; Polyb. ii. 44.) In B. C. 222, Cleomenes III. surprised Megalopolis; the greater part of the inhabitants succeeded in making their escape to Messene; but, after plundering the city, he laid the greater part of it in ruins. (Paus. viii. 27. § 15, seq.; Polyb. ii. 55; Plut. *Philop.* 5, *Cleom.* 25.) Soon after the defeat of Cleomenes at the battle of Sellasia (B. C. 221), the Megalopolitans began to rebuild their city; but a dispute arose among them respecting its size. One party wished the compass of the walls to be contracted, that they might be the more easily defended; and the other

insisted upon preserving the former dimensions of the city. The former party, through the mediation of Aratus, appear to have prevailed, and the city was unfortunately rebuilt in its original magnitude. (Polyb. v. 93.) The fortifications were sufficiently strong to resist the attack of the tyrant Nabis (Plut. *Philop.* 13); but they were again suffered to fall into decay; and even as soon as n. c. 175, we find that Antiochus IV. Epiphanes promised the Megalopolitans to surround their city with a wall, and gave them the greater part of the necessary money. (Liv. xli. 20.) Polybius remarks (ix. 21) that the population of Megalopolis in his time was only the half of that of Sparta, although it was two stadia greater in circumference. So much was it reduced, that a comic poet, quoted by Strabo, described "the Great City as a great desert" (*ἔρημια μεγάλη ὅτιν ἡ Μεγάλη πόλις*, viii. p. 388). Accustomed as Pausanias was to the sight of fallen cities, the ruined condition of Megalopolis appears to have particularly impressed him, and gave rise to the reflections which he has inserted after his description of the city (viii. 33). Megalopolis was the birthplace of Philopoemen, and of the historian Polybius.

Megalopolis was situated in the middle of a plain, and, unlike the generality of Grecian cities, possessed no height, which might be converted into an acropolis. Mantinea, which was also rebuilt about the same time, was placed in a level situation, instead of its old position upon a hill. A level situation appears to have been chosen as more convenient for a large population than the rocky heights upon which the old Greek cities were built; while the improvements which had been made in the art of fortifying cities enabled their inhabitants to dispense with natural defences. The city lay upon either bank of the Helisson, which flowed through it from east to west, and divided it into nearly two equal parts.



RUINS OF MEGALOPOLIS.

- A A. Oræstia.
- B B. The Helisson.
- C. Theatre.
- D. Stadium.
- E. Thersillum.
- F. Agora.
- G. Temple of Athena Pollas.
- H. Temple of Hera Teleia.
- I. The Bathylus.

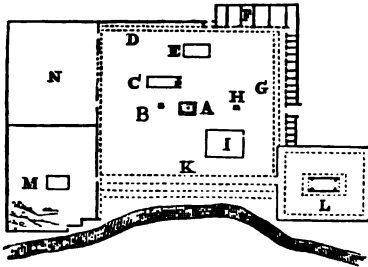
The Helisson flows into the Alpheius about 2½ English miles from the city. The southern half of the city was called ORESTIA (*Ὀρεστία*), from an ancient settlement of the Maenalians upon this spot. (Steph. B. s. v. *Μεγάλη πόλις*.) The ruins of Me-

galopolis are near the modern village of *Sindus*; but almost all trace of the walls has disappeared, because they were probably built, like those of Mantinea (Xen. *Hell.* v. 2. § 5; Paus. viii. 8. § 5), of unburnt bricks. Pausanias has given a particular description of the public buildings (viii. 30—32), the site of some of which may still be fixed by the existing remains. The two most important buildings were the theatre, on the left or southern side of the river, and the Agora on the right. The colossal remains of the theatre are conspicuous in the whole plain. Several of the seats remain, and a part of the wall of the cavea. It is described by Pausanias (viii. 32. § 1) as the greatest theatre in Greece, and was 480 feet in diameter. Pausanias says that in the theatre there was a perennial fountain, which Leake could not find, but which Ross noticed in the Orchestra; it is now covered with rubbish, so that it is not visible, but in dry seasons it makes the ground quite moist and slippery. On the eastern side of the theatre was the stadium, the position of which is indicated in the shape of the ground near the river. Here is a fountain of water, which Pausanias says was in the stadium, and was sacred to Dionysus. On the eastern side of the stadium was a temple of Dionysus; and below the stadium, towards the river, were a sanctuary of Aphrodite, and an altar of Ares. Ross supposes a circular foundation close to the bank of the river to be the altar of Ares, and a quadrangular foundation between this and the theatre to be the temple of Aphrodite. East of the temple of Dionysus there is another source of water, also mentioned by Pausanias, by which we can fix the position of the temple of Asclepius the Boy; above which, on a gently sloping hill, was a temple of Artemis Agrotera. West of the theatre was the Thersillum, named from the person who built it, in which the Ten Thousand were accustomed to meet; and near it was a house, built originally by the Megalopolitans for Alexander, the son of Philip. In this same locality there were a few foundations of a temple sacred to Apollo, Hermes, and the Muses.

Opposite the western end of the theatre there are, on both sides of the river, but more especially on the northern bank, large masses of square stones. These are probably the remains of the principal bridge over the Helisson, which led from the theatre to the Agora on the northern side of the river. The Agora was built on a magnificent scale, and extended along the river close to the western walls of the city; since Pausanias, who entered Megalopolis upon this side, immediately came upon the Agora. As Pausanias has given a fuller description of the Agora of Megalopolis than of any other in Greece, the following restoration of it (taken from Curtius) may be found useful in understanding the general form and arrangement of such buildings.

In the centre of the Agora was an inclosure sacred to Zeus Lycaeus, who was the tutelary deity of all Arcadia. It had no entrance; but the objects it contained were exposed to public view; here were seen two altars of the god, two tables, two eagles, and a statue in stone of Pan. Before the sacred inclosure of Zeus there was a statue of Apollo in brass, 12 feet high, which was brought from Bassæ by the Phigalians, to adorn the new capital; it survived the destruction of the city, and is represented on coins of Septimius Severus. This colossal statue probably stood on the west side of the sanctuary of Zeus. To the right of the colossal statue was the temple of the Mother of the Gods, of which

only the columns remained in the time of Pausanias.



AGORA OF MEGALOPOLIS.

- A. Sanctuary of Zeus.
- B. Statue of Apollo.
- C. Temple of the Mother of the Gods.
- D. Stoa of Philip.
- E. Temple of Hermes.
- F. Stoa of the Archives.
- G. Stoa of Myropolis.
- H. Statue of Polybius.
- I. Stoa of Aristander.
- L. Temple of Zeus Soter.
- M. Sacred Inclosure of the Great Goddesses.
- N. Gymnasium.

On the northern side of the Agora lay the Stoa of Philip, the son of Amyntas, which was named in honour of this king, on account of the services he had rendered to Megalopolis. Near it were the remains of the temple of Hermes Acacesius. Alongside of the Stoa of Philip, was another smaller Stoa, containing the Archives (*τὰ ἀρχεῖα*), and consisting of six compartments. Behind the Stoa of the Archives was a temple of Tyche (Fortune).

The Stoa called Myropolis, where the shops of the perfumers stood, was probably on the eastern side of the Agora. It was built from the spoils of the Lacedaemonians under Acrotatus, when they were defeated by Aristodemus. Between it and the sanctuary of Zeus was the statue of Polybius. To the left of this statue was the Bouleuterium, or Senate House. In the south of the Agora may be placed the Stoa of Aristander, named after its founder. At the eastern end of this Stoa, was a Peripteral Temple of Zeus Soter, containing a statue of the god seated between the goddesses Megalopolis and Artemis Soteira. At the other, or western end of the same Stoa, was the sacred inclosure of the Great Goddesses Demeter and Core (Persephone), containing several temples. The Gymnasium stood on the western side of the Agora.

To the north of the Agora, behind the Stoa of Philip, there were two small heights, on one of which stood the ruins of the temple of Athena Polias, and on the other those of Hera Teleia. The foundations of these temples are still visible. At the foot of the temple of Hera Teleia was the stream Bathyllus, flowing into the Helisson. Parallel to the Bathyllus is another stream; and the hill between these two streams is, perhaps, the Scolieitas mentioned by Pausanias (viii. 31. § 7), who says that it lies within the walls, and that a stream descends from it to the Helisson.

Some excavations were made on the site of Megalopolis by Ross in 1834, but nothing of importance was found.

Pausanias also gives a minute account of the principal roads leading from Megalopolis. Of these he mentions eight, leading respectively to Messene, Car-

nassium, Sparta, Methydrum, Maenalus, Phigaleia, Tegea and Heraea.

1. The road to Messene passed, at the distance of 7 stadia from the city, a temple of the goddesses called Maniae, a name of the Eumenides, because Orestes here became insane on account of the murder of his mother. A little further was a small heap of earth, called the Monument of the Finger, because Orestes, in his madness, here bit off one of his fingers; still further was a place called Acé, because Orestes was here healed of his disorder, containing another temple of the Eumenides; and lastly a sanctuary named Cureium, because Orestes here cut off his hair. These stations lay between the villages *Sinano* and *St. Bei*, in the district where there are four tumuli. From the Maniae there was a distance of 15 stadia to the Alpheius, near the place where it receives the Gatheatas, joined by the Carnion. This united stream is the *Xeriló Potamó*. From the Alpheius the road led to *CROMI*, a distance of 40 stadia, and from *CROMI* to *NYMPHAS*, a distance of 20 stadia. *Nymphas* was a place abounding in water and trees, from which there were 30 stadia to the *HERMAEUM*, which marked the boundaries of Megalopolis and Messenia. (Paus. viii. 34.)

2. The road to Carnassium, in Messenia, ran north of the former road, but parallel to it. It crossed the Alpheius, where it is joined to the united waters of the *MALŪS* (*Μαλοῦς*) and *SCYRUS* (*Σκύρος*). The *Malus* is probably the river of *Neokhóri*, which, a little westward of *Dedebey*, receives a small stream answering to the Scyrus. After proceeding from thence 30 stadia on the right bank of the *Malus*, you crossed the river and ascended, by a steep path, to a village called *PIAEDRIAS* (*Φαῖδριαι*), which appears to have stood on the height above *Neokhóri*. Fifteen stadia further was the *HERMAEUM*, named *Despoena*, another boundary between the territories of Megalopolis and Messenia. (Paus. viii. 35. §§ 1, 2.)

3. The road to Sparta was for the most part the same as the modern road from *Leonidari* to *Mistra*. At the distance of 30 stadia the road crossed the Alpheius, where it is joined by the *THEIUS* (*Θεῖος*), now called *Kutufartna*. From thence the road followed the left bank of the *Theius* for 40 stadia to *PHALAKSIÆ* (*Φαλακσίαι*), which was 20 stadia distant from the *HERMAEUM* towards *Belemina*. About 20 stadia beyond is the division of the waters flowing southward to the *Eurotas*, and northward to the *Alpheius*. (Paus. viii. 35, seq.)

4. The road to Methydrum was 170 stadia in length. It ran northwards from Megalopolis through that portion of central Arcadia which was surrounded by the rivers *Gortynius*, *Alpheius*, and *Helisson*. Thirteen stadia from the city was a place called *SCIAS* (*Σκιάς*), with a temple of *Artemis Sciatis*, founded by the tyrant *Aristodemus*. Ten stadia further lay *CHARISIÆ* (*Χαρισίαι*), and from thence, at the distance of another 10 stadia, was *TRICOLONI* (*Τρικλώνοι*). These two cities were in ruins in the time of Pausanias. *Tricoloni*, which was founded by the sons of *Lycæon*, still possessed a temple of *Poseidon*, standing upon a hill in a grove of trees. We may place *Tricoloni* near the modern *Karatúla*, on the edge of the plain of Megalopolis. At *Methydrum* two side roads branched off from the main road. The road to the left went by *Zoetia* (10 stadia), *Paroreia* (10 stadia), and *Thyræum* (15 stadia), to *Hypsus*. *ZOETIA* (*Ζοῖτια*, Paus.; *Zoiteion*, *Zoiteia*, Steph. B. s. v.) and *PAROREIA* (*Παρόρεια*) were founded by *Tricolonus*. They were in ruins

in the time of Pausanias, but in Zoetia there still remained a temple of Demeter and Artemis. Paroreia probably occupied the site of *Paleomiri*. *THYRAEUM* (*Θυραίων*) was founded by a son of Lycaon, and may be placed at *Palamári*, at the foot of the mountain. The other side road branched off from Methydrium to the right, ascending to the fountain *CRUNI* (*Κρούνοι*), and from thence descending 30 stadia to the tomb of Callisto, a lofty mound of earth, upon which was a temple of Artemis Calliste. Here Pausanias turned to the left, and at the distance of 25 stadia from this tomb he reached *ANEMOSA* (*Ἀνεμῶσα*), on the direct road from Megalopolis to Methydrium. As Anemosa was 100 stadia from Tricoloni and 57 from Methydrium, it may be placed at *Zibocisi*. Beyond Anemosa the road passed over the mountain *Phalanthum*, upon which were the ruins of the town *PHALANTHIUS* (*Φάλανθος*). On the other side of this mountain was the plain of Polus, and near it *SCHOENUS* (*Σχοινοῦς*), which was called from a Boeotian of this name: near Schoenus were the race-grounds of Atalanta. Methydrium was the next place. [*METHYDRIMUM*.] (Paus. viii. 35. § 5. seq.)

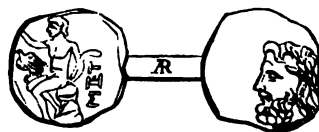
5. The road to Maenalus, led along the Helisson to the foot of Mt. Maenalus. In leaving the city it first ran through a marshy district, which was here called Helos; it then entered a narrow valley, in which was a place called *PALISCIUS* (*Παλίσιος*), where a mountain torrent, named Elaphus, flowed into the Helisson on the left: this is the torrent which flows from *Vallézi*. Here a side road ran along the left bank of the Elaphus, for 20 stadia, to *PERÆTHEIS* (*Περαιθεῖς*), where was a temple of Pan; it must have stood near *Rakhamytes*. But the direct road crossed the Elaphus, and entered the Maenalian plain, at the distance of 15 stadia from the Elaphus. This number, however, is much too small, as it is 5 geographical miles from the junction of the Elaphus with the Helisson into the Maenalian plain. (Leake, *Peloponnesiaca*, p. 242; Paus. viii. 36. § 5, seq.)

6. The road to Phigaleia crossed the Alpheius at the distance of 20 stadia from Megalopolis. Two stadia from the Alpheius were the ruins of *MACAREAE*, 7 stadia further those of *DASEAE*, and again 7 stadia the hill *Acacesius*, upon which stood the city *ACACESIUM*. At the distance of 4 stadia from *Acacesium*, was the temple of Despoena, one of the most celebrated sanctuaries in the Peloponnesus, and of which Pausanias has given a particular description. Adjoining, was the temple of Pan, above which stood the ancient city of *LYCOSURA*. Between *Lycosura* and the river *Plataniaton*, which was 30 stadia from *Phigaleia*, Pausanias mentions no object, though the direct distance between *Lycosura* and this river is 9 geographical miles. (Paus. viii. 36. §§ 9—39.)

7. The road to Pallantium and Tegea, passed first through *LADOCEIA*, a suburb of Megalopolis, next by the ruins of *HAEMONIAE* [see Vol. I. p. 192, b.]; beyond which, to the right of the road, were the ruins of *ORESTHIASUM*; while upon the direct road were the villages of *APHRODISIUM* and *ATHENAEUM*; and 20 stadia beyond the latter the ruins of *ASEA*, near which were the sources of the Alpheius and the Eurotas. From *Asea* there was an ascent to the mountain called *Boreium*, upon which was the *Choma*, marking the boundaries of Megalopolis, Pallantium, and Tegea. (Paus. viii. 44.)

8. The road to Heræa was the one by which Pausanias travelled to Megalopolis, and consequently is described by him in an inverse direction to that of the others. This was the great Roman road through the Peloponnesus, which occurs in the Peutinger Table. After leaving Heræa, the first place was *MELÆNEAE*, which in the time of Pausanias was deserted and covered with water. Forty stadia above *Melaeneae* was *BUPHAGIUM*, at the sources of the river *Buphagus*, near which were the boundaries of Heræa and Megalopolis. Next to *Buphagiun* came the village *MARATHA*, and then *GOETYS*. Further on was the sepulchre of those slain in battle against *Cleomenes*, and called *ΠΑΡΑΒΑΒΙUM* (*Παραβασιον*), because *Cleomenes* violated his covenant with them. On the right of the road were the ruins of *BIENTHE*, and on the other side of the *Alpheius* the ruins of *TRAPEZUS*. Descending from thence towards the *Alpheius* was a place called *BATHOS*. Ten stadia further was *BASILIS*; beyond which, after crossing the *Alpheius*, the traveller came to *THOCNIA*, a deserted city standing upon a height above the *Aminius*, a tributary of the *Helisson*. (Paus. viii. 26. § 8, viii. 2—8.)

(Leake, *Morea*, vol. ii. p. 29, seq. p. 288, seq., *Peloponnesiaca*, p. 231, seq.; *Boblaye, Recherches*, &c. p. 167, seq.; *Ross, Reisen im Peloponnes*, p. 74, seq.; *Curtius, Peloponnesos*, vol. i. p. 281, seq.)



COIN OF MEGALOPOLIS.

MEGALO'POLIS. 1. In Caria. [APHRODISIAS.]

2. In Pontus. [SEBASTIA.]

ME'GARA, sometimes called, for distinction's sake, ME'GARA HYBLAEA (*τὰ Μέγαρα: Eth. Μεγαρεύς* or *Μεγαρεὺς ἑβλαῖος, Megarensis*), a city of Sicily, situated on the E. coast of the island, between *Syracuse* and *Catana*, in the deep bay formed by the *Xiphonian* promontory. It was unquestionably a Greek colony, deriving its origin from the *Megara* in Greece Proper; and the circumstances attending its foundation are related in detail by *Thucydides*. He tells us that a colony from *Megara*, under the command of a leader named *Lamis*, arrived in Sicily about the time that *Leontini* was founded by the *Chalcidic* colonists, and settled themselves first near the mouth of the river *Pantagias*, at a place called *Trotulus*. From thence they removed to *Leontini* itself, where they dwelt for a time together with the *Chalcidians*; but were soon afterwards expelled by them, and next established themselves on the promontory or peninsula of *Thapsus*, near *Syracuse*. Hence they again removed after the death of *Lamis*, and, at the suggestion of *Hyblon*, a *Sicilian* chief of the surrounding country, finally settled at a place afterwards called the *Hyblæan Megara*. (*Thuc. vi. 4.*) *Scymnus Chius* follows a different tradition, as he describes the establishment of the *Chalcidians* at *Naxos* and that of the *Megarians* at *Hyblæ* as contemporary, and both preceding the foundation of *Syracuse*, B. C. 734. *Strabo* also adopts the same view of the subject, as he represents *Megara* as founded about the same

time with Naxos (B. C. 735), and before Syracuse. (Scymn. Ch. 271—276; Strab. vi. p. 269.) It is impossible to reconcile the two accounts, but that of Thucydides is probably the most trustworthy. According to this the foundation of Megara may probably be placed about 726 B. C. Of its earlier history we have scarcely any information, but it would appear to have attained to a flourishing condition, as 100 years after its foundation it sent out, in its turn, a colony to the other end of Sicily, where it founded the city of Selinus, which was destined to rise to far greater power than its parent city. (Thuc. vi. 4; Scymn. Ch. 291; Strab. vi. p. 272.)

Nothing more is known of Megara till the period of its destruction by Gelon of Syracuse, who, after a long siege, made himself master of the city by a capitulation; but, notwithstanding this, caused the bulk of the inhabitants to be sold into slavery, while he established the more wealthy and noble citizens at Syracuse. (Herod. vii. 156; Thuc. vi. 4.) Among the persons thus removed was the celebrated comic poet Epicharmus, who had received his education at Megara, though not a native of that city. (Suid. s. v. *Ἐπιχάρμος*; Diog. Laert. viii. 3.) According to Thucydides, this event took place 245 years after the foundation of Megara, and may therefore be placed about 481 B. C. It is certain that Megara never recovered its power and independence. Thucydides distinctly alludes to it as not existing in his time as a city, but repeatedly mentions the locality, on the sea-coast, which was at that time occupied by the Syracusans, but which the Athenian general Lamachus proposed to make the head-quarters of their fleet. (Thuc. vi. 49, 96.) From this time we meet with repeated mention of a place named Megara or Megaris (Scyl. p. 4. § 6), which it seems impossible to separate from Hybla, and it is probable that the two were, in fact, identical. [These notices are discussed under HYBLA, No. 2.] The site of this later Megara or Hybla may be fixed, with little doubt, at the mouth of the river Alabus (*Camtaro*); but there seems much reason to suppose that the ancient city, the original Greek colony, was situated almost close to the remarkable promontory now occupied by the city of *Agosta* or *Augusta*.* It is difficult to believe that this position, the port of which is at least equal to that of Syracuse, while the peninsula itself has the same advantages as that of Ortygia, should have been wholly neglected in ancient times; and such a station would have admirably served the purposes for which Lamachus urged upon his brother generals the occupation of the vacant site of Megara. (Thuc. vi. 49.) [E.H.B.]

ME'GARÁ (τὰ Μέγαρα, Megara -ōrum, sometimes Megara -ae: the territory ἡ Μεγαρίς, sometimes ἡ Μεγαρικὴ, sc. γῆ: *Eth. Μεγαρεὺς*, Megarensis: *Adj. Μεγαρικὸς*), a city in Greece Proper.

I. SITUATION.

The city of Megara is situated rather more than a mile from the Saronic gulf, in a plain about 6 or 7 miles in length, and the same in breadth, bounded to the westward by the range of the Geranean mountains, to the eastward by the range which terminates in the mountains called Kerata or the Horns, and to the south by the sea; while on the north

* The modern city of this name dates only from the thirteenth century, being founded in 1229 by the emperor Frederic II., from whom it derives its name.

the plain loses itself in a gradual ascent. The city stood on a low hill with a double summit, on each of which there was an acropolis, one named *CARIA* (*Καρία*), and the other *ALCATHOE* (*Ἀλκαθῶν*), the former probably being on the eastern, and the latter on the western height, upon which the modern village is chiefly situated. Immediately below the city was a port-town named *NISAEA* (*Νίσαια* and *Νισαία*), the port being formed by an island called *MINOA* (*Μινώα*). The city was connected with its port-town by Long Walls.

II. HISTORY.

There were two traditions respecting the early history of Megara. According to the Megarians, the town owed its origin to Car, the son of Phoroneus, who built the citadel called Caria and the temples of Demeter called Megara, from which the place derived its name. (Paus. i. 39. § 5, i. 40. § 6.) Twelve generations afterwards Lelex came from Egypt and gave the inhabitants the name of Leleges, whence we read in Ovid (*Met.* vii. 443):—

“Tutus ad Alcathoen, Lelegeia moenia, limes
Composito Scirone patet.”

Lelex was succeeded by his son Cleon, the latter by his son Pylas, whose son Sciron married the daughter of Pandion, king of Athens. But Nisus, the son of Pandion, disputing with Sciron the possession of Megara, Aeacus, who had been called in as arbiter, assigned the kingdom to Nisus and his posterity, and to Sciron the command in war. Nisus was succeeded by Megareus, the son of Poseidon, who had married Iphinoë, the daughter of Nisus; and Megareus was followed by his son Alcaethous, who built the other citadel named after him. Such was the account of the Megarians, who purposely suppressed the story of the capture of their city by Minos during the reign of Nisus. (Paus. i. 39. §§ 5, 6, i. 41. § 5.)

The other tradition, which was preserved by the Boeotians and adopted by the rest of Greece, differs widely from the preceding one. In the reign of Pylas, Pandion being expelled from Athens by the Metionidae, fled to Megara, married the daughter of Pylas, and succeeded his father-in-law in the kingdom. (Paus. i. 39. § 4; Apollod. iii. 15.) The Metionidae were in their turn driven out of Athens; and when the dominions of Pandion were divided among his four sons, Nisus, the youngest, obtained Megaris. The city was called after him Nisa (*Νίσαια*), and the same name was given to the port-town which he built. When Minos attacked Nisus, Megareus, son of Poseidon, came from Onchestus in Boeotia to assist the latter, and was buried in the city, which was called after him Megara. The name of Nisa, subsequently Nisaea, was henceforth confined to the port-town. (Paus. i. 39. §§ 4, 6.) But even the inhabitants of Megara were sometimes called Nisaei, to distinguish them from the Megarians of Sicily, their colonists (Theocr. *Id.* xii. 27.) Through the treachery of his daughter Scylla, Nisus perished, and Minos obtained possession of the city, and demolished its walls. They were subsequently restored by Alcaethous, son of Pelops, who came from Elis. In this work he was assisted by Apollo. (Paus. i. 41. § 6; Theogn. 771; Ov. *Met.* viii. 14.) It was further related, that Hyperion, the son of Agamemnon, was the last king of Megara, and that after his death a democra-

tical form of government was established. (Paus. i. 43. § 3.)

Into the value of those traditions it would be useless to inquire. It may, however, be regarded as certain, that Megara and its territory were in early times regarded as part of Attica; and hence Strabo accounts for the omission of their names in the *Iliad*, because they were comprehended along with the Athenians under the general name of Ionians. (Strab. ix. p. 392.) The most certain event in the history of Megara is its conquest by the Dorians. This event is connected in tradition with the expedition of the Peloponnesians against Athens. The Dorian invaders were defeated by the voluntary sacrifice of Codrus; but Megaris was notwithstanding permanently conquered, and a Corinthian and Messenian colony founded at Megara. The pillar at the isthmus of Corinth, which had hitherto marked the boundaries of Ionia and Peloponnesus, was now removed; and Megara was henceforth a Dorian state, and its territory included in Peloponnesus. (Strab. ix. p. 393; Seymn. Ch. 502.) Megara, however, continued for some time to be subject to Corinth, and it was not without frequent struggles and wars that it at length established its independence. (For authorities, see Müller, *Dorians*, i. 5. § 10.) Megara appears not to have become the ruling city in the district till it was independent of Corinth, since in earlier times it had been only one of the five hamlets (*κώμαι*), into which the country was divided, namely, the Herseans, Piræans, Megarians, Cynosurians and Tripodiscæans. (Plut. *Quæst. Græc.* c. 17, p. 387.)

After Megara had become an independent city, its prosperity rapidly increased, and in the seventh century before the Christian era it was one of the most flourishing commercial cities of Greece. For this it was chiefly indebted to its admirable situation, which gave its inhabitants great facilities for the prosecution of commerce both by land and sea. All the roads from Northern Greece to Peloponnesus passed through their country, while their shores being washed by the Corinthian and Saronic gulfs, enabled them to trade both with the West and East.

Megara founded some of the earlier Grecian colonies, both in Sicily and Thrace. In B. C. 728 it established Megara Hyblæa in Sicily, in 712 Astacus in Bithynia, in 675 Cyzicus in the Propontis, in the following year Chalcedon at the mouth of the Bosphorus, and in 657 Byzantium opposite Chalcedon. About this time, or rather later, Comedy is said to have been invented by the Megarians. According to the common account, Susarion, a native of Tripodiscus in Megaris, introduced comedy into Attica. (*Dict. of Biogr.* art. SUSARION.) But, with the increase of wealth, the lower orders attempted to obtain a share in the government, which had hitherto been exclusively in the hands of the Dorian conquerors; and Theagenes, the father-in-law of Cylon, became tyrant or despot of Megara, by attacking the rich landed proprietors and advocating the claims of the poor. (Aristot. *Rhet.* i. 2, *Polit.* v. 4.) He embellished the city by the construction of a beautiful aqueduct, which continued to exist down to the time of Pausanias (i. 40. § 1). Theagenes ruled about B. C. 630—600; but he was subsequently driven from power, and Megara was for some time torn asunder by struggles between the aristocracy and democracy. The elegiac poet Theognis, who belonged to the aristocracy, deploras the sufferings of his party, and

complains that the poor no longer paid the interest of their debts, and that they plundered the houses of the rich and even the temples.

About the same time the Megarians were engaged in frequent contests with their neighbours in Attica. The chief struggle between them was for the island of Salamis, which was at length gained by the Athenians in consequence of the well-known stratagem of Solon. (Paus. i. 40. § 5; Strab. ix. p. 394.) The Megarians took their share in the Persian wars. They fought with 20 ships at the battles of Artemisium and Salamis. (Herod. viii. 1, 45.) They repulsed a body of Persians whom Mardonius sent to ravage their territory (Paus. i. 40. § 2), and finally 3000 of their troops fought at the battle of Plataea. (Herod. ix. 28.)

After the Persian War the Megarians were involved in hostilities with the Corinthians respecting the boundaries of their territories. This led the Megarians to desert the Peloponnesian alliance, and unite themselves with the Athenians, B. C. 455. In order to secure their communication with Megara, the Athenians built two Long Walls connecting the city with Nisæa; and they garrisoned at the same time the town of Pegæe, on the Corinthian gulf. (Thuc. i. 103.) But ten years afterwards the Megarians revolted from Athens, and having obtained the assistance of some Peloponnesian troops, they slew the Athenian garrison, with the exception of those who escaped into Nisæa. They continued to hold Nisæa and Pegæe, but they also surrendered these towns in the thirty years' truce made in the same year (445) with Sparta and her allies. (Thuc. i. 114, 115.) The Athenians thus lost all authority over Megaris; but they were so exasperated with the Megarians, that they passed a decree excluding them from their markets and ports. This decree pressed very hard upon the Megarians, whose unproductive soil was not sufficient to support the population, and who obtained most of their supplies from Attica; it was one of the reasons urged by the Peloponnesians for declaring war against Athens. (Thuc. i. 67, 139; Aristoph. *Acharn.* 533.)

In the Peloponnesian War the Megarians suffered greatly. In the first year of the war the Athenians invaded Megaris with a very large force, and laid waste the whole territory up to the city walls. At the same time the Athenian fleet blockaded the harbour of Nisæa, so that Megara was in the situation of a besieged city cut off from all its supplies. This invasion was repeated by the Athenians once in every year, and sometimes even twice; and the sufferings which the people then endured were remembered by them many centuries afterwards, and were assigned to Pausanias as the reason why one of their works of art had not been finished. (Thuc. ii. 31; Plut. *Per.* 30; Paus. i. 40. § 4.) In the fifth year of the Peloponnesian War (B. C. 427), the Athenians under Nicias took possession of the island of Minoa, which lay in front of Nisæa, and left a garrison there, by which means the port of Nisæa was still more effectively blockaded. (Thuc. iii. 51.) Of the position of this island, and of the causeway connecting it with the mainland, we shall speak presently. In the eighth year of the Peloponnesian War (B. C. 424), the democratical party in Megara fearing the return of the aristocratical exiles, who were at Pegæe, entered into negotiations with the Athenians to surrender their city to them. The Athenians still held Minoa; and the Long Walls and Nisæa were occupied by an Athenian garrison. The Athenians

were admitted within the Long Walls by their friends in Megara, and after a siege of two days they took Nisaea.* Megara was saved by Brasidas, who advanced to the relief of the city with a large Peloponnesian force, and, after offering battle to the Athenians, which they declined, was admitted within the city. The aristocratical exiles were now recalled, and a strict and exclusive oligarchy established, which lasted for some time. (Thuc. iv. 66—74.) A few months afterwards the Megarians captured the Long Walls from the Athenians and levelled them to the ground; but the Athenians still continued to hold Nisaea and Minoa. (Thuc. iv. 109.) In the truce concluded between the Athenians and Peloponnesians in the following year, it was settled that the line of demarcation between the Athenians in Nisaea and Minoa, on one side, and the Megarians and their allies in Megara, on the other, should be the road leading from the gate of Nisaea near the monument of Nisus to the Poseidonion or temple of Poseidon, and from the latter in a straight line to the causeway leading to Minoa. (Thuc. iv. 117.)

From this time Megara is seldom mentioned in Grecian history. Its prosperous condition at a later period is extolled by Isocrates, who says that it possessed the largest houses of any city in Greece, and that it remained at peace, though placed between the Peloponnesians, Thebans, and Athenians. (Isocr. *de Pac.* p. 183, ed. Steph.) Megara surrendered to Philip after the battle of Chaeroneia. (Aelian, *V. H.* vi. 1.) After the death of Alexander it was for some time in the power of Cassander; but his garrison was expelled by Demetrius Poliorcetes, who proclaimed the freedom of the city n. c. 307. (Diod. *xx.* 46; Plut. *Demetr.* 9.) Subsequently it again passed into the hands of the Macedonian kings, but it was united by Aratus to the Achaean League. (Polyb. ii. 43.) In the war between the Achaean League and the Romans, Megara surrendered to Metellus without a contest. (Paus. vii. 15. § 11.) It is mentioned by Sulpicius, in his well-known letter to Cicero (*ad Fam.* iv. 5), as one of the ruined cities of Greece. It still existed in the time of Strabo (*ix.* p. 393), and it was subsequently made a Roman colony. (Plin. *iv.* 7. s. 11.) Pausanias relates that it was the only city of Greece which Hadrian refused to assist, on account of the murder by its inhabitants of Anthemocritus, the Athenian herald (Paus. i. 36. § 3); but we learn from inscriptions that a new tribe at Megara was called Adrianian, in honour of the emperor, and that Sabina, the emperor's wife, was worshipped here under the title of *νέα Δημήτηρ* (Böckh, *Inscr.* vol. i. p. 566); and even Pausanias himself describes a temple of Apollo of white marble, built by Hadrian (i. 42. § 5). It continued to coin money under the Antonines and subsequent emperors; and it appears in the *Tabula Peut.* as a considerable place. In the fifth century its fortifications were repaired by Diogenes, an officer of the emperor Anastasius (Chandler, *Inscr. Ant.* 130); but from this time it appears to have rapidly sunk, and was frequently plundered by the pirates of the Mediterranean.

Megara was celebrated on account of its philosophical school, which was founded there by Eu-

* On this occasion Thucydides (iv. 66) calls Megara ἡ ἑνω πόλις, in contradistinction to the port-town. This expression cannot refer to the acropolis of Megara, as some critics interpret it.

cleides, a disciple of Socrates, and which distinguished itself chiefly by the cultivation of dialectics. The philosophers of this school were called the Megarici (*οἱ Μεγαρικῶν*, Strab. ix. 393). It was also less creditably distinguished for its courtizans, who were called Megarian Sphinxes. (*Μεγαρικὰ Σφίγγες*, Suid. s. v.; comp. Plaut. *Pers.* i. 3. 57.) The Megarians were addicted to the pleasures of the table. (Tertull. *Apolog.* 39.) They had a bad character throughout Greece, and were regarded as fraudulent, perfidious, and ignorant; but they may have owed much of this bad character to the representations of their enemies, the Athenians. (Aelian, *V. H.* xii. 56; Schol. *ad Aristoph. Pac.* 248; Suid. s. v. *Μεγαρέων ἕξαις μερίδος*, i. e. contemptible people.) Of the Megarian games and festivals we have three kinds mentioned; the Dioclean, celebrated in honour of the hero Diocles (Schol. *ad Theocr.* xii. 28; Schol. *ad Pind. Ol.* xiii. 155; Schol. *ad Aristoph. Acharn.* 774), the Alcathean, celebrated in honour of Alcatheus, and the Smaller Pythian, in honour of the Pythian Apollo, whose worship was very ancient in Megara. (Philostr. *Vit. Soph.* i. 3; Schol. *ad Pind. Nem.* v. 84, *Ol.* xiii. 155; Krause, *Die Pythien, Nemeen und Isthmien*, p. 66.)

Dion Chrysostom (*Orat.* vi.) says that Megara is one day's journey from Athens, and Procopius (*Bell. Vand.* i. 1) makes it 210 stadia. According to modern travellers the journey takes 8 hours. (Dodwell, *Classical Tour*, vol. ii. p. 177.)

III. TOPOGRAPHY OF THE CITY AND ITS PORT-TOWN.

Pausanias has given a particular description of the public buildings of Megara (Paus. i. 40. seq.). He begins his account with the aqueduct of Theagenes, which was supplied with water from the fountain of the nymphs called Sithnides. The aqueduct was remarkable for its magnitude and numerous columns. Near it was an ancient temple, containing a statue of Artemis Soteira, statues of the twelve gods said to be by Praxiteles, and images of the Roman emperors. Beyond, in the Olympieum, or inclosure of Zeus Olympius, was a magnificent temple, containing a statue of the god, which was never finished, owing to the distress occasioned by the Athenians in the Peloponnesian War. From thence Pausanias ascended to the citadel, named Caria, passing by a temple of Dionysus Nyctelius, a sanctuary of Aphrodite Apostrophia, an oracle of Night, and a roofless temple of Zeus Cronius. Here, also, was the Megarum, or temple of Deunet, said to have been founded by Car during his reign.

Below the northern side of the Acropolis Caria was the tomb of Alcmena near the Olympieum. Hence Pausanias was conducted by his Megarian guide to a place called RHUS ('Ρῶς; comp. Plut. *Thest.* 27), because the waters from the neighbouring mountains were collected here, until they were turned off by Theagenes, who erected on the spot an altar to Achelous. It was probably this water which supplied the fountain of the Sithnides. Near this place was the monument of Hyllas; and not far from the latter were temples of Isis, Apollo Agræus, and Artemis Agrotera, which was said to have been dedicated by Alcatheus after he had slain the Cithæronian lion. Below these were the heroum of Pandion, and the monuments of Hippolyte, queen of the Amazons, and Tereus, who married Procne.

On the ascent to the citadel Alcatthōi, Pausanias saw, on the right hand, the sepulchre of Megareus, and near it the hearth of the gods called Prodomeis, to whom Alcatthous sacrificed when he was going to build the walls. Here was the stone upon which Apollo laid his lyre, when he was assisting Alcatthous, and which, on being struck, returned a sound like that of a harp. (Comp. Theogn. 771; *Ov. Met.* viii. 14.) Beyond was the council-house (*Βουλευτήριον*) of the Megarians, formerly the sepulchre of Timalcus; and on the summit of the Acropolis was a temple of Athena, containing a statue of the goddess, entirely gilded, with the exception of the face, hands, and feet, which were of ivory. Here, also, were temples of Athena Nice, or Victory, and Aeantis. The temple of Apollo was originally of brick, but had been rebuilt of white marble by Hadrian. Here, also, was a temple of Demeter Thesmophorus, in descending from which occurred the tomb of Callipolia, daughter of Alcatthous.

On the road leading to the Prytaneum the traveller passed the heroum of Ino, the heroum of Iphigeneia, and a temple of Artemis said to have been erected by Agamemnon. In the Prytaneum were tombs of Menippus, son of Megareus, and Echepolis, son of Alcatthous; near which was a stone called Anaclethra, because here Demeter sat down and called her daughter. Pausanias next mentions the sepulchres of those Megarians who had fallen in battle against the Persians, and the Aesymnium, so named from its founder, which contained a monument of the heroes of Megara. There were several sepulchral monuments on the way from the Aesymnium to the heroum of Alcatthous, in which the public records were preserved in the time of Pausanias. Beyond was the Dionysium or temple of Dionysus; close to which was the temple of Aphrodite, containing several statues by Praxiteles. Near the latter was a temple of Fortune, with an image of the goddess by Praxiteles. A neighbouring temple contained statues of the Muses, and a Jupiter in brass, by Lysippus.

In the Agora stood the tombs of Coroebus and of the athlete Orsippus, the former of which was ornamented by some of the most ancient specimens of sculpture which Pausanias had seen in Greece. On descending from the Agora by the street called Straight, there stood, a little to the right, the temple of Apollo Prostatarius, with a statue of the god of great merit, as well as other statues by Praxiteles. In the ancient gymnasium, near the gates called Nymphades, was a pyramidal stone, called by the natives Apollo Carinus, and a temple of the Eileithyiae.

On the road to the port of Nisaea was a temple of Demeter Malophorus. The Acropolis of Nisaea still remained; on descending from the Acropolis there was the tomb of Lelex on the sea-side. Near Nisaea was a small island, called Minoa, where the fleet of the Cretans was moored during the war against Nisus.

Megara still retains its ancient name, but it is a miserable place. It occupies only the western of the two ancient citadels, and as this was probably Alcatthōi, the town on the summit is on the site of the temple of Athena. There are hardly any remains of antiquity at Megara. On the eastern acropolis there are a few remains of the ancient walls. None of the numerous temples mentioned by Pausanias can be identified; and only one of them is marked by the *frusta* of some Ionic columns. The magnificent aqueduct of Theagenes has disappeared; and some *imperfect foundations* and a large fountain on the

northern side of the town are the only remains of the celebrated fountain of the Sithnid nymphs.

Of the Long Walls, uniting Megara with Nisaea, we have already spoken. They are noticed by Aristophanes under the name of τὰ Μεγαρικὰ σκέλη (*Lysistr.* 1172). They were destroyed by the Megarians themselves, as we have already seen, in the eighth year of the Peloponnesian War, but they were subsequently restored by Phocion. Strabo speaks of them as if they still existed in his time (ix. p. 391), but they would seem to have fallen to ruin before that of Pausanias, as he makes no mention of them. According to Thucydides (iv. 66) they were 8 stadia in length, but according to Strabo (*l. c.*) 18 stadia.

The position of Nisaea and Minoa has given rise to much dispute, as the localities described by Thucydides do not agree with the present features of the coast. The subject has been briefly discussed by Colonel Leake (*Northern Greece*, vol. ii. p. 401), and more fully by Dr. Arnold (*Thucyd.* vol. ii. p. 393) and Lieut. Spratt. (*London Geographical Journal*, vol. viii. p. 205.) Thucydides represents Minoa as an island close to Nisaea, and united to the latter by a bridge over a morass. On Minoa the Megarians had built a fortress (*Thuc.* iii. 51). Strabo (ix. p. 39) calls Minoa a promontory (*ἄκρα*). He says that, "after the Scironian rocks, we come to the promontory Minoa, forming the harbour of Nisaea." Pausanias (i. 44. § 3), however, agrees with Thucydides in calling it an island; but it may be observed that the expression of Strabo (*ἄκρα*) is not inconsistent with its being an island, as stated by Thucydides and Pausanias. The difficulty in determining the site of Minoa and Nisaea arises from the fact, that there is at present no island off the coast which can be identified with Minoa. At the distance of nearly a mile and a half from Megara there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. Hence it has been supposed that the inner island was Minoa, as it forms the port of the Megarians of the present day. But this island is distant from the promontory about 200 yards, with 7 fathoms of water between them; consequently they could never have been connected by a bridge. It might, indeed, be argued, that the peninsula was once an island; but this is disproved by the fact that its isthmus is of equal height with its extremity. Moreover, there are no ancient remains, either on this island or the peninsula.

Other writers, among whom are Colonel Leake and Dr. Arnold, suppose the promontory of *Tikho* (see map, No. 6), further to the east, at the entrance of the strait of Salamis, to have been Minoa, since it may at one time have been an island. Accordingly, the statement of Strabo respecting the length of the Long Walls, is preferred to that of Thucydides. But this promontory is nearly 3 miles in length, which is larger than is implied in the description of Thucydides (iii. 51), who speaks of it as fortified only by a single fort. Moreover, Pausanias calls Minoa a small island. Lieutenant Spratt has offered a more probable solution of the difficulty. He supposes Minoa to be a rocky hill, surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile, thus agreeing with the 8 stadia of Thucydides. "That this hill was once a peninsula, appears evident from the dry beds of two rivers, which pass close to its base; one on each side. The eastern

bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and that on the west side; and it is, therefore, clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula, or promontory. These two river beds were once the only outlets of the mountain streams which issue from the valleys on the north side of Mont Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river, whose torrent at present flows in an easterly direction towards the shallow bay of *Tikho*, crossing the site of the Long Walls which connected Megara with Nisaea and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the

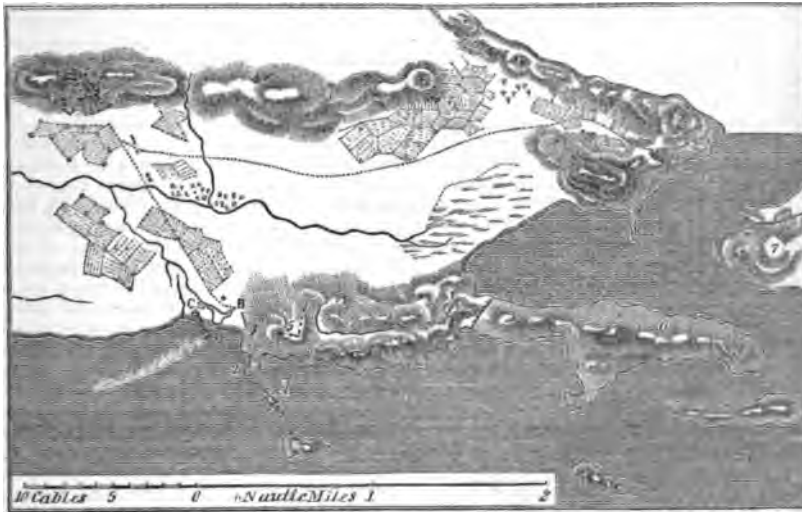
river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as, at a short distance from it, on the Megarian side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned. The dry watercourse on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one; and having no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa." The subsequent deposit of earth brought down by the above mentioned stream, would have joined the hill to the mainland.

The accompanying map and drawing are taken from Lieut. Spratt's.



MINOA. NISAEA.

MEGARA.



PLAN OF THE NEIGHBOURHOOD OF MEGARA.

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| <p>A. Megara.
B. Nisaea.
C. Minoa.
1. Island formerly supposed to be Megara.
2. Rocky peninsula.</p> | <p>3. Ancient mole.
4. Agios Nikolaos.
5. Agios Georgios.
6. Promontory of Tikho.
7. Salamis.</p> |
|--|---|

If this hill is the site of Minoa, the town of Nisaea must have been near it; and Lieut. Spratt discovered many vestiges of an ancient site on the eastern side of the hill, between the sea and a low rock, which stands in the plain a short distance to the northward. "Among these remains are four small heaps of ruins, with massive foundations, in one of which there are three broken shafts of small

columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples; and two Greek churches, which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nikolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea." Lieut.

Spratt further supposes that he has discovered remains of the ancient causeway. "Between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings, one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins." He also says, "that distinct remains of an ancient mole are to be seen extending from the south-eastern end of the hill, and curving to the eastward, so as to have formed a harbour between the hill and those ruins," which is in accordance with the statement of Strabo, that the port of Nisaea was formed by the promontory of Minoa.

IV. TERRITORY OF MEGARA.

Megaris occupied the greater part of the large Isthmus, which extends from the foot of Mt. Cithaeron to the Acrocorinthus, and which connects Northern Greece with the Peloponnesus. The southern part of this Isthmus, including the Isthmus properly so called, belonged to Corinth; but the boundaries of Megaris and Corinth differed at an earlier and a later period. Originally Megaris extended as far as Crommyon on the Saronic, and Thernae on the Corinthian, gulfs, and a pillar was set up near the Isthmus proper, marking the boundaries between Peloponnesus and Ionia; but subsequently this pillar was removed, and the territory of Corinth reached as far as the Scironian rocks and the other passes of the Geraneian mountains. (Strab. ix. pp. 392. 393.) Towards the N., Megaris was separated from Boeotia by Mt. Cithaeron, and towards the E. and NE. from Attica by some high land, which terminates on the west side of the bay of Eleusis in two summits, formerly called ΚΕΡΑΤΑ or THE HORNS (τὰ Κέρατα), and now Κανδή. (Strab. ix. p. 395; Diod. xiii. 65; Plut. Them. 13.) Here there is an immense deposit of conchiferous limestone, which Pausanias also noticed (i. 44. § 6). The river Iapis, which flowed into the sea a little to the W. of the Horns, was the boundary of Megaris and Attica. [ATTICA, p. 323, a.] The extreme breadth of Megaris from Pagae to Nisaea is estimated by Strabo (viii. p. 334) at 120 stadia; and, according to the calculation of Clinton, the area of the country is 143 square miles.

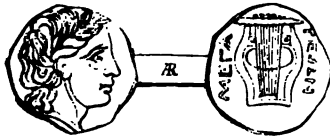
Megaris is a rugged and mountainous country, and contains no plain, except the one in which its capital, Megara, was situated. This plain was called the "White Plain" (τὸ λευκὸν πεδίον, Schol. ad Hom. Od. v. 333, ed. Mai; Etymol. M. s. v. Λευκόπεδα), and is the same as CIMOLIA (Κιμωλία, Diod. xi. 79), which produced the Creta Cimolia or fullers' earth, and which Leake erroneously regards as a place (Northern Greece, vol. ii. p. 413). The main range of Mt. Cithaeron runs from W. to E., forming the boundary between Boeotia and Attica; but it is also prolonged southwards along the shores of the Corinthian gulf, and gradually rises into a new chain, which stretches across Megaris from W. to E., parallel to Mt. Cithaeron. This chain is highest on the western side, where it attains the height of 4217 feet (Paris), and gradually sinks down on the eastern side towards the Saronic gulf. On its western side it runs out into the promontory ΔΕΟΙΠΛΑΝΚΤΟΣ (Διόϊπλανκτος, Aesch. Agam.

303, with Schol.), and also into those of ΟΙΜΙΑΡ and ΗΡΡΑΕΥΜ in the Corinthian territory. [CORINTHIUS, p. 685.] On its eastern side the island of Salamis and the surrounding rocks are only a continuation of this chain. The mountains were called GERANEIA in antiquity (Γερανεία, Thuc. i. 105; Paus. i. 40. § 7), and are said to have received this name because, in the deluge of Deucalion, Megarus, the son of Zeus and a Sithonian nymph, was led by the cries of cranes (γέραροι) to take refuge upon their summit. (Paus. l. c.) Towards the south the Geraneian mountains sink down into the plain of the Isthmus, while to the south of the Isthmus there rises another chain of mountains called the Oneian. Strabo (viii. p. 380) confounds the Geraneia with the Oneia; and erroneously represents the latter extending as far as Boeotia and Cithaeron. His error has misled many modern writers, who, in consequence, speak of the Geraneia as a portion of the Oneia. (Curtius, Peloponnesos, vol. i. p. 25.)

The Geraneian mountains are almost, if not entirely, calcareous. They form the true boundary of Northern Greece, and rise above the Isthmus of Corinth like a vast wall from sea to sea. Three roads lead across these mountains into Peloponnesus. One runs from the western coast of Megaris, across the rocky peninsula of Περαιχώρα, the ancient Peiræum of Corinth, down to the Corinthian gulf. It was the road by which armies frequently marched from Peloponnesus into Northern Greece, but in ordinary intercourse was not much used on account of its length. The second road passes through the centre of the Geraneia, and is called the road of the great *Dervenias* from the narrow pass (Turk. *Dervenisi*), which leads between two masses of rock, and where guards were stationed in Turkish times. According to Gell the top of this pass was anciently fortified with a wall. The same writer says that, from the top of this pass to Corinth the distance is 8 hours 37 minutes, and to Megara 2 hours 33 minutes. This road is now little used. The third road, which leads along the eastern coast of Megaris, is the shortest way between Megara and Corinth, and therefore has been the chief line of communication between Peloponnesus and Northern Greece from the earliest times to the present day. This road, soon after leaving Megara, runs for several miles along a narrow ledge or terrace, cut in the rock half-way up the sides of the cliffs. On his right hand the traveller has the precipitous rock, while on his left it descends perpendicularly to the sea, which is 600 or 700 feet beneath him. The road, which is now narrow and impracticable for carriages, was made wide enough by the emperor Hadrian for two carriages to pass abreast. From the higher level the road descends to the brink of the water by a most rugged and precipitous path cut between walls of rock. This pass is the celebrated Scironian rocks of antiquity, now called *Kaké-skala*, or bad ladder (Αἱ Σκιρωνίδες πέτραι, Strab. ix. p. 391; αἱ Σκιρωνίδες and αἱ Σκιράδες, Polyb. xvi. 16; Σκιρωνος ἀκραί, Eur. Hippol. 1208; the road itself ἡ Σκιρωνίς ὁδός, Herod. viii. 71; Scironia saxa, Plin. iv. 7. s. 11). According to a Megarian tradition, these rocks derived their name from Sciron, a polemarch of the Megarians, who was the first to make a footpath along the rocks (Paus. i. 44. § 6); but, according to the more common tradition, they were so called from the robber Sciron. Near the southern end of the pass, where the road

begins to descend, we must place the Molurian rock (ἡ Μολούρις), from which Ino or Leucothea threw herself with her son Melicertes (Palaemon) into the sea: and close by were the execrable rocks (ἐναγείς), from which Sciron used to throw strangers into the sea, and from which he was himself hurled by Theseus. (Paus. i. 44. § 7, seq.) The tortoise at the foot of the rock, which was said to devour the robbers, was probably a rock called by this name from its shape, and which gave rise to the tale (κατὰ τὴν καλουμένην χελώνην, Diod. iv. 59). On the summit of the mountain was a temple of Zeus Aphaeus. On descending into the plain was the temple of Apollo Latous, near which were the boundaries of Megaris and the Corinthia. (Paus. i. 44. §§ 9, 10.)

Megaris contained only one town of importance, MEGARA, with its harbour NISAEA, which have been already described. The other towns in the country were AEGOSTHENA and PEGAE (Doric PAGAE), on the Alcyonian or Corinthian gulf; THYRIDISCUS and RUCUS, in the interior; PHIBALIS, on the confines of Attica (Schol. ad Aristoph. Acharn. 802); and PHALYCON and POLICHNE, of which the site is uncertain. There was also a fortress, GERANKEIA, situated on one of the mountains of this name, but its position is also uncertain (Scylax, p. 15; Plin. iv. 7. s. 11); it is apparently the same place as the ERENEIA (Ἐρένεια) of Pausanias (i. 44. § 5). Scylax mentions a place Aris, but instead of Πηγαί, τείχος Γεράνεια, "Aris, it has been conjectured that we ought to read Πηγαί τείχος, Γεράνεια ἄκρῃς or ἄκρα. Whether there was a place of the name of Isus in Megaris seems doubtful. [ISUS.] (Reinganum, *Das alte Megaris*, Berlin, 1825; Dodwell, vol. ii. p. 181, seq.; Leake, *Northern Greece*, vol. ii. p. 388, seq.)



COIN OF MEGARA.

MEGARIS. [MEGARA.]

ME'GARIS, a small island on the coast of Campania, mentioned by Pliny (iii. 6. s. 12), who places it between Pausilypus and Neapolis; it can therefore be no other than the islet or rock now occupied by the *Castel dell' Oro*. [NEAPOLIS.] It is evidently the same which is called by Statius Megalia. (Stat. *Silv.* ii. 2. 80.) [E. H. B.]

MEGIDDO. [LEGIO; MAGDOLUM.]

MEGIDDO VALLIS, the western part of the vast plain of Esdraelon, at the northern foot of Mount Carmel, watered by the Kishon. [ES-DRÆLON VALLIS v. CAMPUS.] [G. W.]

MEGISTE (Μεγίστη), an island off the coast of Lycia, opposite to Antiphellus. It contained a town which, if the reading in Strabo (xiv. p. 666) be correct, was called Cisthene (Κισθήνη), but had perished before the time of Pliny (v. 35). There was also an excellent harbour, which appears to have been capable of containing a whole fleet. (Liv. xxxvii. 22; comp. Steph. B. s. v., who calls the town Megiste; Ptol. v. 3. § 9; Scylax, p. 39.) The island, which derived its name from the fact that it is the largest of a group, is now called *Kasteloryzo*, or *Castel Rosso*. The island seems to have been colo-

nised by the Rhodians, or at least to have been in their possession, for inscriptions found there are composed in the Doric dialect. There are but few remains of ancient buildings. (Leake, *Asia Minor*, p. 184; Fellows, *Lycia*, pp. 187, &c.) [L. S.]

MEGISTUS. [MACESTUS.]

MEIACARIRE (Amm. Marc. xviii. 6, 10; Μαϊακαριρῆ, Theophyl. Simoc. i. 13, ed. Bonn), a small place in Mesopotamia, mentioned by Ammianus and Theophylact. It appears to have been at no great distance from Amida. Ammianus states that it derived its name from certain cold springs which were there. (Cf. Bücking, *Notit. Dignit.* i. p. 418.) [V.]

MEILICHUS. [ΑΧΑΪΑ, p. 13, b.]

MELA or MELLA, a river of Gallia Transpadana, still called the *Mella*, which rises in the Alps, flows through the *Val Trompia*, anciently the residence of the Triumplini, enters the plain of Lombardy near Brixia, and falls into the Ollius (*Oglio*) more than 20 miles below that city. Catullus speaks of it as flowing through the city of Brixia, but this is an inaccuracy or a poetical license, as it passes, in fact, about a mile to the W. of it. [BRIXIA.] Both he and Virgil describe it as a placid and winding stream. (Catull. lxxvii. 33; Virg. *G.* iv. 278; Philargyr. *ad loc.*) [E. H. B.]

MELAE. 1. A town of the Samnites, mentioned only by Livy (xxiv. 20), among the towns of the Caudine Samnites which were taken by Fabius in B. C. 214. The same author elsewhere (xxvii. 1) mentions a town of the Samnites which he calls MELES, and which was not taken till B. C. 210, by Marcellus. Nevertheless, it is probable that the same place is meant in both cases, but we have no clue to its position.

2. A town in the neighbourhood of Locri in Brutium, mentioned by Thucydides (v. 5), but otherwise wholly unknown. [LOCRI.] [E. H. B.]

MELAENA (Μέλαινα). 1. A promontory of Ionia, forming the north-western point of the peninsula which is traversed by Mount Mimas. It was celebrated in ancient times for its quarries of millstones. (Strab. xiv. p. 645.) It is possible that this promontory, which is now called *Kara-Durum* (the Black Cape), may be the same as the one called by Pliny (v. 31) Corynaeum Promontorium, from the town of Coryne, situated at the southern extremity of Mount Mimas.

2. A promontory of Bithynia, on the right hand on sailing through the Bosphorus into the Euxine, between the rivers Rheba and Artane. (Apollon. Rhod. ii. 651; Orph. *Argon.* 716; Arrian, *Peripl.* p. 13; Marcian, p. 69.) In the anonymous Periplus of the Euxine (p. 2), it is called *Καλλιναυρον*, and Ptolemy (v. 1. § 5) calls it simply *Βιθύνιας ἄκρον*. Its modern name is *Tahil*.

3. The north-western promontory of the island of Chios (Strab. xiv. p. 645), now called Cape S. *Nicolo*. [L. S.]

MELAENAE. [ΑΤΤΙΚΑ, p. 329, b.]

MELAENEAE or MELÆNAE (Μελαίνας, Paus.; Μελαίνας, Rhian. *ap. Steph. B. s. v.*; *Eth. Μελαίνας*), a town of Arcadia, in the territory of Heraea, and on the road from Heraea to Megalopolis. It was distant 40 stadia from Buphagium. Pausanias says that it was founded by Melaneus, the son of Lycæon, but that it was deserted in his time and overflowed with water. The ruins of Melaneae lie 4 or 5 miles eastward of Heraea, between the villages *Kókora* and *Kakoréas*, where are the re-

mains of a Roman bath, which has also been a church, and is sometimes used as such, though it is said to be generally inundated, even in the dry season, which is in conformity with the account of Pausanias. The Peutinger Table specifies Melae-nae as distant 12 miles from Olympia; but it does not mention Heraea, though a much more important place, and one which continued to exist long after Heraea: moreover, the distance of 12 miles applies to Heraea, and not to Melae-nae. (Paus. viii. 26. § 8, comp. v. 7. § 1, viii. 3. § 3; Steph. B. s. v.; Plin. iv. 6. s. 10; Leake, *Peloponnesiaca*, p. 231; Boblaye, *Récherches*, *fc.* p. 159; Curtius, *Peloponnesos*, vol. i. p. 356.)

MELAMBIUM (Μελμβιον), a place in Pelasgiotis in Thessaly, near Scotussa, is mentioned in connection with the movements of the armies before the battle of Cynoscephalae. Leake places it near the sources of the Onchestus, at a place called *Dederant*. (Polyb. xviii. 3, 6; Liv. xxxiii. 6; Leake, *Northern Greece*, vol. iv. p. 473.)

MELANCHLAENI (Μελαγχλαῖνοι), a nomad tribe, the name of which first appears in Hecataeus (*ap. Steph. B.*, Fr. 154, ed. Klausen). In the geography of Herodotus (iv. 20, 100—103, 107) they are found occupying the districts E. of the Androphagi, and N. of the Royal Scythians, 20 days' journey from the Palus Maeotis; over above them were lakes and lands unknown to man. It has been conjectured that Herodotus may refer, through some hearsay statement, to the lakes *Ladoga* and *Onega*. There has been considerable discussion among geographers as to the position which should be assigned to this tribe: it is of course impossible to fix this with any accuracy; but there would seem to be reason to place them as far N. as the sources of the *Volga*, or even further. (Schafarik, *Slav. Alt.* vol. i. p. 295.) Herodotus expressly says that they did not belong to the Scythian-Scolotic stock, although their customs were the same. The name, the "Black-cloaks," like that of their cannibal neighbours, the Anthropophagi, was applied to them by the Greeks, and was no corrupted form of any indigenous appellation. A people bearing this name is mentioned by Scylax of Caryanda (p. 32) as a tribe of Pontus. Pomponius Mela (i. 19. § 4) and Pliny (vi. 5) coincide with Scylax, who speaks of two rivers flowing through their territory, the METASORIS (Μετάρσις), probably the same as the THESYRIS (Θέσσυρις, Ptol. v. 9. §§ 10, 30: *Kamisliar*), and the AEGIPIUS (Αἰγίπιος: *Kentichli*). Dionysius Periegetes (v. 309) places this people on the Borysthenes, and Ptolemy (v. 9. § 19) between the river Rha and the Hippici Montes, in Asiatic Sarmatia; but it would be a great error to found any observation concerning these ancient northern tribes upon either the Roman writers or Ptolemy, or to confuse the picture set before us by these geographers, and the more correct delineations of Herodotus. For the Melanchlaeni of Ammianus (xxii. 8. § 31), see ALANI. [E. B. J.]

MELANDI'TAE (Μελανδίται), a people of Thrace, mentioned only by Xenophon (*Anab.* vii. 2. § 32).

MELANGEIA. [MANTINELA, p. 264, b.]

MELANIA (Μελανία), a place on the coast of Cilicia, a little to the west of Celenderis, perhaps on the site of the modern *Kizliman*. (Strab. xiv. p. 670.) From another passage of Strabo (xvi. p. 760), compared with Stephanus B. (*s. v.* Μέλαναι), it would seem that the place was also called Melae-nae. [L. S.]

MELANIPPE or MELANIPPIUM (Μελανίππη or Μελανίππιον), a small town on the coast of Lycia, on the western slope of Mount Phoenicus, about 30 stadia from Cape Hieron, and 60 stadia south of Gagae, of which Leake (*Asia Minor*, p. 185) believes it to have been the port town. (Hecat. *Fragm.* 247; Steph. B. s. v., who erroneously calls it a river; Quint. Smyrn. iii. 232; *Stadiasm.* *Mur. M.* §§ 210, 211.) Fellows (*Discov. in Lycia*, p. 212) found a few tombs cut out of the cliffs of the neighbourhood. [L. S.]

MELANOGAETULI. [GAETULIA.]

MELANTHIUS (Μελάνθιος), a small river on the north coast of Pontus, forming the boundary between Pontus Polemoniacus and Cappadocia, and flowing into the Euxine a little to the east of Cotyora. (Plin. *H. N.* vi. 4; Arrian, *Peripl.* p. 17; Anonym. *Peripl.* p. 12; *Tab. Peut.*, where it is called Melantus.) It is probably the same river as that now bearing the name of *Melet Irmaç*. (Hamilton, *Researches*, i. p. 267.) [L. S.]

MELANTIAS (Μελαντίας), a village of Thrace, on the river Athyras, and on the road from Heracleia to Byzantium, 18 miles from the latter. (*It. Ant.* pp. 138, 230, 323, 332; Ammian. xxxi. 11; Agath. v. p. 158.) [A. L.]

MELANTII SCO'PULI (Μελάντιοι σκοπελοί), some rocks in the Aegean sea, where Apollo appeared to the Argonauts, probably lay between Icaria and Myconus. (Strab. xiv. p. 636; Apoll. Rhod. iv. 1707; Scyl. p. 55; Hesych. s. v.; Apollod. i. 9. § 26; *Stadiasm.* §§ 252, 270.)

MELAS (Μέλας), the name of several rivers, so called from the dark colour of their water.

1. A small river of Arcadia or Achaia, described by Dionysius as flowing from Mount Erymanthus. (Dionys. Per. 416; Callim. *in Jov.* 23.) Strabo (viii. p. 386) confounds it with the Peirus or Pierus in Achaia; but the reading is probably corrupt. [ACHAIA, p. 14, a.]

2. A river of Boeotia. [ΒΟΡΟΤΙΑ, p. 413, a.]

3. A river of Malis, which in the time of Herodotus flowed into the Maliac gulf, at the distance of 5 stadia from Trachis. It is now called the *Mavra-Néria*, and falls into the Spercheus, after uniting its waters with the *Gurgo* (Dyras), which also used to flow in ancient times into the Maliac gulf. (Herod. vii. 198; Strab. ix. p. 428; Liv. xxxvi. 22; Leake, *Northern Greece*, vol. ii. p. 26.)

4. A river of Phthiotis in Thessaly, and a tributary of the Apidanus. (Lucan, vi. 374; Vib. Sequ. *de Flum. s. v.* *Apidanus*; Leake, *Northern Greece*, vol. iv. p. 515.)

5. A river of Thrace, now called *Saldatti* or *Scheher-Su*, falling into a deep bay of the same name (Μέλας κόλπος), which is bounded on the east by the shore of the Thracian Chersonesus. The modern name of the bay is the gulf of *Saros*. (Herod. vi. 41, vii. 58, 198; Strab. vii. p. 331; Liv. xxxiii. 40; Ptolem. iii. 11. §§ 1, 2; Mela, ii. 2; Plin. iv. 11. s. 18.)

MELAS (Μέλας). 1. A small river of Cappadocia, which had its sources on Mount Argaeus (Ptol. v. 6. § 8), and flowed in a north-western direction past the town of Mazaca, frequently overflowing its banks and forming marshes. (Strab. xii. p. 538, &c.) It emptied itself into the river Halys, opposite the town of Siva. Strabo (*l. c.*) erroneously describes the Melas as a tributary of the Euphrates, as has been shown by Hamilton in the *Journal of the Geogr. Society*, vol. viii. p. 149 (comp. his *Researches*, ii. p. 259, &c.). The river still bears a

name answering to the ancient Melas, *Kara-Su*, that is, the Black River.

2. A navigable river in Pamphylia, flowing in a southern direction from Mount Taurus towards the sea, into which it emptied itself 50 stadia to the east of Side. (Plin. v. 22; Strab. xiv. p. 667; Paus. viii. 28. § 2; Mela, i. 14; Zosim. v. 16, vi. 3; *Stadiasm. Mar. Magn.* §§ 193, 194.) Its modern name is *M-navgat-Su*. (Leake, *Asia Minor*, p. 196.)

3. A small river in Pontus Polemoniacus, in the country of the Macrones. (Plin. vi. 4.) [L. S.]

MELAS SINUS. [ΜΕΛΑΣ, No. 5.]

MELDI (Μέλδα, Ptol. ii. 8. § 15), a people of Gallia Celtica or Lugdunensis in Ptolemy's time, whose chief place was Latinum; but the position which Ptolemy assigns to the Meldae and to Latinum is very incorrect, if the Meldi are properly placed as neighbours of the Parisii and on the *Matrona* (*Marne*). Strabo is not clearer. He says (iv. p. 194:—"On both sides of the Sequana there are the Parisii, who possess an island in the river and a city Lutecia, and Meldae, and Lexovii, along the Ocean these;" by which he perhaps means only the Lexovii, but he might mean to say that the Meldae were on the Ocean. Pliny (iv. 18) mentions in Lugdunensis Gallia "Meldi Liberi, Parisii, Tre-cassae." From all this we may infer that the Meldi were near the Parisii; but we only obtain a certain result as to their position from that of Latinum [LATINUM] and other evidence. Gregory of Tours speaks of the "Comitatus Meldensis;" the "territorium Meldicum" is mentioned in the *Gesta of Dagobert I.*; and in the *Capitularies of Charlemagne* the "Melcianus Pagus" is placed between the "Parisiacus" and "Miludensis," or the Pagus of Melodunum (*Melun*), and as the Melcianus occupies the space between the two other Pagi, it must comprise the diocese of *Meaux*. Thus we obtain with certainty the position of the Meldi. (D'Anville, *Notice*, &c.)

Caesar (*B. G.* v. 5) mentions the Meldi once; and the passage has caused great difficulty. The name Meldi in Caesar's text is not certain. The MSS. have Medi, Melui, Hedui, Meldi, and Belgae. Caesar, intending to invade Britannia a second time, ordered the legati who were set over his legions to get ships built in the winter of b. c. 55—54. All his legions were in the country of the Belgae during this winter (*B. G.* iv. 38); and it seems a proper inference that all these ships were built in the country of the Belgae. When Caesar in the spring of b. c. 54 came to the Portus Itius, he found all the ships there except sixty which were built "in Meldis." These ships being driven back by bad weather, had returned to the place from which they sailed. The wind which brought the other ships to the Portus Itius, which ships must have come from the south, would not suit ships that came from the north and east; and hence D'Anville justly concluded that these Meldi, whatever may be the true name, must have been north and east of Itius. A resemblance of words led him to find the name of the Meldi in a place which he calls *Meldfelt* near *Bruges*. The true name of the place is *Maldeghem*. There is a place on the *Schelde* about a league from *Oudenarde*, named *Melden*, which under the Empire was a Roman station (*Recueil d'Antiquités*, &c. *trouvées dans la Flandre*, par M. J. de Bast). This is certainly not very conclusive evidence for fixing the site of the Meldi; if that is the right name. "Belgae" cannot be the true reading, because all the ships were built in the territory of the Belgae; and

Caesar's remark about the sixty would have no meaning, if he spoke of them as built "in Belgia."

If we cannot fix the site of these Meldi, we can see that they are not the people on the *Marne*. Caesar could have no reason for building vessels so far up the river. If he did build any on the *Seine*, he built them lower down. But it is clear that Caesar does not mean any vessels built on the *Seine*, for he says that these sixty were driven back to the place from which they came; a remark which, if applied to ships built on the *Seine*, is without any meaning. Ukert (*Gallien*, p. 325) has made some objection to D'Anville's position of the Meldi, and his objections may have some weight; but his notion that Caesar's Meldi can be the Meldi on the *Marne* shows that he did not understand Caesar's text. [G. L.]

MELDIA (Μελδία), a town of Moesia Superior, on the road from Naisus to Sardica. (*It. Ant.* p. 135; *It. Hieros.* p. 566.) [A. L.]

MELES (Μέλης), a small river of Ionia, flowing close by the walls of Smyrna, and discharging its waters into the Hermaean gulf. (Strab. xii. p. 554, xiv. p. 646.) The little stream derives its celebrity from its connection with the legends about Homer, and from a report about the healing powers of its waters. There was a tradition that near the sources of the river Meles there was a cave in which Homer had composed his epic poems, whence he is sometimes called *Μελισσογενής*. (Paus. vii. 5. § 6; Vit. Hom. 2; Stat. *Silv.* iii. 3. 60, 7. 33; Tibull. iv. 1. 200.) The belief in the healing power of its waters is attested by an inscription quoted by Arundell (*Asia Minor*, vol. ii. p. 406) and Hamilton (*Researches*, vol. ii. Append. No. 48). These circumstances are of some importance in identifying the river. It used to be supposed that a small, dirty, and muddy stream, flowing close by the modern town of Smyrna, was the same as the ancient Meles. But there is another stream, with bright and sparkling water, which rushes over its rocky bed near *Bournoubat*, and is still celebrated for its agreeable and wholesome qualities. Travellers are now justly inclined to identify this river with the ancient Meles. This supposition is confirmed by our more accurate knowledge of the site of ancient Smyrna, which was on the north of the bay, while new Smyrna was on the south of it, at a distance of 20 stadia from the former; the site of the ancient place is still marked by a few ruins; and close by them flows the clear stream which we must assume to be the ancient Meles. (Comp. Hom. *Hymn.* viii. 3; Ptol. v. 2. § 7; Steph. B. s. v. *Μελήτταν κόλπος*, according to whom the river was also called Meletus; Plin. v. 31; Hamilton, *Researches*, vol. i. p. 51, foll.) [L. S.]

MELESSES, a people in the S. of Spain, upon whose confines was situated the rich city of Oringia, also called Aurinx. (Liv. xxviii. 3.) [ΑΥΡΙΝΧ.]

MELIBOCUS (τὸ Μελίβοκον ὄρος), a mountain in the interior of Germany, above the *Semanus Silva*. (Ptol. ii. 11. § 7.) There can be little doubt that Melibocus is the ancient name for the *Hartz* mountain, or the *Thüringer wald*, or for both. [L. S.]

MELIBOEA, an island at the mouth of the Orontes in Syria, the sole authority for the existence of which appears to be a poetical myth of Oppianus. (*Cyneget.* ii. 115, &c.) [G. W.]

MELIBOEA (Μελίβοια; *Εὐθ. Μελίβοεία*). 1. An ancient town of Magnesia in Thessaly, mentioned by Homer as one of the places subject to Philoctetes

(*Il.* ii. 717). It was situated upon the sea-coast (Herod. vii. 188; Scylax, p. 25; Apoll. Rhod. i. 592), and is described by Livy (xliv. 13) as situated at the roots of Mt. Ossa, and by Strabo (ix. p. 443) as lying in the gulf between Ossa and Pelium. Leake therefore places it near *Agháá* (*Northern Greece*, vol. iv. p. 414). Meliboea was taken and plundered by the Romans under Cn. Octavius, B. C. 168. (Livy. xlv. 46; Meliboea is also mentioned by Strab. ix. p. 436; Steph. B. s. v.; Mela, ii. 3; Plin. iv. 9. s. 16.)

The Meliboean purple is said by Lucretius (ii. 499; Virg. *Aen.* v. 251) to have derived its name from this town. Many modern writers, however, suppose the name to have come from the small island Meliboea at the mouth of the Orontes in Syria; but there is no reason for this supposition, as the shellfish from which the purple dye is obtained is found in the present day off the coast of Thessaly.

2. A town of Histiaotis in Thessaly, is conjectured by Leake to be represented by *Voivóda*. (Livy. xxxvi. 13; Leake, *Northern Greece*, vol. iv. p. 536.)

MELINO'PHAGI (Μελινοφάγοι), a people of Thrace upon the coast of the Euxine, near Salmydessus. (Xen. *Anab.* vii. 5. § 12; Theopomp. ap. Steph. B. s. v.) They are, perhaps, the same people as the Asti (Ἄστιοι) whom Strabo places in the same neighbourhood (vii. pp. 319, 320).

MEL'ITA (Μελίτη: *Éth.* Μελιταῖος, Melitensis: *Malta*), an island in the Mediterranean sea, to the S. of Sicily, from the nearest point of which it is distant 47 geogr. miles, but 55 from cape Pachynum. Strabo gives this last distance as 88 miles, which is greatly overstated; while Pliny calls it 84 miles distant from Camarina, which equally exceeds the truth. (Strab. vi. p. 277; Plin. iii. 8. s. 14.) The island is about 17 miles long, and between 9 and 10 in breadth, and is separated only by a narrow channel from the adjoining island of Gaulos, now *Gozo*. Notwithstanding its small extent, the opportune situation of Melita in the channel between Sicily and Africa, and the excellence of its harbours, must have early rendered it a place of importance as a commercial station, and it was occupied, probably at a very early period, by a Phoenician colony. (Diod. v. 12.) The date of this is wholly uncertain, and it is called by later writers for the most part a Carthaginian settlement (Scyl. p. 50. § 110; Steph. B. s. v.), which it certainly became in after times; but there can be no doubt that Diodorus is right in describing it as originally a Phoenician one, established by that people as an emporium and harbour of refuge during their long voyages towards the west. The same author tells us that in consequence of this commercial traffic, the colony rose rapidly to prosperity, which was increased by the industry of its inhabitants, who practised various kinds of manufactures with great success. (Diod. l. c.) But notwithstanding this account of its prosperity we have scarcely any knowledge of its history. The notice of it by Scylax as a Carthaginian colony, seems to prove that it had not in his day received a Greek settlement; and indeed there is no trace in history of its having ever fallen into the hands of the Greeks of Sicily, though its coins, as well as inscriptions, indicate that it received a strong tincture of Greek civilisation; and at a later period it appears to have been in a great measure Hellenised. Some of these inscriptions point to a close connection with Syracuse in particular, but of the origin and nature of this we have no account.

(Boeckh, *Corp. Inscr. Gr.* 5752, &c.) In the First Punic War we find Melita still in the hands of the Carthaginians; and though it was ravaged in B. C. 257 by a Roman fleet under Atilius Regulus, it does not appear that it fell permanently into the hands of the Romans. At the outbreak of the Second Punic War it was held by a Carthaginian garrison under Hamilcar, the son of Giago, who, however, surrendered the island to Tib. Sempronius, with a Roman fleet, B. C. 218 (Livy. xxi. 51); and from this time it continued without intermission subject to the Roman rule. It was annexed to the province of Sicily, and subject to the government of the praetor of that island. During the period that the Mediterranean was so severely infested by the Cilician pirates, Melita was a favourite resort of those corsairs, who often made it their winter-quarters. (Cic. *Verr.* iv. 46, 47.) Notwithstanding this it appears to have been in the days of Cicero in a flourishing condition, and the great orator more than once during periods of civil disturbances entertained the project of retiring thither into a kind of voluntary exile. (Cic. *ad Att.* iii. 4, x. 7, 8, 9, &c.)

The inhabitants of Melita were at this period famous for their skill in manufacturing a kind of fine linen, or rather cotton, stuffs, which appear to have been in great request at Rome, and were generally known under the name of "vestis Melitensis." (Cic. *Verr.* ii. 72, iv. 46; Diod. v. 12.) There is no doubt that these were manufactured from the cotton, which still forms the staple production of the island.

Melita is celebrated in sacred history as the scene of the shipwreck of St. Paul on his voyage to Rome, A. D. 60. (*Act. Apost.* xxviii.) The error of several earlier writers, who have transferred this to the Melita on the E. coast of the Adriatic (now *Meleda*), has evidently arisen from the vague use of the name of the *Adriatic*, which is employed in the Acts of the Apostles (xxvii. 27), in the manner that was customary under the Roman Empire, as corresponding to the Ionian and Sicilian seas of geographers. [ADRIATICUM MARE.] The whole course and circumstances of the voyage have no doubt that the Melita in question was no other than the modern *Malta*, where a bay called *St. Paul's Bay* is still pointed out by tradition as the landing-place of the Apostle. (The question is fully examined and discussed by Mr. J. Smith, in his *Voyage and Shipwreck of St. Paul*, 8vo. Lond. 1848; also in Conybeare and Howson's *Life of St. Paul*, vol. ii. p. 353, &c.)

No other mention is found of Melita during the period of the Roman Empire, except in the geographers and the Maritime Itinerary, in which last the name already appears corrupted into its modern form of *Malta*. (Strab. vi. p. 277; Plin. iii. 8. s. 13; Mel. ii. 7. § 18; Ptol. iv. 3. § 37; *Itin. Marit.* p. 518; Sil. Ital. xiv. 251.) After the fall of the Roman Empire it fell for a time into the hands of the Vandals; but was recovered from them by Belisarius in A. D. 533 (Procop. *B. V.* i. 14), and appears to have continued from this time subject to the Byzantine empire, until it was conquered by the Arabs in A. D. 870.

The present population is principally derived from an Arabic stock; but it is probable that the Arab conquerors here, as well as in Africa, have been to a great extent amalgamated with the previously existing Punic population. The inscriptions discovered at *Malta* sufficiently prove that the Greek language was at one time in ha-

bitual use there, as well as in the neighbouring island of Sicily; and one of these, which is bilingual, shows that Greek and Punic must have been both prevalent at the same period. (Boeckh, *Corpus Inscr. Gr.* 5752—5754.) The former was probably the language of the more cultivated classes, in the same manner as Italian is at the present day.

Diodorus justly extols the excellence of the ports of Melita, to which that island has always been indebted for its importance. (Diod. v. 12.) The ancient geographers all mention a city of the same name with the island, but its precise site is nowhere indicated; there is, however, good reason to believe that it was the same with that of the old capital of the island, now called *Medina* (i. e. "the city"), or *Cirita Vecchia*, situated almost in the centre of the island; the modern town of *La Valletta*, which is the present capital, was not founded till 1566. Cicero speaks of a celebrated temple of Juno "on a promontory not far from the town" (Cic. *Verr.* iv. 46); but the expression is too vague to prove that the latter was situated close to the sea, like the modern *Valletta*. Ptolemy also notices the same temple, as well as one of Hercules, evidently the Phoenician deity Melkart. (Ptol. iv. 3. § 37.) The ruins of both these temples are described by Quintino, who wrote in 1536, as existing in his time; but the grounds of identification are not given. The only considerable ruins now existing in the island are those on the S. coast, near a place called *Casal Crendi*, which are described in detail by Barth. (*Arch. Zeitung*, 1848, Nos. 22, 23.) These are evidently of Phoenician origin, and constructed of massive stones, in a very rude style of architecture, bearing much resemblance to the remains called the *Torre dei Giganti*, in the neighbouring island of *Gozo*. [GAULOS.] Some slight vestiges of buildings near the port called *Marsa Scirocco* may perhaps be those of the temple of Hercules; while, according to Fazello and Quintino, those of the temple of Juno were situated in the neighbourhood of the *Castle of S. Angelo*, opposite to the modern city of *Valletta*. (Quintini *Descript. Ins. Melitae*, p. 110, in Burmann's *Theas.* vol. xv.; Fazell. *de Reb. Sic.* i. 1. p. 16.)



COIN OF MELITA.

Ovid terms Melita a fertile island (*Fast.* iii. 567); an expression which is certainly ill applied, for though it was, in ancient as well as modern times, populous and flourishing, and probably, therefore, always well cultivated, the soil is naturally stony and barren, and the great want of water precludes all natural fertility. Cotton, which at the present day is extensively cultivated there, was doubtless the material of the fine stuffs manufactured in the island; and the excellence of its soft stone as a building material accounts for the splendour of the houses, extolled by Diodorus (v. 12). Another peculiar production of the island was a breed of small dogs, noticed by Strabo and other authors, though

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some writers derived these from the Melita in the Adriatic. The breed still exists in *Malta*. (Strab. vi. p. 277; Athen. xii. p. 518; Plin. iii. 26. s. 30.) The freedom from venomous reptiles which *Malta* enjoys, in common with many other secluded islands, is ascribed by the inhabitants to the miraculous intervention of St. Paul. (Quintino, *l. c.* p. 117.) [E. H. B.]

MELITA (Μελίτη, Scyl. p. 8; Steph. B.; Agathem. i. 5; Plin. iii. 30; *Itin. Anton.*; *Peut. Tab.*; Μελιτηνή, Ptol. ii. 16. § 14; Μέλετα, Const. Porph. *de Adm. Imp.* 36; Maluta, Geogr. Rav.), one of the Liburnian group of islands. It was so called like its namesake Melita or *Malta*, from the excellence of its honey; and some erroneously have claimed for it the honour of being the island on which St. Paul was wrecked. (See preceding article.) It is the same as the long narrow and hilly island of *Meleda*, lying about half-way between *Curzola* and *Kagusa*, remarkable in modern times for the singular phenomenon of subterranean noises called "Detonazioni di Meleda," the cause of which has been attributed to the region of volcanic activity which is supposed to underlie the whole of this coast. (Comp. Daubeny, *On Volcanoes*, p. 333.) The site of a palace which was built by Agesilaus of Cilicia, the father of Oppianus, the author of the "Haliectica," when banished to the island in the time of Septimius Severus, is still shown. (Wilkinson, *Dalmatia and Monte-Negro*, vol. i. p. 265.) [E. B. J.]

MELITAEA, or MELITEIA (Μελιταία, Strab., Plin., Steph. B.; Μελιταία, Polyb.; Μελιταία, Thuc.; *Eth.* Μελιταεύς, Μελιτεύς), an ancient town of Phthiotis in Thessaly, situated near the river Enipeus, at the distance of 10 stadia from the town Hellas. (Strab. ix. p. 432.) The inhabitants of Melitaea affirmed that their town was anciently called Pyrrhia, and they showed in the market-place the tomb of Hellen, the son of Deucalion and Pyrrhia, (Strab. *l. c.*) When Brasidas was marching through Thessaly to Macedonia, his Thessalian friends met him at Melitaea in order to escort him (Thuc. iv. 78); and we learn from this narrative that the town was one day's march from Pharsalus, whither Brasidas proceeded on leaving the former place. In the Lamiac war the allies left their baggage at Melitaea, when they proceeded to attack Leonnatus. (Diod. xviii. 15.) Subsequently Melitaea was in the hands of the Aetolians. Philip attempted to take it, but he did not succeed, in consequence of his scaling-ladders being too short. (Polyb. v. 97, ix. 18.) Melitaea is also mentioned by Scylax, p. 24; Ephor. ap. Steph. B. s. v.; Dicaearch. p. 21; Plin. iv. 9. s. 16; Ptol. iii. 13. § 46, who erroneously calls it *Μελιτρα*. Leuke identifies it with the ruins of an ancient fortress situated upon a lofty hill on the left bank of the Enipeus, at the foot of which stands the small village of *Keuzlár*. (*Northern Greece*, vol. iv. p. 469, seq.)

MELITE (Μελίτη). 1. A lake of Acarnania. [ACARNANIA, p. 9, b.]

2. A demus in the city of Athens. [ATHENAE, p. 301, b.]

MELITENE (ἡ Μελιτηνή, Ptol. vi. 3. § 3), the name given by Ptolemy to that part of Susiana which lay along the banks of the Tigris. [V.]

MELITENE (Μελιτηνή; *Eth.* Μελιτηνός), a city in the easternmost part of Cappadocia, and the capital of the district called Melitene. It appears that in the time of Strabo (xii. p. 537) neither

x

this nor any other town existed in that district. Pliny (vi. 3), on the other hand, speaks of Melitene as a town built by the fabulous queen Semiramis of Assyria; both accounts may be reconciled by the supposition that the site of the town was formerly occupied by some castle or fort, such as we know to have existed in that country from early times. (Strab. xii. p. 537.) The town was situated on the banks of a small tributary of the Euphrates, which was not far distant from Melitene, and in a very salubrious district. During the first century of the Christian era, the town was not of much importance (Tac. *Ann.* xv. 26); but Trajan raised it to the rank of a great city (Procop. *de Aedif.* iii. 4), and thenceforth it became a central point to which several roads converged. (*It. Ant.* pp. 157, 209, 211, 215.) The emperors Anastasius and Justinian also embellished the place and surrounded it with new walls. Ever since the reign of Titus, Melitene had been the station of the famous Christian Legio xii. fulminata; and after the division of Armenia into two provinces, it became the capital of Armenia Secunda. (Hierocl. p. 703; comp. Ptol. v. 7. § 5, viii. 17. § 39; Dion Cass. lv. 23; Steph. B. s. v.; Plin. v. 20; Procop. *de Bell. Pers.* i. 17; Euseb. *Hist. Eccles.* v. 5.) In A. D. 577, the Romans gained a great victory over the Persian Chosroes I. near Melitene; and the place is frequently mentioned by the Byzantine writers. But at present it is in ruins, though it still bears its ancient name in the form of *Malatia*. [L. S.]

MELITONUS, a station on the Egnatian Way, which the Jerusalem Itinerary places between Herculæa and Grande, at 13 M. P. from the former. Its position must be sought for not far from *Filurina*. Tafel (*de Viæ Egnat. Part. Occ.* p. 40) thinks that the name should be written *Μελιτωνών*. [E. B. J.]

MELITTA (*Μέλιττα*, *Μέλιτσα*, Hecat. *Fr.* 327, ed. Klausen), one of the five factories which Hanno (p. 2, ed. Hudson) planted between Prom. Soloeis and the river Lixus, on the W. coast of Africa; probably near the *Wad Messa*. (Comp. *Mém. de l'Acad. des Inscr.* vol. xxvi. p. 41.) [E. B. J.]

MELIZIGARA (*Μελιζιγάρρα*, Arrian, *Peripl.* p. 30), a commercial entrepôt on the southern coast of *Hindostân*, apparently nearly opposite to *Ceylon*. It is no doubt the same place which Ptolemy records as an island under the name of Melizegyris or Milizigeris. (*Μελιζήγυρις*, *Μιλιζιγηρίς*, vii. 1. § 95.) [V.]

MELLA. [MELA.]

MELLARIA. 1. (*Μελλαρία*, Plut. *Sertor.* 12; Mellaria, *Mela*, ii. 6. § 9; Plin. iii. 1. s. 3; *It. Anton.* p. 407; Geogr. Rav. iv. 12; *Μελλαρία*, Strab. iii. p. 140, in Kramer's ed., the old edd. have *Μελλαρία*; also *Μελλαρία*, Marcian, p. 39; *Μελλαρία*, Ptol. ii. 4. § 6; *Μηλαρία*, Steph. B. s. v. *Βήλος*), a town of the Bastuli (Ptol. l. c.), on the road between Calpe and Belon (*It. Anton. l. c.*), possessing establishments for salting fish (Strab. l. c.). It probably stood between *Tarifa* and *Val de Vacca*, or was on the site of *Val de Vacca* itself. (*Mém. de l'Acad. des Inscr.* xxx. p. 107; *Philos. Transactions*, xxx. p. 920.)

2. A town in the interior of Hispania Baetica, belonging to the conventus Cordubensis, and on the road from Corduba to Emerita, probably the modern *Fuente de la Ovejuna*. (Plin. iii. 1. s. 3; *It. Anton.* p. 415, with Wesseling's note; Gruter, *Inscr.* p. 321. 10; Morales, *An.* p. 19; Florez, *Esp. Sagr.* ix. p. 20.)

MELLISURGIS, a place in the road from Thessalonica to Apollonia of Mygdonia, which occurs in two of the Itineraries (*Itin. Anton.*; *Peut. Tab.*), at a distance of 20 M. P. from Thessalonica. It still preserves its ancient name in the usual Roman form of *Melissurgis*, and is inhabited by honey-makers, as the word implies. (Leake, *North Greece*, vol. iii. p. 461; Tafel, *de Viæ Egnat. Part. Orient.* p. 5.) [E. B. J.]

MELLOSEDUM or MELLOSECTUM, as it is also read, in Gallia Narbonensis, is placed in the Table on a route from *Alpis Cottia* (*Mont Genève*) to Vienna (*Vienna*). It is the next place before *Catorissium* [*CATORISSIUM*], which lies between it and *Cularo* (*Grenoble*). Mellosedum may be at or near the *Bourg d'Oyans*. [G. L.]

MELOBOTEIRA (*Μηλοβότεια*), a name which was applied to Edessa in Macedonia. (Steph. B. s. v. *Αίγαλ*.) [E. B. J.]

MELODUNUM (*Melun*), a town of the Senones in Gallia (*B. G.* vii. 58), on an island in the Sequana (*Seine*). Though the termination *dun* seems originally to have signified a hill or height, it became a part of the name of some towns, which like Melodunum were not situated on any elevation. In the Antonine Itinerary Melodunum appears under the name *Meclutum*, and in the Table in the form *Meteglum*. The distance from Lutetia in the Itins. is 17 or 18 Gallic leagues. From Melodunum to *Condate* (*Montreau-sur-Yonne*) is 15 Gallic leagues [*CONDATE*, No. 2]. The old Celtic town on the island was replaced by a castle, of which there are some remains. The present town of *Melun* is on the right bank of the *Seine*, about 28 miles from *Paris* by the road.

In the text of Caesar (*B. G.* vii. 58) there is a reading "qui Metiosedo," where the common reading is "qui a Meloduno." The same variation occurs in c. 60; and in c. 61 "Metiosedum versus" appears to be the received reading. A careful study of Caesar will satisfy any person that *Melun* is meant in all these passages, whether the true reading in Caesar's text is Melodunum, Metiosedum, or something else. Melodunum comes nearest to the modern form. Walckenaer places Metiosedum at the confluence of the *Seine* and *Marne*. The variety in the reading of this name appears also in the Itins., as shown above. The stratagem of *Lalysius* on the *Seine* (*B. G.* vii. 58, &c.) is explained in the article LUTETIA. [C. L.]

MELOS (*Μήλος*; *Eth. Μήλιος*; *Milo*), an island in the Aegean sea, and the most south-westerly of the Cyclades, whence it was called Zephyria by Aristotle (*op. Plin.* iv. 12. s. 23; comp. Steph. B. s. v.), and was even placed by Strabo in the Cretan sea (x. p. 484). The latter writer says (*l. c.*) that Melos was 700 stadia from the promontory Dictynnaeum in Crete, and the same distance from the promontory Scyllaeum in Argolis. The island is in reality 70 miles north of the coast of Crete, and 65 miles east of the coast of Peloponnesus. It is about 14 miles in length and 8 in breadth. Pliny and others describe it as perfectly round in shape ("insularum rotundissima," Plin. l. c.; Solin. c. 11; Isidor. *Orig.* xiv. 6); but it more resembles the form of a bow. On the northern side there is a deep bay, which forms an excellent harbour. The island is said to have borne several names in more ancient times. Besides that of Zephyria given to it by Aristotle, it was also called Memblis by Aristides, Mimallis by Callimachus, Siphis and Acyton by

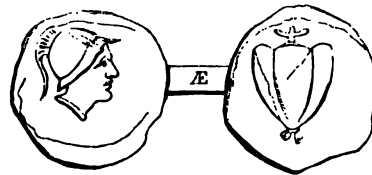
Heracleides (Plin. *l. c.*), and also Byblis by Stephanus B. (*s. v.* Μῆλος); the latter name is said to have been derived from its receiving a colony from the town of Byblus in Phoenicia. Other writers mention this Phoenician colony, and Festus derives the name of Melos from the founder of the colony. (*Fest. s. v. Melos.*) Some connect the name with μήλας, an apple, on account of the round shape of the island. The Phoenician settlement is probable; but we know that it was colonised at an early period by the Lacedaemonians, and that it continued to be inhabited by Dorians down to the time of the Peloponnesian War. According to the Melians themselves, the Lacedaemonians settled in the island 700 years before this war. (Herod. viii. 48; Thuc. v. 84, 112.) In the Peloponnesian War, the Melians remained faithful to their mother city. In B. C. 426, the Athenians made an unsuccessful attempt upon the island; but in 416 they captured the principal town, put all the adult males to death, sold the women and children into slavery, and colonised the island afresh by 500 Athenians. (Thuc. v. 84—116; Diod. xii. 80; Strab. *l. c.*)

Melos is now called *Milo*. It is mountainous and of volcanic origin. Its warm springs, which are now used for bathing, are mentioned in ancient times. (Plin. xxxi. 6. s. 23; Athen. ii. p. 43.) Pliny says that the best sulphur was found in Melos (xxxv. 15. s. 50); and among other products of the island he enumerates alum (xxxv. 15. s. 52), pumice-stone (xxxvi. 21. s. 42), and a bright colour, called *Melissium pigmentum* (xxxv. 6. s. 19; comp. Vitruv. vii. 7; Diosc. v. 180; Plaut. *Most.* i. 3. 107). The mines of alum are on the eastern side of the island, near a height which emits smoke, and has every appearance of having been a volcano. In the south-western half of the island, the mountains are more rugged and lofty; the highest summit bears the name of *St. Elias*. The island produces good wine and olives, but there is not much care taken in the cultivation of the vine. In antiquity Melos was celebrated for its kids. (Athen. i. p. 4.) One of its greatest deficiencies is want of water. The inhabitants of *Kastron* depend almost exclusively upon cisterns; and the only spring in the vicinity is to the westward of the ancient city, on the sea-side, where is a chapel of *St. Nicolas*.

In ancient times the chief town in the island was called Melos. It stood upon the great harbour. It is celebrated as the birthplace of Diagoras, surnamed the Atheist. [*Dict. of Biogr. art. DIAGORAS.*] The town appears to have been small, since it is called by Thucydides a χωριον, not πόλις; and of the 3000 men who originally composed the Athenian expedition, the smaller half was sufficient to besiege the place. (Thuc. v. 84, 114.) The present capital of Melos is named *Kastron*, and is situated upon a steep hill above the harbour. The former capital was in the interior, and was deserted on account of its unhealthy situation. Between *Kastron* and the northern shore of the harbour are the ruins of the ancient town, extending down to the water-side. "On the highest part, which is immediately overlooked by the village, are some remains of polygonal walls, and others of regular masonry with round towers. The western wall of the city is traceable all the way down the hill from the summit to the sea; on the east it followed the ridge of some cliffs, but some foundations remain only in a few places" (Leake). Within the enclosure there is a small hill, on which stand a church of *St. Elias* and a small

monastery, and which perhaps served in antiquity as a kind of acropolis. Here several architectural fragments have been found. On the south-eastern side of the hill are some seats cut out of the rock in a semi-circular form, of which only four remained uncovered when Ross visited the island in 1843. They appear to have been the upper seats of a small theatre or odeum, which was perhaps more ancient than the large theatre mentioned below. In front of these seats is a quadrangular foundation of regular masonry, of which in one part four or five courses remain. About 40 steps eastward of this foundation are the remains of a temple or some other public building, consisting of fragments of a Corinthian capital and part of a cornice. About a hundred steps SW. is the larger theatre, which was cleared from its rubbish in 1836 by the king of Bavaria, then Crown Prince. The nine lowest rows of seats, of white marble, are for the most part still remaining, but the theatre, when entire, extended far up the hill. From the character of its architecture, it may safely be ascribed to the Roman period. There are no other remains of the ancient town worthy of notice.

Eastward of the ancient city is a village named *Τρυπητή*, from the tombs with which the hill is pierced in every part. Eastward of *Τρυπητή* is a narrow valley sloping to the sea, which also contains several sepulchral excavations. Some of them consist of two chambers, and contain niches for several bodies. There are, also, tombs in other parts of the island. In these tombs many works of art and other objects have been discovered; painted vases, gold ornaments, arms, and utensils of various kinds. Some very interesting Christian catacombs have also been discovered at Melos, of which Ross has given a description. (Tournefort, *Voyage*, vol. i. p. 114, Engl. tr.; Tavernier, *Voyage*, vol. i. p. 435; Olivier, *Voyage*, vol. ii. p. 217; Leake, *Northern Greece*, vol. iii. p. 77; Prokesch, *Denkwürdigkeiten*, vol. i. p. 531, vol. ii. p. 200; Fiedler, *Reise*, vol. ii. p. 369; Ross, *Reisen auf den Griechischen Inseln*, vol. iii. pp. 3, 145.)



COIN OF MELOS.

MELOS (Μῆλος: *Eth.* Μήλιος), a village of Acarnania, mentioned only by Stephanus B. (*s. v.*)

MELLOTIS, a district of Triphylia in Epirus. (Liv. xxxii. 13.) The names of Triphylia and Melotis, in connection with Epirus, occur only in Livy. Leake supposes that Melotis, which name indicates a sheep-feeding district, was probably the pastoral highlands around *Ostanitza*, on the borders of Molossis and Atintania. (*Northern Greece*, vol. iv. pp. 101, 119.)

MELPEIA (Μέλπεια), a village in Arcadia, situated upon Mt. Nomia, which is a portion of Mount Lycaeus, so called because Pan was said to have here discovered the melody (μέλος) of the syrinx. (Paus. viii. 38. § 11.)

MELPES, a small river of Lucania, flowing into the Tyrrhenian sea, near the promontory of Pa-

linurus (Plin. iii. 5. s. 10). It is now called the *Molpa*. [E. H. B.]

MELPIS or MELFIS (δ Μέλαις: *Melfa*), a small river of Latium, falling into the Liris (*Garigliano*), about 4 miles below its junction with the Trerus (*Sacco*). It crossed the Via Latina about 4 miles from Aquinum, though Strabo erroneously speaks of it as *flowing by* that city. It is a still greater mistake that he calls it a great river (ἄραυδς μέγας, Strab. v. p. 237), for it is in reality a very inconsiderable stream: but the text of Strabo is, in this passage, very corrupt, and perhaps the error is not that of the author. The name appears in the Tabula, under the corrupt form Melfel, for which we should probably read Ad Melpem. (*Tab. Pent.*) [E. H. B.]

MELPUM, a city of Cisalpine Gaul, of which the only record preserved to us is that of its capture and destruction by the combined forces of the Insubrians, Boians, and Senones, which took place according to Cornelius Nepos on the same day with the taking of Veii by Camillus, B. C. 396 (Corn. Nep. *ap. Plin.* iii. 17. s. 21). He calls it a very wealthy city ("opulentia præcipuum"), and it therefore seems to have been one of the principal of the Etruscan settlements in this part of Italy. All trace of it subsequently disappears, and its site is a matter of mere conjecture. [E. H. B.]

MELSIAGUM, a lake or marsh in Germany (Mela, iii. 3. § 3), the site of which is unknown; it is perhaps one of the lakes of *Mecklenburg*. [L. S.]

MELSUS (Μέσος), a small river of Hispania Tarraconensis, flowing into the sea through the territory of the Astures, not far from the city Noega (*Nolya*). Perhaps the modern *Narcea*. (Strab. iii. p. 167; Florez, *Esp. Sagr.* xv. p. 47.)

MEMBLIARUS. [ΑΝΑΠΙΚ.]

MEMBRE'SA (Μέμβρησα), a town of the proconsular province, the position of which is fixed by Procopius (*E. V.* ii. 15) at 350 stadia from Carthage. Membrissa (*Membrissa*, *Pent. Tab.*), as it is called in the Antonine Itinerary, was a station between Musti, and Silicibba, and a place of some importance in ecclesiastical history. (Morcelli, *Africa Christiana*, vol. i. p. 223.) [E. B. J.]

MEMINI. [CARPENTORACTE.]

MEMNONENSES (Μεμνονεῖς), a tribe of Aethiopians, who dwelt between the Nile and the Astapus, north of the peninsular region of Meroe. (Ptol. iv. 8. § 114.) The name was not an indigenous one, but given by the Greek geographers to one of the Nubian tribes, among whom they placed their legend of Memnon, son of Aurora. [W. B. D.]

MEMPHIS (Μέμφις, Herod. ii. 99, 114, 136, 154; Polyb. v. 61; Diol. i. 50, seq.; Steph. B. s. v.: *Eth. Μεμφίτης*), the ΝΟΡΗ of the Old Testament (*Isaiah*, xix. 13; *Jerem.* ii. 16, xlv. 1), was the first capital of the entire kingdom of Aegypt, after the Deltaic monarchy at Heliopolis was united to the Thebaic capital at This or Abydos. It stood on the western bank of the Nile, 15 miles S. of Cercasorus, in lat. 30° 6' N.

The foundation of Memphis belongs to the very earliest age of Aegyptian history. It is ascribed (1) to Menes, the first mortal king; (2) to Uchoreus, a monarch of a later dynasty; and (3) to Apis or Epaphus. (Hygin. *Fab.* 149.) But the two latter may be dismissed as resting on very doubtful authority. (Diod. i. 51.) The only certainty is that Memphis was of remote antiquity, as indeed is implied in the ascription of its origin to Menes, and that it was

the first capital of the united kingdom of Upper and Lower Aegypt. The motives which induced its founder to select such a site for his capital are obvious. Not far removed from the bifurcation of the Nile at Cercasorus, it commanded the S. entrance to the Delta, while it was nearer to the Thebaic than any of the Deltaic provincial cities of importance, Heliopolis, Bubastis, and Sais. It is also clear why he placed it on the western bank of the Nile. His kingdom had little to apprehend from the tribes of the Libyan desert; whereas the eastern frontier of Aegypt was always exposed to attack from Arabia, Assyria, and Persia, nor indeed was it beyond the reach of the Scythians. (Herod. i. 105.) It was important, therefore, to make the Nile a barrier of the city; and this was effected by placing Memphis W. of it. Before, however, Menes could lay the foundations of his capital, an artificial area was to be provided for them. The Nile, at that remote period, seems to have had a double bifurcation; one at the head of the Delta, the other above the site of Memphis, and parallel with the Arsinoite Nome. Of the branches of its southern fork, the western and the wider of the two ran at the foot of the Libyan hills; the eastern and lower was the present main stream. Between them the plain, though resting on a limestone basis, was covered with marshes, caused by their periodical overflow. This plain Menes chose for the area of Memphis. He began by constructing an embankment about 100 stadia S. of its site, that diverted the main body of the water into the eastern arm; and the marshes he drained off into two principal lakes, one to N., the other to W. of Memphis, which thus, on every side but S., was defended by water.

The area of Memphis, according to Diodorus (i. 50), occupied a circuit of 150 stadia, or at least 15 miles. This space, doubtless, included much open ground, laid out in gardens, as well as the courts required for the barracks of the garrison, in the quarter denominated "the White Castle," and which was successively occupied, under the Pharaohs, by the native militia; in the reign of Psammethichus (s. c. 658—614), by Phœnician and Greek mercenaries; by the Persians, after the invasion of Cambyses (B. C. 524); and finally by the Macedonian and Roman troops. For although Memphis was not always a royal residence, it retained always two features of a metropolis: (1) it was the seat of the central garrison, at least until Alexandria was founded; and (2) its necropolis—the pyramids—was the tomb of the kings of every native dynasty.

The mound which curbed the inundations of the Nile was so essential to the very existence of Memphis, that even the Persians, who ravaged or neglected all other great works of the country, annually repaired it. (Herod. ii. 99.) The climate was of remarkable salubrity; the soil extremely productive; and the prospect from its walls attracted the notice of the Greeks and Romans, who seldom cared much for the picturesque. Diodorus (i. 96) mentions its bright green meadows, intersected by canals, paven with the lotus-flower. Pliny (xiii. 10, xvi. 21) speaks of trees of such girth that three men with extended arms could not span them. Martial (vi. 80) says that the "navita Memphiticus" brought roses in winter to Rome (comp. Lucan, *Pharsal.* iv. 135); and Athenæus (i. 20. p. 11) celebrates its teeming soil and its wine. (Comp. Joseph. *Antiq.* ii. 14. § 4; Horace, *Od.* iii. 26. 10.) And these natural advantages were seconded by its

position in the "narrows" of Aegypt, at a point where the Arabian and Libyan hills converge for the last time as they approach the Delta, and whence Memphis commanded the whole inland trade, whether ascending or descending the Nile. On the coins of Hadrian the wealth and fertility of Memphis are expressed by a figure of the Nile on their reverse, holding in his left hand a cornucopia. (Mionnet, *Suppl.* ix. No. 42.)

The position of Memphis, again, as regarded the civilisation which Aegypt imparted or received, was most favourable. A capital in the Thebaid would have been too remote for communication with the East or Greece: a capital in the Delta would have been too remote from the Upper Kingdom, which would then have pertained rather to Aethiopia than to Aegypt; while the Delta itself, unsupported by the Thebaid, must in all probability have become an Assyrian province. But the intermediate situation of Memphis connected it both with the southern portions of the Nile valley, as far as its keys at Philae and Elephantina, and also through the isthmus of Suez and the coast, with the most civilised races of Asia and Europe. After the foundation of Alexandria, indeed, Memphis sunk into a provincial city. But the Saracen invaders in the seventh century confirmed the wisdom of Menes's choice, for they built both Old and New Cairo in the neighbourhood of Memphis, only changing the site from the western to the eastern bank of the river, because *their* natural alliances, unlike those of the Pharaohs, were with the Arabians and the Syrian Khalifates.

The history of Memphis is in some measure that of Aegypt also. The great works of Menes were probably accomplished by successive monarchs, if not indeed by several dynasties. In the 1st period of the monarchy we find that the 3rd, 4th, 6th, 7th, and 8th dynasties consisted of Memphite kings. Athotia, who is styled a son of Menes, is said to have built the palace, and thus stamped the new city as a royal residence. In the reign of Kaiechos, in the 2nd dynasty, the worship of Apis was established at Memphis, which was equivalent to rendering it a cathedral city. In the 7th dynasty we have a record of seventy Memphite kings, each reigning for one day: this probably denotes an interregnum, and perhaps a foregone revolution; for, as Herodotus remarks (ii. 147), the Aegyptians could not exist without a monarchy. After the 8th dynasty no series of Memphite kings occurs; and the royal families pass to Heracleopolis, in the first place; next, after the expulsion of the Shepherds, to Thebes; afterwards to the Deltaic cities of Tanis, Bubastis, and Sais.

The shepherd kings, though they formed their great camp at Abaris, retained Memphis as the seat of civil government (Manetho, *ap. Joseph. cont. Apion.* i. 14); and although, after they withdrew into Syria, Thebes became the capital, yet we have a proof that the 18th dynasty—the house of Rameses—held their northern metropolis in high esteem. For Sesostris, or Rameses III. (Herod. ii. 108), on his return from his Asiatic wars, set up in front of the temple of Ptah at Memphis a colossal statue of himself 45 feet high; and this is probably the colossal figure still lying among the mounds of ruin at *Mitronieh*. Under the 25th dynasty, while the Aethiopians occupied Aegypt, Memphis was again the seat of a native government,—apparently the result of a revolution, which set Sethos, a priest, upon the throne. A victory obtained by this mon-

arch over the Assyrians was commemorated by a statue in the temple of Ptah—Sethos holding in his hand a mouse, the symbol of destruction. (Horapol. *Hieroglyph.* i. 50; comp. Aelian, *H. Anim.* vi. 41; Strab. xiii. p. 604; Herod. ii. 141.) Under Psammeticus (b. c. 670) the Phœnician soldiers, who had aided him in gaining the crown, were established by him in "the Tyrian camp,"—at least this seems to be the meaning of Herodotus (ii. 112),—but were removed by his successor Amasis into the capital itself, and into that quarter of it called the "White Castle."

Of all the Aegyptian cities, Memphis suffered the most severely from the cruelty and fanaticism of the Persians. Its populace, excited by the defeat of the Aegyptian army at Pelusium, put to death the Persian herald who summoned the Memphians to surrender. The vengeance of the conqueror is related by Herodotus. Memphis became the headquarters of a Persian garrison; and Cambyses, on his return from his unfortunate expedition against Aethiopia, was more than ever incensed against the vanquished. Psammeticus, the last of the Pharaohs, was compelled to put himself to death (Herod. iii. 15); Cambyses slew the god Apis with his own hand, and massacred his priests; he profaned the Temple of Ptah and burned the images of the Cabeiri (id. *ib.* 32). Under Darius Aegypt was mildly governed, and his moderation was shown by his acquiescence in the high-priest's refusal to permit the erection of a statue to him at Memphis. (Herod. ii. 110; Diodor. i. 58.) The next important notice of this city is in the reign of Artaxerxes I. Inaros, son of Psammeticus, had revolted from Persia, and called in the aid of the Athenians. (Diod. xi. 71.) The Persians were defeated at Papremis in the Delta (*ib.* 74; comp. Mannert, *Geogr.* x. p. 591), fled to Memphis, and were besieged in the "White Castle." (Thucyd. i. 108—109.) The siege lasted for more than a year (Diodor. ii. 75), and was at length raised (Ctesias, c. 33), and the authority of the king of Persia restored. Under Nectanebus I., the first monarch of the Sebennytic dynasty, Memphis expelled its Persian garrison, nor did it return to its allegiance, until Nectanebus II., the last representative of thirty dynasties, was driven into Aethiopia. (Athenaeus, iv. p. 150.) From this period Memphis loses its metropolitan importance, and sinks to the level of the chief provincial city of Aegypt.

If, as Diodorus remarks (i. 51), Thebes surpassed Memphis in the grandeur of its temples, the latter city was more remarkable for the number of its deities and sacred buildings, and for its secular and commercial edifices. It might, indeed, as regards its shrines, be not improperly termed the Pantheon of the land of Misraim. The following were its principal religious structures, and they seem to include nearly all the capital objects of Aegyptian worship except the goat and the crocodile:—

1. The temple of Isis, was commenced at a very early period, but only completed by Amasis, b. c. 564. It is described as spacious and beautiful (Herod. ii. 176; Heliodor. *Aethiop.* vii. 2, 8, 11), but inferior to the Isœum at Busiris (Herod. ii. 59, 61).

2. The temple of Proteus, founded probably by Phœnicians, who had a commercial establishment at Memphis. It was of so early date as to be ascribed to the era of the Trojan War. (Plutarch, *de Gen. Socrat.* c. 7.)

3. The temple of Apis, completed in the reign of

Psammetichus (Herod. ii. 153; Aelian, *Hist. An.* xi. 10; Clemens Alexand. *Paedag.* iii. 2; Strab. xvii. p. 807), stood opposite the southern portal of the great temple of Ptah or Hephaestus, and was celebrated for its colonnades, through which the processions of Apis were conducted. Here was also an oracle of Apis, in connection with one of Osiris and Isis (Plin. viii. 46; Pausan. vii. 22.) This temple was the cathedral of Aegypt, and not only established there a numerous, opulent, and learned college of priests, but also attracted thither innumerable worshippers, who combined commercial with religious purposes.

4. The temple of Serapis, in the western quarter of Memphis. This Serapis was of earlier date than the Alexandrian deity of similar name. To the Memphian Serapeum was attached a Nilo-meter, for gauging and recording the periodical overflows of the river. It was removed by Constantine as a relic of paganism, but replaced by his successor Julian. (Socrat. *Hist. Eccles.* i. 18; Sozomen, v. 2; comp. Diodor. i. 50, 57; Senec. *Quaest. Nat.* iv. 2; Plin. viii. 46.)

5. A temple of Phre, or the Sun, mentioned only in the Rosetta inscription (Letronne, *Recueil des Inscr. Grecques et Lat. de l'Egypte*; Brugsch, *Inscript. Rosettan.*)

6. The temple of the Cabeiri (Herod. iii. 37), into which none but the high-priest might lawfully enter. The statues of the pigmy gods were burned by Cambyses, and the temple mutilated.

7. The temple of Ptah or Hephaestus, the elemental principle of fire, worshipped under the form of a Pygmy. This was the most ancient shrine in Memphis, being coeval with its foundation. (Diodor. i. 45; Herod. ii. 99, iii. 37; Strab. xvii. 807; Ammian. xvii. 4.) It was enlarged and beautified by several successive monarchs, apparently through a spirit of rivalry with the great buildings at Thebes. (1.) Moeris erected the great northern court (Herod. ii. 101; Diod. i. 51). (2.) Rameses the Great raised in this court six colossal figures of stone, — portrait-statues of himself, his queen, and their four sons. (Herod. ii. 108—110; Strab. xvii. p. 807.) (3.) Rhampsinitus built the western court, and erected two colossal figures of summer and winter. (Herod. ii. 121; Diodor. i. 62; Wilkinson, *M. and C.* i. p. 121.) (4.) Asychis added the eastern court. (Herod. ii. 136.) It was, in the opinion of Herodotus, by far the noblest and most beautiful of the four quadrangles. (5.) Psammetichus, the Saite king, added the south court, in commemoration of his victory over the Dodecarchy (Polyaen. *Stratag.* vii. 3; Herod. ii. 153; Diodor. i. 67); and Amasis (Herod. ii. 176) erected or restored to its basis the colossal statue of Ptah, in front of the southern portico. From the priests of the Memphian temples, the Greeks derived their knowledge of Aegyptian annals, and the rudiments also of their philosophical systems. It was at Memphis that Herodotus made his longest sojourn, and gained most of his information respecting Lower Aegypt. Democritus also resided five years at Memphis, and won the favour of the priests by his addiction to astrological and hieroglyphical studies. (Diog. Laert. *Democrit.* ix. 34.) Memphis reckoned among its illustrious visitors, in early times, the legislator Solon, the historian Hecataeus, the philosophers Thales and Cleobolus of Lindus; and in a later age, Strabo the geographer, and Diodorus the Sicilian.

The village of *Mitra-nich*, half concealed in a

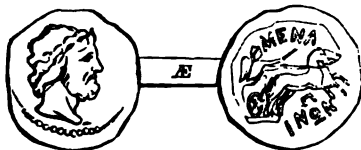
grove of palm-trees, about 10 miles S. of Gizeh, marks the site of the ancient Memphis. The successive conquerors of the land, indeed, have used its ruins as a stone-quarry, so that its exact situation has been a subject of dispute. Major Rennell (*Geography of Herodotus*, vol. ii. p. 121, seq.), however, brings incontestable evidence of the correspondence of *Mitra-nich* with Memphis. Its remains extend over many hundred acres of ground, which are covered with blocks of granite, broken obelisks, columns and colossal statues. The principal mound corresponds probably with the area of the great temple of Ptah.

There are several accounts of the appearance of Memphis at different eras. Strabo saw the Hephaestium entire, although much of the city was then in ruins. In the twelfth century A. D. it was visited by the Arabian traveller Ab-dallatif, who was deeply impressed with the spectacle of grandeur and desolation. "Its ruins offer," he says, "to the spectator a union of things which confound him, and which the most eloquent man in the world would in vain attempt to describe." He seems to have seen at least one of the colossal statues of the group of Rameses in the northern court of the Hephaestium. Among innumerable "idols," as he terms them, he "measured one which, without its pedestal, was more than 30 cubits long. This statue was formed of a single piece of red granite, and was covered with a red varnish." (Ab-dallatif, *De Sacy's Translation*, 4to. p. 184.) Sir William Hamilton (*Aegyptiaca*, 4to. p. 303) visited the spot, and says, that "high mounds enclose a square of 1800 yards from N. to S., and 400 from E. to W. The entrance in the centre of each side is still visible. The two principal entrances faced the desert and the river" (that is W. and E.). He entered by the latter, and found immediately "thirty or forty large blocks of very fine red granite, lying on the ground, evidently forming parts of some colossal statues, the chief ornaments of the temple."

The district in which these remains are found is still termed *Memf* by the Coptic population, and thus helps to confirm the identity of the village of *Mitra-nich* with the ancient capital of Aegypt. [W.B.D.]

MENAENUM or MENAE (*Mesal*, Ptol., Steph. B.; *Mévauros*, Diod.: *Etâ. Mévaïos*, Steph.; but coins have *Mévauros*; Menaeus, Cic.; Menaeinus, Plin.: *Minéo*), an inland city of Sicily, about 18 miles W. of Leontini. It was a city of the Siculi, and not a Greek colony, but, according to Diodorus, was not an ancient settlement of that people, but first founded by their king Ducetius, in B. C. 459. (Diod. xi. 78.) It was situated at a distance of about 2 miles from the celebrated lake and sanctuary of the Palici [*PALICORUM LACUS*] (Steph. B. s. v.); and Ducetius appears, a few years afterwards, to have removed the inhabitants again from his newly built city, and to have founded another, in the immediate neighbourhood of the sacred lake, to which he gave the name of Palica (Diod. xi. 88, where the reading *Mévas* for *Néas*, suggested by Cluver, and adopted by Wesseling, is at least very probable, though it is difficult to understand how Diodorus could call it the native city of Ducetius, if it had, in fact, been only founded by him.) This new city, however, was destroyed soon after the death of Ducetius (Diod. xi. 90), and it is probable that the inhabitants settled again at Menaeum. The latter city, though it never attained to any great importance, continued to subsist down to a

late period. There is little doubt that it is the city meant by Diodorus (xiv. 78, where the editions have *Σμείνον*, a name certainly corrupt), which was reduced by Dionysius in B. C. 396, together with Morgantia and other cities of the Siculi. It is mentioned more than once by Cicero among the municipal towns of Sicily, and seems to have been a tolerably flourishing place, the inhabitants of which carried on agriculture to a considerable extent. (Cic. *Verr.* iii. 22, 43.) It is enumerated also by Silius Italicus among the cities of Sicily, and by Pliny among the stipendiary towns of that island, and its name is found also in Ptolemy. (Sil. Ital. xiv. 266; Plin. iii. 8. a. 14; Ptol. iii. 4. § 13.) This is the last notice of it that occurs; but there is no doubt that the modern town of *Minéo* retains the name, and probably the site, of *Menaenum*. It is situated on a lofty hill, forming part of a range which sweeps round from *Palagonia* to *Callagirone*, and forms the boundary of a deep basin, in the centre of which is a small plain, with the volcanic lake now called *Lago di Naftia*, which is unquestionably the ancient *Lacus Palicorum*. No ruins are now extant at *Minéo*; but the coins of *Menaenum*, which are numerous, though only of copper, attest the consideration which it anciently enjoyed. [E. H. B.]



COIN OF MENAENUM.

MENA'PIA (*Μενάπια*, Ptol. vi. 11. § 8), a small place in Bactriana in the immediate neighbourhood of Eueratrida. It is probably the same as that called **MENAPIA** by Ammianus (xxiii. 6). [V.]

MENA'PII, a people of North Gallia. In Caesar's time (*B. G.* iv. 4) the Menapii were on both sides of the lower Rhine, where they had arable farms, buildings, and small towns. The Usipetes and Tenctheri, who were Germans, being hard pressed by the Suevi, came to the Rhine, surprised and massacred the Menapii on the east bank, and then crossing over spent the winter on the west side, and lived at free cost among the Menapii. The history of these marauders is told elsewhere. [USIPETES.] On the west side of the Rhine the Eburones were the immediate neighbours of the Menapii (*B. G.* vi. 5), and they were between the Menapii and the Treviri. The Menapii were protected by continuous swamps and forests. On the south and on the coast the Menapii bordered on the Morini. Caesar does not state this distinctly; but he mentions the Menapii (*B. G.* ii. 4) among the Belgian confederates next to the Morini; and the Menapii were said to be able to raise 7000 fighting men. As the Veneti sought the aid of the Morini and Menapii in their war with Caesar, we must conclude that they had ships, or their aid would have been useless (*B. G.* iii. 9). Caesar describes all Gallia as reduced to obedience at the close of the summer of B. C. 56, except the Morini and Menapii (*B. G.* iii. 28), who were protected against the Roman general for this season by their forests and the bad weather. The next year (A. C. 55), immediately before sailing for Britannia,

Caesar sent two of his legati to invade the country of the Menapii and those Pagi of the Morini which had not made their submission (*B. G.* iv. 22). After his return from Britannia Caesar sent Labienus against the Morini with the legions which had been brought back from Britannia. The summer had been dry, and as the marshes did not protect the Morini, as in the year before, most of them were compelled to yield. The troops which had been sent against the Menapii under the two legati ravaged the lands, destroyed the corn, and burnt the houses; but the people fled to the thickets of their forests, and saved themselves from their cruel enemy. (*B. G.* iv. 38.)

In B. C. 53 Caesar himself entered the country of the Menapii with five legions unincumbered with baggage. The Menapii were the only Galli who had never sent ambassadors to Caesar about peace, and they were allies of Ambiorix, king of the Eburones, Caesar's enemy. Trusting to the natural protection of their country, the Menapii did not combine their forces, but fled to the forests and marshes, carrying their property with them. Caesar entered their country with his army in three divisions, after having with great rapidity made his bridges over the rivers, but he does not mention any names. The buildings and villages were burnt, and a great number of cattle and men were captured. The Menapii prayed for peace, gave hostages, and were told that their hostages would be put to death, if they allowed Ambiorix to come within their borders. With this threat Caesar quitted the country that he had ravaged, leaving Comm the Atrebat, one of his slavish Gallic tools, with a body of cavalry to keep watch over the Menapii. (*B. G.* vi. 5, 6.)

It appears from Caesar's narrative that this people had farms, arable land, and cattle; and probably ships. They were not savages, but a people with some civility. Caesar's narrative also leads us to infer that the Menapii on the coast bordered on the Morini, as Strabo (iv. pp. 194, 199) says. Pliny (iv. 17) also makes the Menapii and Morini continuous on the coast, but he makes the Scaldis (*Schelde*) the northern limit of the Menapii; and he places the Toxandri north of the *Schelde*. D'Anville (*Notice, &c., Nervii*) attempts to show, against the authority of the ancient writers, that the Nervii extended to the coast, and consequently were between the Morini and the Menapii. But it is here assumed as proved that the Morini on the coast bordered on the Menapii, who in Caesar's time at least extended along the coast from the northern boundary of the Morini to the territory of the **BATAVI**. [BATAVORUM INSULA.]

Walckenaer proves, as he supposes, that the river *Aas*, from its source to its outlet, was the boundary between the Morini and the Menapii. The *Aas* is the dull stream which flows by *St. Omer*, and is made navigable to *Gravelines*. Accordingly he makes the hill of *Cassel*, which is east of the *Aas*, to be the Castellum Menapiorum of the Table. This question is examined under **CASTELLUM MORINORUM**. The boundary on the coast between the Morini and Menapii is unknown, but it may, perhaps, have been as far north as *Dunkeryue*. As the Eburones about *Tongern* and *Spa* were the neighbours of the Menapii of Caesar on the east, we obtain a limit of the Menapii in that direction. On the north their boundary was the Rhine; and on the south the Nervii. Under Augustus some German peoples, Ubi, Sicambri [GUGERNI], and others,

were removed to the west side of the Rhine. The Toxandri, who were settled in *North Brabant*, occupied the place of those Menapii who bordered on the Eburones. But the Menapii still maintained themselves on the west. Tacitus (*Hist.* iv. 28), in his description of the rebellion of Civilis, still speaks of the "Menapios et Morinos et extrema Galliarum." Part of the former territory of the Menapii was finally included in Germania Inferior, and the rest in Belgica. The name Menapii subsisted for a long time. Aurelius Victor (*de Caesaribus*, 39) calls Carausius "Menapiæ civis;" and it appears in the middle ages. D'Anville observes that though the Notitia of the Empire mentions a body of soldiers named Menapii, we see no trace of this nation in any city which represents it; but Walckenaer (*Géog. fç.* vol. i. p. 460) contends that Turnacum (*Tournai*) was their chief place, to which place probably belong the Belgic silver medals with the legend DVRRACVS (Bast, *Recueil, fç.*) "In an act of Charles the Bald, A. D. 847, in favour of the abbey of St. Amand, which is south of Tournai, this abbey is said to be 'in territorio Menapiorum quod nunc Mempiscum appellant.'" We thus obtain, as it seems, a fixed point for part of the territory of the Menapii, which under the later Empire may have been limited to the country west of the *Schelde*.

It is observed that "though it is very probable that Caesar never advanced into the interior of Flanders, it is, however, certain that the Romans afterwards, if they did not absolutely make themselves masters of it, at least were there for some time at different epochs. Their idols, their Dei Penates, sepulchral urns, lamps, Roman utensils, and especially the medals of almost all the emperors, discovered in great numbers, are irrefragable evidence of this." (Bast, *Recueil d'Antiquités Romaines et Gauloises, fç.*, Introduction.)

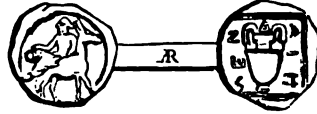
"Ancient earthen vessels have been found in great numbers all along the coast from Dunkerque to Bruges, which shows that the sea has not gained here, and refutes the notion that in the time of Caesar and Pliny this coast was neither inhabited nor habitable." (Walckenaer, *Géog. fç.* vol. i. p. 469.) An inscription found at Rimini, of the age of Vespasian, mentions the "Salinatores Menapiorum," or saltmakers of the Menapii.

If the position of the Meldi of Caesar has been rightly determined [MELDI], they were a Menapian people. There is nothing to show whether the Menapii were Galli or Germani. [G. L.]

MENAPIA [MÉNAPIA.]

MENDE (*Méndē*, Herod. vii. 123; Scyl. p. 26; Thuc. iv. 123; Steph. B.), or MENDAE (*Méndαι*, Paus. v. 10. § 27; Plin. iv. 10; *Méndα*, Polysen. ii. 1. § 21; Suid. s. v.; Mendis, Liv. xxxi. 45; *Eth. Mendaios*), a town of Pallene, situated on the SW. side the cape. It was a colony of Eretria in Euboea, which became subject to Athens with the other cities of Pallene and Chalcidice. On the arrival of Brasidas, Mende revolted from the Athenians (Thuc. l. c.), but was afterwards retaken by Nicias and Nicostratus (Thuc. iv. 130; Diod. xii. 72). It appears, from the account which Livy (l. c.) gives of the expedition of Attalus and the Romans (B. C. 200), to have been a small maritime place under the dominion of Cassandria. Together with Scione, Mende occupied the broadest part of the peninsula (Pomp. Mela, ii. 3. § 11), and is probably represented by some Hellenic remains which have been observed on the shore near *Kávo-*

Posidhi, to the E., as well as on the heights above it (Leake, *North Greece*, vol. iii. p. 156.) The types on its autonomous coins—Silenus riding upon an ass, and a "Diota" in a square (Eckhel, vol. ii. p. 72)—refer to the famous Mendæan wine, of which the ancients make honourable mention. (Athen. i. pp. 23, 29, iv. p. 129, viii. p. 364, xi. p. 784; Hippocrat. vol. ii. p. 472, ed. Kühn; Jul. Poll. *Onomast.* vi. segm. 15.) [E. B. J.]



COIN OF MENDE.

MENDES (*Méndης*, Herod. ii. 42, 46. 166; Diod. i. 84; Strab. xvii. p. 802; Mela, i. 9 § 9; Plin. v. 10. s. 12; Ptol. iv. 5. § 51; Steph. B. s. v.: *Eth. Mendhios*), the capital of the Mendesian nome in the Delta of Egypt. It was situated at the point where the Mendesian arm of the Nile (*Mendhiosion στόμα*, Scylax, p. 43; Ptol. iv. 5. § 10; Mendesium ostium, Pliny, Mela, l. cc.) flows into the lake of Tanis. Mendes was, under the Pharaonic kings, a considerable town; the nome was the chief seat of the worship of Mendes or Pan, the all-producing-principle of life, and one of the eight greater deities of Egypt, and represented under the form of a goat. It was also one of the nomes assigned to that division of the native army which was called the Calasiri, and the city was celebrated for the manufacture of a perfume designated as the Mendesium unguentum. (Plin. xiii. 1. s. 2.) Mendes, however, declined early, and disappears in the first century A. D.; since both Ptolemy (l. c.) and Aristides (iii. p. 160) mention Thmuis as the only town of note in the Mendesian nome. From its position at the junction of the river and the lake, it was probably encroached upon by their waters, after the canals fell into neglect under the Macedonian kings, and when they were repaired by Augustus (Sueton. *Aug.* 18, 63) Thmuis had attracted its trade and population. Ruins, however, supposed to be those of Mendes, have been found near the hamlet of *Achmâ-Tanah* (Champollion, *l'Egypte*, vol. ii. p. 122.) [W. B. D.]

MENDICULELA. 1. A town of the Hergetes, probably *Monzon*. [Vol. II. p. 32, a.]

2. A town in the interior of Lusitania, on the bank of the Tagus. (Ptol. ii. 5. § 8, where some MSS. have *Μενδικουλητα*, others *Μενθηκουλια*.)

MENEDEMIUM (*Μενεθημιον*), a town in the western part of Pisidia, two miles west of Pugia. (Ptol. v. 5. § 6; Steph. s. v., who calls it a town of Lycia.) [L. S.]

MENELAI PORTUS (*Μενελαϊος λιμήν*, Herod. iv. 169), a harbour of Marmarica, situated to the W. of Parastonium (Strab. i. p. 40, xvii. p. 838), and a day's voyage from Petra. (Scylax, 107, d.) Here, according to legend, the hero Menelaus landed (Herod. ii. 119); and it was the place where Agesilaus died in his march from the Nile to Cyrene, B. C. 361. (Corn. Nep. *Ages.* 8.) Its position must be sought on the coast of the *Wady Daphnêh*, near the *Râs-al-Milhr*. (Pacho, *Voyage dans la Marmarique*, p. 47.) [E. B. J.]

MENELAIUM. [SPARTA.]

MENELA'US (*Μενελαος*, Strab. xviii. p. 803; Steph. B. s. v.: *Eth. Menelaïtes*), was a town of the

Delta, situated to SE. of the highroad between Alexandria and Heropolis, near the Canopic arm of the Nile. It derived its name from Menelaus, a brother of Ptolemy Lagos, and attained such importance as to confer the title of Menelaides upon the Canopic branch of the river. (Ptol. iv. 5. § 9; Strab. *ib.* p. 801.) [W. B. D.]

MENESTHEI PORTUS (ὁ Μενεσθέως λιμὴν), a harbour of Hispania Baetica, between Gades and Asta. (Strab. iii. p. 140; Ptol. ii. 4. § 5; Marcian. p. 40.) In its neighbourhood was the oracle of Menestheus (Strab. *l. c.*), to whom, also, the inhabitants of Gades offered sacrifices. (Philostr. *Vil. Apoll.* v. 1.) The Scholiast on Thucydides (i. 12) relates that Menestheus, being expelled by the Theseidae, went to Iberia. The harbour is probably the modern *Puerto de S. Maria*.

MENINX (Μήνιξις, *al.* Μήνιξις), an island off the N. coast of Africa, to the SE. of the Lesser Syrtis. It is first described by Scylax (p. 48), who calls it BRACHION (Βραχέλιον), and states that its length was 300 stadia, while its breadth was something less. Pliny (v. 7) makes the length 25 M. P. and the breadth 22 M. P. Its distance from the mainland was about 3 stadia (8 stadia, *Stadium*. p. 455), and one day's sail from Taricheae. It was the abode of the "dreamy Lotus-eaters" [ΛΟΤΟΦΑΓΙ], for which reason it was called ΛΟΤΟΦΑΓΙΤΙΣ (Λωτοφαγίτις, Ptol. iv. 3. § 35; *Λωτοφάγων νῆσος*, Polyb. i. 39; comp. Strab. i. p. 25, ii. p. 123, iii. p. 157, xvii. p. 834; Pomp. Mela, ii. 7. § 7; Plin. *l. c.* ix. 60; Dionys. v. 180). The Romans first became acquainted with it, by the disastrous expedition of C. Sempronius Blaesus, v. c. 253. (Polyb. *l. c.*; comp. Zonar. viii. 14; Oros. iv. 9.) It contained two towns, Meninx and Thoar, and was the birthplace of the emperors Gallus Trebonianus, and his son, Volusianus (Aurel. Victor, *Epit.* 31), when it was already known by the name of GIRBA. *Jerbah*, as the island is now called, produces the "lotus Zizyphus," a tree-fruit like beans. (Shaw, *Trav.* p. 197; Rennell, *Geog. of Herod.* vol. ii. p. 287; Barth, *Wanderungen*, pp. 263, 287.) [E. B. J.]

MENNIS (Curt. v. 1. § 16), a small town of Mesopotamia, at which Alexander halted in his march from Arbela to Babylon. Curtius stated that it was celebrated for its naphtha pits,—which indeed abound in that part of Asia. [V.]

MENOBIA (Plin. iii. 1. s. 3) or MENUBA (Inscr. ap. Florez, *Esp. Sagr.* ix. p. 47), a tributary of the river Baetis, on its right side, now the *Guadamar*.

MENOSCA (Μηνόσκα, Ptol. ii. 6. § 9; Plin. iv. 20. a. 34), a town of the Varduli, on the N. coast of Hispania Tarraconensis. Its site is uncertain. Some place it at *St. Sebastian*; others at *St. Andre*; and others, again, at *Sumaya*.

MENOSGADA (Μηνοσγάδα), a place in central Germany, not far from the sources of the *Main* (Moenus), from which it, no doubt, derived its name. (Ptol. ii. 11. § 29.) Its site is generally believed to have been that of the modern *Mainrotz*, near *Culmbach*. [L. S.]

MENTESA. 1. Surnamed BASTIA (*It. Anton.* p. 402; Mentissa, Liv. xxvi. 17; Μέντισα, Ptol. ii. 6. § 39), a town of the Oretani in Hispania Tarraconensis, on the road from Carthago Nova to Castulo, and 22 Roman miles from Castulo. Pliny (iii. 3. s. 4) calls the inhabitants "Mentesani, qui et Oretani," to distinguish them from the following.

2. A small state of the Bastuli, in Hispania Baetica. ("Mentesani, qui et Bastuli," Plin. *l. c.*; Inscr. Gruter, p. 384, 2; Florez, *Esp. Sagr.* v. p. 24.)

MENTONOMON, an aestuary or bay of the Northern Ocean, mentioned by Pyltheas, upon which the Guttones dwelt, and at a day's sail from which was an island named Abalus, where amber was gathered. (Plin. xxxvii. 7. s. 11.) The same island is mentioned in another passage of Pliny (iv. 13. s. 27), as situated a day's sail from the Scythian coast. In Sillig's edition of Pliny this part of Scythia is called Raunonia; but some of the MSS. and older editions have Bannonianna or Bantomannia, which is apparently only another form of Mentonomon. The bay was no doubt on the Russian coast in the *Baltic*. (Zeuss, *Die Deutschen*, &c. p. 269.)

MENTORES (Μέντορες), a Liburnian tribe (Hecatae. *Fr.* 62, ed. Klauusen; Plin. iii. 21. s. 25), off whose coast were the three islands called Mentorides, probably the same as the rocky islands of *Pago*, *Osero*, and *Arbe*. [E. B. J.]

MENUTHIAS (Μενουθιάς, Steph. B.), an island off the E. coast of Africa. Ptolemy (iv. 8. § 2, comp. vii. 2. § 1) describes it as being adjacent (παράκειρα) to the Prom. Prasum; at the same time he removes it 5° from the continent, and places it at 85° long., 12° 30' lat., to the NE. (ἀπὸ Δερμῶν ἀνατολῶν) of Prasum. The graduation of Ptolemy's map is here so erroneous, that it is impossible to make out the position of his island Menuthias, which some have identified with one of the islands of *Zanzibar*, or even with *Madagascar*. (Vincent, *Navigation of the Ancients*, vol. ii. pp. 174—185; Gosselin, *Géographie des Anciens*, vol. i. pp. 191, 195.) The simple narrative of the Periplus gives a very faithful picture of this coast,—harmonising with the statements of Ptolemy and Marinus of Tyre,—as far as the Rhiaptus of the former (*Gorind*, or the river of *Jubah*). Afterwards it thus proceeds (p. 9, ed. Hudson):—

"Thence" (from the Nova Fossa, "New Cut," or "Channel," or the opening of the coral reefs by *Gorind*), "at the distance of two natural days' sail, on a course a little above Libs (SW.), Menuthias island occurs on the W. (the important words "Due West"—παρ' ἀπὸ τῆς ἑπταδύσιν—are arbitrarily altered in Blancard's edition to the opposite sense, with a view to force the author into agreement with Ptolemy; comp. *Annot. ad Hudson*, p. 68), about 300 stadia from the mainland, low, and covered with wood, with streams, plenty of birds of various kinds, and land-turtle. But, excepting crocodiles, which are harmless, it has no other animals. At this island there are boats, both sewed together, and hollowed out of single trunks, which are used for fishing, and catching turtle. Here, they take fish in wicker baskets, which are let down in front of the hollows of the rocks." It appears, therefore, that Menuthias was distant about two days' sail from Nova Fossa, or 60 or 80 miles from the river *Gorind*, just where an opening in the coral reefs is now found. The coasting voyager, steering SW., reached the island on the E. side,—a proof that it was close to the main; a contiguity which perhaps is further shown by the presence of the crocodiles; though much stress cannot be laid upon this point, as they may have been only lizards. It is true, the navigator says that it was 300 stadia from the mainland; but as there is no reason to suppose that he surveyed the island, this distance must be taken

to signify the estimated width of the northern inlet separating the island from the main; and this estimate is probably much exaggerated. The mode of fishing with baskets is still practised in the *Jubah* islands, and along the coast. The formation of the coast of E. Africa in these latitudes—where the hills or downs upon the coast are all formed of a coral conglomerate, comprising fragments of madrepore, shell, and sand—renders it likely that the island which was close to the main sixteen or seventeen centuries ago, should now be united to it. Granting this theory of gradual transformation of the coast-line, the Menuthias of the "Periplus" may be supposed to have stood in what is now the rich garden-land of *Shamba*, where the rivers, carrying down mud to mingle with the marine deposit of coral drift, covered the choked-up estuary with a rich soil. (Cooley, *Ptolemy and the Nile*, London, 1854, pp. 56—68.) [E. B. J.]

MERCURII PROM. (*Ἐρμῆα Ἴσρα*, Ptol. iv. 3. § 7; Pomp. Mela, i. 7. § 2; Plin. v. 3), the most northerly point of the coast of Africa, to the E. of the gulf of Carthage, now *Cape Bon*, or the *Râs Addâr* of the natives. [E. B. J.]

MERGABLUM, a town of Hispania Baetica, on the road from Gades to Malaca, now *Beger de la Miel*. (*Mém. de l'Acad. des Inscrip.* xxx. p. 111.)

MERINUM. [GARGANUS.]

MERMESUS (*Μερμησός* or *Μυρμησός*), a town in Troas or Mysia, belonging to the territory of Lampscacus, was celebrated in antiquity as the native place of a sibyl (Steph. B. s. v.; Paus. x. 12. § 2; Lactant. i. 6, 12, where it is called Marnesius; Suid. s. v.); but its exact site is unknown. [L. S.]

MEROBRICA. [MIROBRIGA.]

MEROE (*Μερόη*, Herod. ii. 29; Diod. i. 23, seq.; Strab. xvii. p. 821; Plin. ii. 73. s. 78, v. 9. s. 10; Steph. B. s. v.: *Ἐθ. Μεροαίος, Μερούσιος*). The kingdom of Meroe lay between the modern hamlet of *Khartoum*, where the Astapus joins the true Nile and the influx of the Astaboras into their united streams, lat. 17° 40' N., long. 34° E. Although described as an island by the ancient geographers, it was properly an irregular space, like Mesopotamia, included between two or more confluent rivers. According to Diodorus (i. 23) the region of Meroe was 375 miles in length, and 125 in breadth; but Strabo (xviii. p. 821) regards these numbers as referring to its circumference and diameter respectively. On its eastern side it was bounded by the *Abyssinian* highlands; on the western by the Libyan sands—the desert of *Bahiouda*. Its extreme southern extremity was, according to a survey made in the reign of Nero, 873 miles distant from Syene. (Plin. vi. 29. s. 33.) Eratosthenes and Artemidorus, indeed, reduced this distance to 625 and 600 miles. (Mannert, *Geog. d. Alten*, x. p. 183.) Within these limits Meroe was a region of singular opulence, both as respects its mineral wealth and its cereal and leguminous productions. It possessed, on its eastern frontier, mines of gold, iron, copper, and salt; its woods of date-palm, almond-trees, and ilex yielded abundant supplies of both fruit and timber for export and home consumption; its meadows supported large herds of cattle, or produced double harvests of millet (*dhourra*); and its forests and swamps abounded with wild beasts and game, which the natives caught and salted for food. The banks of the Nile are so high in this region, that Meroe derives no benefit from the inundation, and, as rain falls scantily in the north, even in the wet

season (Strab. xv. p. 690), the lands remote from the rivers must always have been nearly desert. But the waste bore little proportion to the fertile lands in a tract so intersected with streams; the art of irrigation was extensively practised; and in the south, where the hills rise towards *Abyssinia*, the rains are sufficient to maintain a considerable degree of fertility. The valley of the Astaboras (*Tacazzé*) is lower and warmer than the rest of Meroe.

Partly from its natural richness, and partly from its situation between Aethiopia and the Red Sea,—the regions which produced spice, and those which yielded gold-dust, ivory, and precious stones,—Meroe was from very early times the seat of an active and diversified commerce. It was one of the capital centres of the caravan trade from Libya Interior, from the havens on the Red Sea, and from Aegypt and Aethiopia. It was, in fact, the receptacle and terminus of the Libyan traffic from Carthage, on the one side, and from Adule and Berenice on the other. The ruins of its cities, so far as they have been explored, attest its commercial prosperity.

The site of the city of Meroe was placed by Eratosthenes (*op. Strab.* xvii. p. 786) 700 stadia, or nearly 90 miles, south of the junction of the Nile with the Astaboras, lat. 16° 44'; and such a position agrees with Philo's statement (ii. p. 77) that the sun was vertical there 45 days before the summer solstice. (Comp. Plin. vi. 30.) The pyramids scattered over the plains of this mesopotamian region indicate the existence of numerous cities besides the capital. The ruins which have been discovered are, however, those of either temples or public monuments, for the cities themselves, being built of palm-branches and bricks dried in the sun, speedily crumbled away in a latitude to which the tropical rains partially extend. (Ritter, *Africa*, p. 542.) The remains of Meroe itself all lie between 16° and 17° lat. N., and are not far from the Nile. The most southerly of them are found at *Naga-geb-el-ardan*. Here have been discovered the ruins of four temples, built in the Aegyptian style, but of late date. The largest of them was dedicated to the ram-headed deity Ammon. The principal portico of this temple is detached from the main building,—an unusual practice in Aegyptian architecture,—and is approached through an avenue of sphinxes, 7 feet high, and also bearing the ram's head. The sculptures, like those of Aegypt, represent historical events,—Ammon receiving the homage of a queen, or a king holding his captives by the hair, and preparing to strike off their heads with an axe. At *Wood Naja*, about a mile from the Astapus, are the remains of a sandstone temple, 89 feet in length, bearing on the capital of its columns the figures and emblems of Ptah, Athor, and Typhon. These ruins are amidst mounds of brick, which betoken the former presence of an extensive city. Again, 16 or 17 miles west of the Astapus, and among the hollows of the sandstone hills, surrounded by the desert, are the ruins of *El-Mesaourat*. Eight temples, connected with one another by galleries or colonnades, and divided into courts and cloisters, are here found. The style of architecture is that of the era of the Ptolemies.

On the eastern bank, however, and about 2 miles from the river, are found groups of pyramids, which mark the site of a necropolis and the neighbourhood of a city: they are 80 in number, and of various dimensions; the base of the largest being 63 feet square, of the smallest less than 12 feet. The

loftiest of these pyramids is about 160 feet in height. Some of these have evidently been royal tombs. None of the buildings of Meroe, indeed, can claim a remote antiquity. The sculptures as well as the pyramids bear the impress of the decline of Egyptian art, and even traces of Greek architecture; and this circumstance is one of many indications that Meroe derived its civilisation from Egypt, and did not, as has been supposed, transmit an earlier civilisation to the Nile valley. And yet it is not probable that Meroe received either its arts or its peculiar forms of civil polity from Egypt, either entirely, or at any very remote epoch of time. Their points of resemblance, as well as of difference, forbid the supposition of direct transmission: for, on the one hand, the architecture and sculptures of Meroe betray the inferiority of a later age, and its civil government is not modelled upon that of the Pharaohs. One remarkable feature in the latter is that the sceptre was so often held by female sovereigns; whereas in Egypt we find a queen regnant only once mentioned—Nitocris, in the 3rd dynasty. Again, the polity of Meroe appears to have been in great measure sacerdotal long after Egypt had ceased to be governed by a pure theocracy. Yet, that the civilisation of Meroe was indigenous, the general barbarism of the native tribes of this portion of Libya in all ages renders highly improbable. From whatever quarter the ruling caste of this ancient kingdom may have come, it bears all the tokens, both in what we know of its laws, and in what is visible of its arts, of the presence of a conquering race presiding over a subject people.

The most probable theory appears to be the following, since it will account for the inferiority of the arts and for the resemblance of the polity of Meroe to that of Egypt:—

Strabo, quoting Eratosthenes (xvii. p. 786), says that the Sembrites were subject to Meroe; and again he relates, from Artemidorus, that the Sembrites ruled Meroe. The name of Sembrites, he adds, signifies immigrants, and they are governed by a queen. Pliny (vi. 30. s. 31) mentions four islands of the Sembrites, each containing one or more towns, and which, from that circumstance, are evidently not mere river-islands, but tracts between the streams which intersect that part of Libya—the modern kingdom of *Sennaar*. Herodotus, in whom is the earliest allusion to these Sembrites (ii. 30), calls them Automoli, that is voluntary exiles or immigrants, and adds that they dwelt as far above Meroe, as the latter is from Syene, i. e., a two months' voyage up the river. Now, we know that, in the reign of Psammethichus (B. C. 658—614), the military caste withdrew from Egypt in anger, because their privileges had been invaded by that monarch; and tradition uniformly assigns Aethiopia, a vague name, as their place of refuge. The number of these exiles was very considerable, enough—even if we reduce the numbers of Herodotus (ii. 31), 240,000, to a tenth—to enable warriors, well armed and disciplined, to bring under subjection the scattered and barbarous tribes of *Sennaar*. The islands of the Sembrites, surrounded by rivers, were easy of defence: the soil and productions of Meroe proper would attract exiles accustomed to the rich Nile valley; while, at the distance of two months' journey, they were secure against invasion from Egypt. Having revolted from a king rendered powerful by his army, they would naturally establish a form of

government in which the royal authority was limited; and, recurring to the era when the monarch was elected by or from the sacerdotal caste, they apparently reorganised a theocracy, in which the royal power was so restricted as to admit of its being held by male or female sovereigns indifferently,—for there were kings as well as queens of Meroe.

Again, the condition of the arts in this southern kingdom points to a similar conclusion. The pyramids scattered over the plains of Meroe, though copied from the monuments of the Nile valley, and borrowing names from early Egyptian dynasties, are all of a comparatively recent date; long, indeed, posterior to the age when the arts of Egypt were likely either to be derived from the south, or to be conveyed up the river by conquest or commercial intercourse. The structures of Meroe, indeed, so far as they have been explored hitherto, indicate less a regular than an interrupted intercourse between the kingdoms above and below Syene. And when it is remembered that these monuments bear also many vestiges even of later Greek and Roman times, we may infer that the original Sembrites were, during many generations, recruited by exiles from Egypt, to whom the government of their Macedonian or Roman conquerors may have been irksome or oppressive. Finally, the native tribes of *Sennaar* live principally on the produce of the chase; whereas the population of Meroe was agricultural. New emigrants from Egypt would naturally revert to tillage, and avail themselves of the natural productiveness of its alluvial plains. The whole subject, indeed, is involved in much obscurity, since the ancient Meroe is in many parts inaccessible; partly from its immense tracts of jungle, tenanted by wild beasts, and partly from the fevers which prevail in a climate where a brief season of tropical rain is succeeded by many months of drought. From the little that has been discovered, however, we seem warranted in at least surmising that Meroe was indirectly a colony of Egypt, and repeated in a rude form its peculiar civilisation. (See Heeren, *African Nations*, vol. i. *Meroe*; Cooley's *Ptolemy and the Nile*; Cailliand, *l'Isle de Meroe*, &c.) [W. B. D.]

MEROM. [PALAESTINA.]

MEROZ (*Μερόζ*), a town of Palestine, mentioned only in Judges (v. 23), apparently situated in the vicinity of the battle-field, and in the tribe of Asher. The tradition of its site was lost as early as the time of Procopius of Gaza, who had attempted in vain to recover it. (Reland, *Palaestina*, s. v. p. 896.) [G. W.]

MERVA. [GALLAECIA, p. 934, a.]

MERULA (*Merula*), a river of Liguria, mentioned only by Pliny (iii. 5. s. 7), who places it between Albiun Intemelium (*Vintimiglia*) and Albiun Ingaunum (*Albenga*). The name is still retained (according to the best maps) by a stream which flows into the Mediterranean near the *Capo della Mele*, about 10 miles W. of *Albenga*, but more commonly known as the *Fiume d'Andora*, from the village of that name near its mouth. [E. H. B.]

MERUS (*Μήρος*), a town of Phrygia, which is mentioned only in the ecclesiastical writers as situated in Phrygia Salutaris, on the south-east of Cotyaeum. (Hierocl. p. 677; Socrat. *Hist. Eccles.* iii. 15; Sozomen, v. 11; Constant. Porphy. *de Them.* i. 4.) Some believe that the ruins near *Dovasilân* (commonly called *Doganlu*), of which Fellows heard (*Discov. in Lycia*, p. 134, &c.), belong to Merus. (Comp. Leake, *Asia Minor*, p. 24, &c.) [L. S.]

MESANITES SINUS (*Μεσανίτης*, al. *Μαυανίτης κόλπος*), a bay at the extreme north of the Arabian coast of the Persian Gulf. (Ptol. v. 19. § L vi. 7. § 19.) Forster finds the modern representative of the ancient name in the *Phrat Misan* of D'Anville, at the mouth of the Euphrates, or the *Shat-al-Arab*. (*Arabia*, vol. ii. p. 55.) "The coincidence of names," he says, "is important, as placing it in our power to point out two towns which Ptolemy disposes close to this bay; viz. Idicara (*Ἰδικάρα*) in *El-Kader*, a town at the mouth of the old bed of the Euphrates, and Jucara (*Ἰουκάρα*), in *Djühhre*, an ancient town, now in ruins, 20 miles south of *El-Kader*, now *Core Boobian*" (p. 214). [G. W.]

MESA'MBRIA (*Μεσαμβρία*, Arrian, *Ind. c.* 38), a small place, apparently a chersonesus on the southern coast of Persis, the present *Abu-shir*. (Vincent, *Voy. of Nearchus*, i. p. 394.) [V.]

MESA'MBRIA. [MESEMBRIA.]

MESCHE MONS (*Μέσχη* al. *Ἰέσχη*, Ptol. iv. 9. § 6), a mountain of Interior Africa, S. of the equator, which Ptolemy (l. c.) places in W. long. 25°, and which may be identified with part of the chain of the *Mahes* or *Kong Mountains*, to the N. of *Dahomey*. [E. B. J.]

MES'CHELA (*Μεσχέλα*, Diod. xx. 57, 58), a town of Numidia, taken by Eumachus, the general of Agathocles. [E. B. J.]

MESE. [MYLAE.]

MESE. [STOCHADES.]

MESE'MBRIA (*Μεσημβρία*, Dor. *Μεσαμβρία*; *Εθ. Μεσημβριανός*). 1. An important Greek city in Thrace, situated on the coast of the Euxine and at the foot of Mt. Haemus (Scymn. Ch. 738); consequently upon the confines of Moesia, in which it is placed by Ptolemy (iii. 10. § 8). Strabo (vii. p. 319) relates that it was a colony of the Megarians, and that it was originally called Menebria (*Μενεβρία*) after its founder Menas; Stephanus B. (s. v.) says that its original name was Melsembria (*Μελσημβρία*), from its founder Melsas; and both writers state that the termination *-bria* was the Thracian word for town. According to the Anonymous Periplus of the Euxine (p. 14) Mesembria was founded by Chalcidians at the time of the expedition of Darius against Scythia; but according to Herodotus (vi. 33) it was founded a little later, after the suppression of the Ionic revolt, by Byzantine and Chalcidion fugitives. These statements may, however, be reconciled by supposing that the Thracian town was originally colonized by Megarians, and afterwards received additional colonists from Byzantium and Chalcedon. Mesembria was one of the cities, forming the Greek Pentapolis on the Euxine, the other four being Odessus, Tomi, Istriani and Apolloniatae. (See Böckh, *Inscr.* vol. ii. p. 996.) Mesembria is rarely mentioned in history, but it continued to exist till a late period. (Mela, ii. 2; Plin. iv. 11. s. 18; Ptol. l. c.; *Tab. Peut.*)

2. A Greek city of Thrace, on the Aegean Sea,



COIN OF MESEMBRIA.

and not far from the mouth of the Lissus. (H. od. vii. 108; Steph. B. s. v.)

MESE'NE (*Μεσηνή*, Strab. ii. p. 84), a small tract of land in ancient Mesopotamia, about the exact position of which there has been much discussion, owing to the indistinct and confused accounts of it which have been preserved in ancient authors. The real cause of this would seem to be that there were two districts at no great distance one from the other, both of which, from similar reasons, bore the name of Mesene, or Middle-Land. One of these was near the mouths of the Tigris, where that river is divided into two branches, corresponding to the modern tract called *Shat-al-Arab* (Steph. B. s. v. *Μεσηνή*). To this Mesene must be referred the passage in Philostorgius (*H. E.* iii. 7), in which he states that the Tigris, before it reaches the sea, is divided into two great branches, forming an extensive island, which is inhabited by the Meseni. To this also belongs the Mesene, mentioned in the history of Trajan by Dion Cassius, who calls it an island in the Tigris, over which Athambilus was the ruler (lxviii. 28). The other was much higher up on the same river, and has derived its chief importance from its capital Apameia. Stephanus speaks of this tract in two places; first (s. v. *Ἀπάμεια*), where he states that that city is surrounded by the Tigris, where that river is divided into two streams, of which that on the right hand is called Delas, and that on the left bears the name of Tigris; and secondly (s. v. *Ὀράβα*), where he asserts that Oratha is a town of Mesene, which is near the Tigris, according to Arrian, in the 16th book of his Parthica.

Pliny evidently refers to this Mesene, when he is speaking of Apameia, which town he states to have been 125 miles on this side (i. e. to the N.) of Seleuceia; the Tigris being divided into two channels, by one of which it flows to the S. and to Seleuceia, washing all along Mesene (vi. 27. s. 31). There might have been some doubt to which Mesene Ammianus refers; but as he mentions Terebon, which was near the mouth of the Tigris, it is probable that he is speaking of the former one (xxiv. 3). The district in the neighbourhood of the Apameian Mesene has been surveyed with great care by Lieut. Lynch; and, from his observations, it seems almost certain that the more northern Mesene was the territory now comprehended between the *Dijel* and the Tigris. (*Roy. Geogr. Journ.* vol. ix. p. 473.) [V.]

MESMA. [MEDMA.]

ME'SOA or ME'SSOA. [SPARTA.]

MESOBOA. [ARCADIA, p. 193, No. 15.]

MESOGAEA. [ATTICA, p. 322.]

MESO'GIS or MESSO'GIS (*Μεσσηγίς*, *Μεσσηγίς*), the chief mountain of Lydia, belonging to the trunk of Mount Taurus, and extending on the north of the Maeander, into which it sends numerous small streams, from Celseanae to Mycale, which forms its western termination. Its slopes were known in antiquity to produce an excellent kind of wine. (Strab. xiv. pp. 629, 636, 648, 650; Steph. B. s. v.; Ptol. v. 2. § 13, where *Μεσσηγίς* is, no doubt, only a corrupt form of *Μεσσηγίς*.) Mounts Pactyes and Thorax, near its western extremity, are only branches of Mesogis, and even the large range of Mount Tmolus is, in reality, only an offshoot of it. Its modern Turkish name is *Kestanch Dagh*, that is, chestnut mountain. [L. S.]

MESOPOTA'MIA (*ἡ Μεσοποταμία*), an extensive

district of Western Asia, deriving its name from its position between the two great rivers Euphrates and Tigris. It was bounded on the N. by Armenia and the S. branch of M. Taurus, on the E. by the Tigris, on the W. by the Euphrates, and on the S. by the Median Wall, which separated it from Babylonia. (Strab. xvi. p. 746; Ptol. v. 18. § 1.) Pliny apparently extends it on the southern side as far as the *Persian Gulf* (v. 24. s. 21); but, like many other ancient provinces, its limits varied much at different periods,—it being sometimes extended so as to comprehend Babylonia, at other times so as to take in parts of Syria.

Mesopotamia is noticed among the earliest records of the human race which we have in the Bible. It is commonly known by three titles in Holy Scripture: either ARAM NAHARAIM (or "Syria of the Two Waters"), as in *Gen. xxiv. 10*; or PADAN ARAM ("Syria of the Plain"), as in *Gen. xxxi. 18, xxxiii. 18, xxiv. 9*; or SEDEH-ARAM, "the field of Aram" (*Ios. xii. 12*), corresponding with the "Campi Mesopotamias" of Curtius (iii. 2. § 3, iv. 9. § 6). There are indeed places where ARAM NAHARAIM appears to be used in a more limited sense for the more northern portion of it (*Deut. xxiii. 4*); while it is equally certain that it was not supposed to comprehend only the flat country of the plain; for Balaam, who is said to have been a native of Aram Naharaim (*Deut. xxiii. 4*), is also in another place stated to have been "brought from Aram out of the mountains of the East." (*Numb. xxiii. 7*.) It is not certain how soon in history this country acquired its Greek title, which is, after all, only a modification of the meaning of the original Hebrew word,—probably, however, not till after Alexander's invasion of the East. (Cf. Arrian, vii. 7; Tacit. *Ann. vi. 37*.) The translators of the LXX. render the Hebrew sometimes *Μεσοποταμία* *Συρίας*, and sometimes simply *Μεσοποταμία*. In the Bible we have mention of one ruler who is called a king of Mesopotamia, *Cushan-Rishathaim*, to whom the children of Israel were subject for eight years. (*Judg. iii. 8, 10*.) The modern Arabic name *Al-Jezireh* (the island) describes its locality accurately; but the modern province is much less extensive than the ancient.

The whole country (as known at least to the later writers) appears to have borne much the same character as Babylonia, and to have been rich in the same products. It was throughout well wooded, especially in the neighbourhood of the principal streams; and some of the timber must have been of a large size, as Trajan built a fleet in the neighbourhood of Nisibis during the Parthian War (Dion Cass. lxxviii. 26), and Severus one in subsequent times from the woods along the banks of the Euphrates. (Dion Cass. lxxv. 9.) Its extensive plains afforded abundant pasturage for cattle (Curt. v. 1. § 12; Amm. Marc. xxv. 8), and its wilder and less frequented districts were the haunts of the lion, the wild ass, and the gazelle. (Strab. xvi. 747; Ammian. xviii. 7.) The same character it possesses now; though, from the scantiness of the population, and the careless rule of its Turkish governors, much that was formerly under cultivation has become a deserted wilderness. Among its natural products Strabo mentions especially naphtha, amomum, and a stone called gangitis or gaglia (perhaps a kind of anthracite coal). (Cf. Schol. ad *Nicandr. Ther.* 37; Plin. x. 3. s. 4; Dioscorid. v. 146.)

Though Mesopotamia is for the most part a flat country, the ancients reckoned some mountains which were along its northern boundary, as belonging to this division of Asia. These were MONS MASIUS (now *Karja Baghtar*), one of the southern outlying spurs of the great range of the Taurus; and M. SINGARAS (now *Sinjur*), which may be considered as an extension to the S. of the M. Masius. The latter is nearly isolated from the main ranges on the N., and extends on the NE. to the neighbourhood of the Tigris. The two most important rivers of Mesopotamia are, as we have stated, those which formed its W. and E. boundaries, the Euphrates and Tigris; but besides these, there are a number of smaller, but not wholly unimportant streams, which traverse it as affluents of the former rivers. These were the CHABORAS (*Khabur*); the SAOCORAS, perhaps the same as that which Xenophon calls Mascar (*Anab. i. 5. § 4*); the BELLAS or BILECHA; and the MYGDONTUS (*Hermes*.) Under the Roman Empire, Mesopotamia was divided into two parts, of which the western was called Osrhoëne, while the eastern continued to bear its ancient name. It was conquered by Trajan in A. D. 115, who took Singara and Nisibis, and formed the three Roman provinces of Armenia, Mesopotamia, and Assyria, of which Mesopotamia reached as far as the *Persian Gulf*. (Dion Cass. lxxviii. 22, 23; Eutrop. viii. 3; Euseb. p. 165, ed. Scalig.; Malalas, p. 274, ed. Bonn.) But even Trajan could not retain his conquests (Dion Cass. lxxviii. 29), and they were given up by Hadrian of his own accord. (Spartian, *Hadr.* 5; Eutrop. viii. 6.) Under M. Aurelius, Mesopotamia was again conquered by L. Verus, as far as the Median Wall (S. Rufus, *Brev.* 14); and the conquest was further secured by the foundation of the colonies of Carrhae on the Chaboras and Singara, to which Septimius Severus added those of Nisibis and Rhessena. But this province was a constant cause of war between the Persian and Roman empires; and at length the greater part of it was surrendered to the Persians by Jovian in A. D. 363. After this time Mesopotamia contained two *ἐπαρχίαι*: Osrhoëne, bounded on the south by the Chaboras, with the capital Edessa; and Mesopotamia, extending as far south as Dara, and having Amida as its capital. The province was governed by a Praeses. (Marquardt, in Becker's *Römisch. Alterth.* vol. iii. pt. i. pp. 204, seq.)

The most important cities of this province were BATNAE or BATHNAE; CARRHAE; CIRCESIUM; NISIBIS or Antiocheia Mygdoniae; and SINGARA. [V]

ME'SPILA (*Μέσπιλα*, Xen. *Anab.* iii. 4. § 10), an ancient deserted city of Assyria, noticed by Xenophon on his retreat northwards from Babylonia. He describes it as about 6 parasangs from Larisa, on the same (or left) bank of the Tigris. He mentions that the town had been inhabited by the Medes, and that its walls were of immense size, the foundations being of polished shelly limestone, 50 feet in breadth and height; and the part above, made of brick, being 100 feet high and 50 broad. The circumference of the whole work he states to have been 6 parasangs. He mentions, as a report, that on the Medians being conquered by the Persians, the queen, who was a Median, fled to this place; and that, when subsequently the place was besieged by the Persians, they would have been unable to take it, had not Zeus aided them with his lightning. There can be little doubt that Mespila is represented

by the present *Mosul*,—the name of which is probably a corruption of the old name,—and that the ruins of *Koyunjik*, in its immediate neighbourhood (now certainly ascertained, by Colonel Rawlinson's decipherment of the inscriptions found there, to have been a vast palace erected by Sennacherib), are those which Xenophon beheld in a state much less injured by time and violence than they are at present. (Layard, *Nineveh and Babylon*, p. 658.) [V.]

MESSA (*Μέσση*), one of the nine cities of Laconia enumerated by Homer, who gives it the epithet of *πολυπτερον*, "abounding in pigeons" (*Il.* ii. 502). Strabo says that the position of Messa was unknown (viii. p. 364); but Pausanias mentions a town and harbour, named Messa (iii. 25. § 9), which is identified by most modern scholars with the Homeric town. This Messa, now *Mezapo*, is situated on the western coast of *Mani*, between Hippola and Oetylus; and the cliffs in the neighbourhood are said to abound in wild pigeons. (Leake, *Morea*, vol. i. p. 286; Boblaye, *Récherches*, &c. p. 91; Curtius, *Peloponnesos*, vol. ii. p. 282.) Leake, however, has subsequently conjectured that Messa corresponds to *Mistrá* in the Spartan plain, partly on account of its site, and partly because the Messa of Pausanias could never, from its situation, have been a place of much importance. (*Peloponnesiaca*, p. 357.) But there does not appear any sufficient reason for rejecting the identity of the Messa of Pausanias with the Messe of Homer.

MESSABATE'NE (Plin. vi. 27. s. 31; *Μεσσαβατηνή*, Strab. xi. p. 524; *Eth. Μεσσαβάτρα*, Ptol. vi. 4. § 3), a narrow district in the mid-land of Susiana (as indeed its name implies), situated according to Pliny under Mt. Cambalius (one of the southern spurs of Mt. Zagros), to the N. of the tribe of the Cosiæi. Strabo states that it lies under Zagros, and is either a part of Media, or, as others hold, of Elymaea (xi. p. 524): in another place he calls Massabatiee an eparchate of Elymaea, and adds that the best pass into Assyria lay through it (xvi. p. 744). Ptolemy (*l.c.*), who does not mention the district by its name, makes the Messabatae the inhabitants of Paracetæne, itself a subdivision of Persis, adjoining Media. [V.]

MESSANA or MESSE'NE (*Μεσσηνή* in almost all Greek authors, but the Doric form *Μεσσάνα*, which is found in Pindar, was universally in use among the citizens themselves, and was from them adopted by the Romans, who always write the name Messana; *Eth. Μεσσηνίος* and *Μεσσάνιος*, Messanensis; *Messina*), an important city of Sicily, situated on the strait which divided that island from Italy, nearly opposite to Rhegium, and only a few miles from Cape Pelorus, the NE. extremity of the island. It was originally called ZANCLE (*Ζάγκλη*; *Eth. Ζαγκλαίος*), a name said to be of Sicilian origin, derived from *Ζάγκλον*, which in the language of that people meant a sickle, and was obviously applied to the spot from the peculiar configuration of the curved spit or point of sand which encloses its port. (Thuc. vi. 4; Steph. Byz. *s. v.* *Ζάγκλη*; Strab. vi. p. 268; Diod. iv. 85.) From this derivation of the name it would appear probable that there was a Sicilian settlement on the spot, before it was occupied by the Greeks; but no mention of this is found in history, and all ancient writers describe Zancle as a Chalcidic colony. According to Thucydides it was at first founded by a band of pirates from the Italian Cumæ, itself a colony of Chalcis; but the advantageous

situation of the place soon led to the establishment there of a more regular colony, consisting of settlers from Chalcis and the other cities of Eubœa, at the head of whom were Perieres of Chalcis and Cratæmenes of Cumæ, who became the joint founders or Oekists of the new colony (Thuc. vi. 4). This statement of Thucydides is confirmed in its leading points by Pausanias; while Scymnus Chius, as well as Strabo, though agreeing in its Chalcidic origin, represent it as founded immediately from the Chalcidic colony of Naxos in Sicily. (Paus. iv. 23. § 7; Scymn. Ch. 284—286; Strab. vi. p. 268.) From this last version we may infer that it was looked upon as of more recent origin than Naxos, and therefore not founded till after 735 B. C.; but we have no clue to the precise, or even approximate date, of its establishment. Of its early history we know scarcely anything; but we may probably infer that it rose early to a flourishing condition, from the circumstance that the Zancleans were able before the close of the seventh century B. C. to establish two colonies on the N. coast of the island: Mylae, about 30 miles W. of Cape Pelorus, and Himera, much further to the W. (Thuc. vi. 5; Scymn. Ch. 288; Strab. vi. p. 272.) The latter grew up into a great and powerful city, but Mylae appears to have continued for the most part a mere dependency of Zancle. (Strab. *l.c.*)

The Zancleans appear to have been still desirous of extending their colonial system in this direction, and were endeavouring to induce fresh settlers from the Ionian cities of Asia to co-operate with them in this enterprise, when the fall of Miletus in B. C. 494 gave a fresh impulse to emigration from that quarter. A large body of Samians, together with some of the surviving Milesians, were in consequence induced to accept the invitation of the Zancleans, and set out for Sicily, with the purpose of establishing themselves on the N. coast between Mylae and Himera, which was commonly known as "the Fair Shore" (*ἡ Καλὴ Ἀκτὴ*.) But having arrived, on their way, at Locri Epizephyrii, they were here persuaded by Anaxilas, tyrant of Rhegium, to take a treacherous advantage of the absence of the Zancleean troops, who were engaged in military operations elsewhere, and surprise the city of Zancle itself. That city was at this time under the government of a despot named Scythes, to whom Herodotus gives the title of *king*. On finding themselves thus betrayed, the Zancleans invoked the assistance of the powerful Hippocrates, despot of Gela; but that monarch in his turn betrayed them, and instead of aiding them to recover possession of Zancle, made common cause with the Samians, whom he confirmed in the possession of the city, while he threw Scythes into prison, and reduced the greater part of the Zancleans into captivity. (Herod. vi. 22—24; Thuc. vi. 4; Scymn. Ch. 293; Arist. *Pol.* v. 3.) By this sudden revolution, the Samians found themselves in undisputed possession of Zancle, but they did not long enjoy their new acquisition. Not many years afterwards they were in their turn reduced to subjection by Anaxilas himself, who is said to have expelled them from the city, which he peopled with a mixed body of colonists, while he gave to it the name of Messene, in remembrance of the land of that name in Greece, from which his own ancestors derived their descent. (Thuc. vi. 4; Herod. vii. 164; Strab. vi. p. 268.)

The exact period of this revolution cannot be determined with certainty; but the first settlement of the Samians at Zancle cannot be carried back further than B. C. 493, while their subsequent expulsion or

subjected by Anaxilas must have occurred some years prior to his death in B. C. 476. It is certain that at that period he had been for some time ruler both of Rhegium and Zancle, the latter of which, according to one account, he had placed under the nominal government of his son Cleophon or Leophon. (Diod. xi. 48; Schol. ad Pind. Pyth. ii. 34.) It is certain, also, that before the close of his reign Zancle had assumed the name of Messene or Messana, by which it has ever since been known. The error of Pausanias, who carries back the whole settlement, and with it the reign of Anaxilas to the close of the Second Messenian War, B. C. 668, has been sufficiently refuted by Bentley (*Dis. on Phalaris*, pp. 204—224.) It is probable that he confounded the Second Messenian War with the Third, which was really contemporaneous with the reign of Anaxilas (Clinton, *F. H.* vol. i. p. 257); and it is not unlikely that some fugitives from the latter were among the fresh settlers established by Anaxilas at the time of the colonisation of Messana. It is probable also that the Samians were by no means absolutely expelled, as stated by Thucydides, but continued to inhabit the city together with the new colonists, though deprived of their exclusive ascendancy. (Herod. vii. 164; Siefert, *Zancle-Messana*, p. 16.)

The Messanians for some time followed the fortunes of their neighbours of Rhegium: they passed, after the death of Anaxilas, under the government of Miccythus, and subsequently of the two sons of Anaxilas: but, after the death of Hieron, and the expulsion of his brother Thrasybulus from Syracuse, they took the opportunity, in conjunction with the other cities of Sicily, to drive out their despots and assert their freedom and independence, B. C. 461. (Diod. xi. 59, 66, 76.) A large body of the foreign settlers, who had been introduced into Sicily by the tyrants, were upon this occasion established in the territory of Messana, a proof that it was at this period still thinly peopled: but the city seems to have participated largely in the prosperity which the Sicilian republics in general enjoyed during the period that followed, B. C. 460—410. The great fertility of its territory, and the excellence of its port, were natural advantages which qualified it to become one of the first cities of Sicily: and this appears to have been the case throughout the period in question. In B. C. 426, their tranquillity was, however, interrupted by the arrival of the Athenian fleet under Laches, which established itself at Rhegium, on the opposite side of the straits; and from thence made an attack on Mylae, a fortress and dependency of the Messanians, which, though occupied by a strong garrison, was compelled to surrender. Laches, with his allies, hereupon marched against Messana itself, which was unable to resist so large a force, and was compelled to accede to the Athenian alliance. (Thuc. iii. 86, 90; Diod. xii. 54.) But the next year (B. C. 425) the Messanians hastened to desert their new alliance, and join that of the Syracusans; and from thenceforth their port became the chief naval station of the combined Syracusan and Locrian fleets. (Thuc. iv. 1, 24, 25.) They themselves, also, on one occasion, took courage to make a vigorous attack on their Chalcidic neighbours of Naxos, and were able to defeat the Naxians themselves, and shut them up within their walls; but were in their turn defeated by the Sicilians and Leontines, who had hastened to the relief of Naxos, and who for a short time laid siege, but

without effect, to Messana itself. (Thuc. iv. 25.) The Messanians were included in the general pacification of Sicily, B. C. 424; but were themselves still divided by factions, and appear at one time to have for a short period passed under the actual dominion of the Locrians. (Id. v. 5.) At the time of the Athenian expedition to Sicily (B. C. 415) they were again independent, and on that occasion they persisted in maintaining a neutral position, though in vain solicited by the Athenians on one side, and the Syracusans on the other. An attempt of the former to make themselves masters of the city by treachery proved wholly ineffectual. (Diod. xiii. 4; Thuc. vi. 48, 74.) A few years later, the Messanians afforded a hospitable refuge to the fugitives from Himera, when that city was taken by the Carthaginians, B. C. 409 (Diod. xiii. 61), and sent an auxiliary force to assist in the defence of Agrigentum against the same people. (Id. 86.)

It appears certain that Messana was at this period, one of the most flourishing and considerable cities in Sicily. Diodorus tells us, that the Messanians and Rhegians together could equip a fleet of not less than 80 triremes (xiv. 8); and their combined forces were viewed with respect, if not with apprehension, even by the powerful Dionysius of Syracuse. (Id. 44.) But though unfavourably disposed towards that despot, the Messanians did not share in the strong sympathies of the Rhegians with the Chalcidic cities of Naxos and Catana [ΡΗΓΙΟΝ], and pursued an uncertain and vacillating policy. (Diod. xiv. 8, 40, 44.) But while they thus sought to evade the hostility of the Syracusan despot, they were visited by a more severe calamity. Himilcon, the Carthaginian general, who had landed in Sicily in B. C. 396, having compelled Dionysius to fall back upon Syracuse, himself advanced with a large army from Panormus, along the N. coast of the island. Messana was the immediate object of the campaign, on account of the importance of its port; and it was so ill prepared for defence, that notwithstanding the spirited resistance of its citizens, it was taken by Himilcon with little difficulty. Great part of the inhabitants made their escape to the surrounding country; but the rest were put to the sword, and not only the walls of the city levelled to the ground, but all its buildings so studiously destroyed as, according to the expression of Diodorus, to leave scarcely a trace of where it had formerly stood. (Diod. xiv. 56—58.)

After the defeat and expulsion of the Carthaginians, Dionysius endeavoured to repeople Messana with the fugitive citizens who survived, to whom he added fresh colonists from Locri and Medma, together with a small body of Messanian exiles, but the latter were soon after transferred to the newly founded city of Tyndaris. (Diod. xiv. 78.) Meanwhile, the Rhegians, who viewed with dissatisfaction the footing thus established by Dionysius on the Sicilian straits, endeavoured to obtain in their turn an advanced post against the Messanians by fortifying Mylae, where they established the exiles from Naxos, Catana, and other cities, who had been driven from their homes by Dionysius. (Id. xiv. 87.) The attempt, however, proved abortive: the Messanians recovered possession of Mylae, and continued to support Dionysius in his enterprises against Rhegium. (Id. 87, 103.) After the death of that despot, we hear but little of Messana, which appears to have gradually, but slowly, risen again to a flourishing condition. In B. C. 357 the Messa-

nians are mentioned as sending assistance to Dion against the younger Dionysius; and after the death of Dion, they repulsed an attempt of Callippus to make himself master of their city. (Diod. xvi. 9; Plut. *Dion*, 58.) At a somewhat later period, however, they fell under the yoke of a tyrant named Hippon, from whom they were freed by Timoleon, (s. c. 339), and at the same time detached from the alliance of Carthage, to which they had been for a time compelled to adhere. (Diod. xvi. 69; Plut. *Timol.* 20, 34.)

But Messana did not long enjoy her newly recovered freedom. Soon after the establishment of Agathocles at Syracuse, that monarch turned his arms against Messana, and, though his first attempts, in b. c. 315, were unsuccessful, and he was even compelled to restore the fortress of Mylae, of which he had for a time made himself master, a few years later, b. c. 312, he succeeded in establishing his power at Messana itself. (Diod. xix. 65, 102.) But the severities which he exercised against the party which had opposed him completely alienated the minds of the Messanians, and they readily embraced the opportunity of the defeat of the tyrant at Ecnomus in the following year, b. c. 311, to throw off his yoke and declare in favour of the Carthaginian alliance. (Id. xix. 110.) The death of Agathocles, soon after, brought upon the Messanians even heavier calamities than his enmity had done. The numerous bands of mercenary troops, chiefly of Campanian, or at least Oscan, extraction, which the despot had assembled in Sicily, were, after his death, compelled by the Syracusans, with the support of the Carthaginians, to quit the island. But, having arrived with that object at Messana, where they were hospitably received by the citizens, and quartered in their houses, they suddenly turned against them, massacred the male inhabitants, made themselves masters of their wives, houses, and property, and thus established themselves in undisputed possession of the city. (Pol. i. 7; Diod. xxi. 18, Exc. H. p. 493; Strab. vi. p. 268.) They now assumed the name of MAMERTINI (*Μαμερτινοί*), or "the children of Mars," from Mamers, an Oscan name of that deity, which is found also in old Latin. (Diod. l. c.; Varr. *L. L.* v. 73.) The city, however, continued to be called Messana, though they attempted to change its name to Mamertina: Cicero, indeed, in several instances calls it "Mamertina civitas" (Cic. *Ferr.* ii. 5, 46, iii. 6, iv. 10, &c.), but much more frequently Messana, though the inhabitants were in his time universally called Mamertini. The precise period of the occupation of Messana by the Mamertines is nowhere stated. Polybius tells us that it occurred not long before that of Rhegium by the Campanians under Decius, which may be referred to the year 280 b. c., while it must have taken place some time after the death of Agathocles in b. c. 289: the year 282 is that commonly assigned, but within the above limits this is merely conjectural.

The Mamertines now rapidly extended their power over the whole NE. angle of Sicily, and made themselves masters of several fortresses and towns. The occupation of Rhegium by the Campanians, under very similar circumstances, contributed to strengthen their position, and they became one of the most formidable powers in Sicily. The arrival of Pyrrhus in the island (b. c. 278) for a time gave a check to their aggrandisement: they in vain combined with the Carthaginians to prevent his landing; but,

though he defeated their forces in a battle and took several of their fortresses, he did not attack Messana itself; and on his return to Italy the Mamertines sent a large force across the straits which attacked the army of the king on its march, and inflicted on him severe losses. (Plut. *Pyrrh.* 23, 24; Diod. xxi. 7. p. 495.) The Mamertines, however, soon found a more formidable enemy in Hieron of Syracuse, who, shortly after the departure of Pyrrhus from Sicily, established himself in the possession of the chief power in that city. His efforts were early directed against the Mamertines; and after the fall of Rhegium, which was taken by the Romans in b. c. 271, he invaded their territory with a great army, reduced the fortress of Mylae, and defeated the Mamertines in a battle on the banks of the river Longanus, with such slaughter that they were on the point of surrendering Messana itself without a blow; and the city was saved only by the intervention of a Carthaginian force under Hannibal. (Pol. i. 8, 9; Diod. xxii. 13. pp. 499, 500.) The events which followed are obscurely known to us, and their chronology is very uncertain; but the Mamertines seem to have found that they were no longer able to stand alone against the power of Hieron; and, while one party was disposed to throw themselves into the arms of the Carthaginians, another sought protection from the power of Rome. The latter ultimately prevailed, and an embassy sent by the Mamertines, to invoke the alliance of the Romans, first gave occasion to the intervention of that people in the affairs of Sicily, and became the origin of the First Punic War, b. c. 264. (Pol. i. 10; Diod. xxiii. 1; Zonar. viii. 8; Oros. iv. 7; Liv. *Epit.* xvi.)

Before the arrival of the promised aid from Rome the Carthaginian party had again prevailed, and the citadel was occupied by a Carthaginian garrison; but this was expelled by the Mamertines themselves on the arrival of C. Claudius; and soon after the consul Appius Claudius landed at Messana, and drove off in succession the Carthaginians and Hieron, who had just before concluded an alliance against the Mamertines, and laid siege to the city with their combined forces. (Pol. i. 11, 12; Diod. xxiii. 1, 3 p. 501; Zonar. viii. 8, 9; Dion Cass. Exc. Vat. 58—60.) Messana was now protected by a Roman garrison, and, during the whole course of the war which followed, continued to be one of their chief strongholds and the principal station of their fleets. The importance of its harbour, as well as its ready communication with Italy, rendered it a point of vital importance to the Romans; and the Mamertines either continued steadily faithful or were kept under by the constant presence of a Roman force. (Pol. i. 21, 25, 38, 52; Diod. xxiii. 18. p. 505, xxiv. 1. p. 508; Zonar. viii. 10, 12.) At the close of the war the Mamertines obtained a renewal of their treaty, and continued to enjoy henceforth the nominal privileges of an allied city (*foederata civitas*), while they in reality passed under the dominion of Rome. (Cic. *Ferr.* iii. 6.) Even in the time of Cicero we find them still retaining this privileged condition; and though this alone would not have sufficed to protect them against the exactions of Verres, the Mamertines appear to have adopted the safer policy of supporting the praetor in all his oppressions and conciliating him by bribes, so that they are represented by the orator as the accomplices, as well as defenders, of all his iniquities. (Cic. *7b.* ii. 5, 46, iv. 8, 67, &c.)

Messana was certainly at this time one of the most populous and flourishing places in Sicily. Cicero

calls it a very great and very rich city ("civitas maxima et locupletissima," *Verr.* v. 17), and extols the advantages of its situation, its port, and its buildings. (*Ib.* iv. 2.) Like all other allied cities, it had its own senate and magistrates, and was legally subject to no other contributions than the furnishing ships and naval supplies in case of war, and the contributing a certain proportion of the corn furnished by Sicily to Rome at a given rate of remuneration. (*Ib.* v. 17—22.) Nor does Messana appear to have suffered severely from any of the wars that caused such ravages in Sicily, though it narrowly escaped being taken and plundered by Athenion during the Servile War, b. c. 101. (*Dion Cass. Fr. Val.* p. 534.) In the Civil War, b. c. 48, it was the station of a part of the fleet of Caesar, which was attacked there by that of Pompey under Cassius, and the whole of the ships, thirty-five in number, burnt; but the city itself was protected by the presence of a Roman legion. (*Caes. B. C.* iii. 101.) At a somewhat later period it was the head-quarters and chief stronghold of Sextus Pompeius during his war with Octavian, b. c. 36; and its capacious harbour became the station of the fleet with which he commanded the coasts of Sicily, as far as Taormenium on the one side and Tyndaris on the other. It was from thence also that Pompeius, after the total defeat of his fleet by Agrippa, made his escape with a squadron of only seventeen ships. (*Appian, B. C.* v. 97, 103, 109, 122; *Dion Cass.* xlix. 1—12; *Strab.* vi. p. 268.)

It was in all probability in consequence of this war that Messana lost the privileged condition it had so long enjoyed; but its inhabitants received in exchange the Roman franchise, and it was placed in the ordinary position of a Roman municipium. It still continued to be a flourishing place. *Strabo* speaks of it as one of the few cities in Sicily that were in his day well peopled; and though no subsequent mention of it is found in history under the Roman Empire, it reappears during the Gothic wars as one of the chief cities and most important fortresses in the island,—a rank it had undoubtedly held throughout the intervening period. (*Strab.* vi. p. 268; *Plin.* iii. 8. s. 14; *Ptol.* iii. 4. § 9; *Mel.* ii. 7. § 16; *Procop. B. G.* i. 8, iii. 39.) The wine of the neighbourhood of Messana, known as Vinum Mamertinum, enjoyed a great reputation in the days of *Pliny*; it was first brought into vogue by the dictator *Caesar*. (*Plin.* xiv. 6. s. 8.)

Throughout the vicissitudes of the middle ages *Messina* continued to be one of the most important cities of Sicily; and still ranks as the second city in the island. It has, however, but few remains of antiquity. The only vestiges are some baths and tessellated pavements, and a small old church, supposed to have formed part of a Roman basilica. (*Smyth's Sicily*, p. 118.) Another church, called *S. Giovanni de' Fiorentini* is believed, but wholly without authority, to occupy the site of the Sacrarium or family chapel of *Heius*, from which *Verres* purloined a bronze statue of *Hercules*, attributed to *Myron*, and one of *Cupid*, which was believed to be the work of *Praxiteles*. (*Cic. Verr.* iv. 2, 3.)

The celebrated port of Messana, to which the city owed its chief importance in ancient as well as modern times, is formed by a projecting spit or tongue of sand, which curves round in the form of a crescent or sickle (whence the name of *Zancle* was supposed to be derived), and constitutes a natural

mole, rendering the harbour within perfectly secure. This singular bulwark is called by *Diodorus* the *Actè* (Ἀκτὴ), and its construction was attributed by fable to the giant *Orion* (*Diod.* iv. 85), though there can be no doubt of its being of perfectly natural formation. The harbour within is said by *Diodorus* to be capable of containing a fleet of 600 ships (xiv. 56), and has abundant depth of water, even for the largest ships of modern days. The celebrated whirlpool of the *Charybdis* is situated just outside the *Actè*, nearly opposite the modern lighthouse, but out of the track of vessels entering the harbour of *Messina*. (*Smyth's Sicily*, p. 123.)

Though the city itself is built close to the harbour on level ground, immediately at the back of it rise steep hills, forming the underfalls of a range of mountains which extends from the neighbourhood of *Cape Pelorus* to that of *Taormenium*. This ridge, or at least the part of it next to *Cape Pelorus*, was known in ancient times as the *MOXS NEPTUNIUS*; but a part of the same range forming one of the underfalls near *Messana* is called, both by *Diodorus* and *Polybius*, the *Chalcidic mount* (τὸ Χαλκιδικὸν βρος, *Pol.* i. 11; ὁ λόφος ὁ καλούμενος Χαλκιδικός, *Diod.* xxiii. 1), and was the position occupied by *Hieron* of *Syracuse* when he laid siege to *Messana*, b. c. 264. But neither this, nor the position taken up by the *Carthaginians* at the same time at a place called *Sunes* or *Eunes* (Σύνεις, *Pol.*; Ἐύνεις, *Diod.*), can be identified with any degree of certainty.

The coins of *Messana* are numerous and interesting, as illustrating the historical vicissitudes of the city. There exist:—1. Coins of *Zancle*, before the time of *Anaxilas*, with the name written in old characters ΔΑΝΚΛΕ, a dialectic form of the name. 2. Coins of *Messana*, with the Ionic legend ΜΕΣΣΕΝΙΟΝ, and types taken from the coins of *Samos*. These must be referred to the period of *Anaxilas* immediately after his conquest of the city, while the *Samian* colonists still inhabited it. 3. Coins of *Messana*, with the type of a hare, which seems to have been adopted as the ordinary symbol of the city, because that animal is said to have been first introduced into Sicily by *Anaxilas*. (*Pollux, Onom.* v. 75.) These coins, which are numerous, and range over a considerable period of time, show the gradual preponderance of the *Doric* element in the city; the ruder and earlier ones having the legend in the Ionic form ΜΕΣΣΕΝΙΟΝ, the latter ones in the *Doric*



COINS OF MESSANA.

form **ΜΕΣΣΑΝΙΟΝ** or **ΜΕΣΣΑΝΙΟΝ**. 4. Coins struck by the Mamertines, with the name of **ΜΑΜΕΡΤΙΝΟΝ**. These are very numerous, but in copper only. (Millingen, *Trans. of Roy. Soc. of Lit.* vol. i. pt. ii. pp. 93—98; Eckhel, vol. i. pp. 219—224.) [E. H. B.]

ΜΕΣΣΑΪΑ (*Messapia*), was the name commonly given by the Greeks to the peninsula forming the S.E. extremity of Italy, called by the Romans **CALABRIA**. But the usage of the term was very fluctuating; Iapygia and Messapia being used sometimes as synonymous, sometimes the latter considered as a part only of the former more general designation. (Pol. iii. 88; Strab. vi. pp. 277, 282.) [This question is more fully discussed under **CALABRIA**, Vol. I. p. 472.] The same uncertainty prevails, though to a less degree, in the use of the name of the people, the **ΜΕΣΣΑΠΙΙ** (*Messapioi*), who are described by Herodotus (vii. 170) as a tribe of the Iapygians, and appear to be certainly identical with the Calabri of the Romans, though we have no explanation of the origin of two such different appellations. The ethnical affinities of the Messapians have already been discussed, as well as their history related, under the article **CALABRIA**.

Italian topographers in general admit the existence of a *town* of the name of Messapia, the site of which is supposed to be marked by the village now called *Mesagne*, between *Oria* and *Brindisi*; but the passage of Pliny, in which alone the name is found, appears to be corrupt; and we should probably read, with Cluverius and Mommsen, "*Varia* (*Uria*) cui cognomen ad discrimen Apulæ Messapia." (Plin. iii. 11. s. 16. § 100; Cluver, *Ital.* p. 1248; Mommsen, *Die Unter. Ital. Dialekte*, p. 61.) [E. H. B.]

ΜΕΣΣΑΪΙΟΝ, mountain of Boeotia. [Vol. I. p. 414, a.]

ΜΕΣΣΕΪΣ (*Messēis*). 1. A fountain of Pheræ in Thessaly. [*PHERÆ*.]

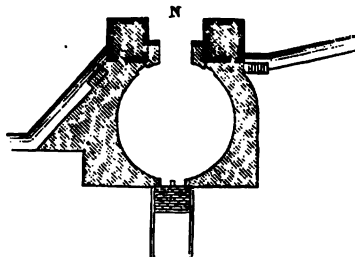
2. A fountain of Therapne in Laconia. (Paus. iii. 20. § 1.)

ΜΕΣΣΕΝΗ (*Messēnē*; *Eth.* and *Adj.* *Messēnios*; *Adj.* *Messēniakós*), the later capital of Messenia, built under the direction of Epaminondas in B. C. 369. (Diod. xv. 66; Paus. iv. 27.) The name of Messene had been applied in ancient times to the country inhabited by the Messenians; but there was no city of this name till the one founded by Epaminondas. The Thebans and their allies assisted the Messenians in building it; and the best architects and masons were invited from all Greece to lay out the city with regularity, and to arrange and construct properly the temples and other public buildings. Epaminondas also took especial pains with the fortifications, which were regarded by Pausanias as the most perfect in Greece. The walls, as well as the towers and bulwarks, were built entirely of stone; and the excellence and solidity of the masonry are still apparent in the existing remains. (Paus. iv. 31. § 5.) The foundation of the city was attended with great pomp and the celebration of solemn sacrifices. First, sacrifices were offered by Epaminondas, who was recognised as Oekist or Founder, to Dionysus and Apollo Ismenius,—by the Argives to the Argive Hera and Zeus Nemeius,—by the Messenians to Zeus Ithomatas and the Dioscuri. Next, prayer was offered to the ancient Heroes and Heroines of the Messenian nation, especially to the warrior Aristomenes, that they would come back and take up their abode in

the new city. After this, the ground was marked out and the building begun, under the sound of Argive and Boeotian flutes, playing the strains of Pronomus and Sacadas. (Paus. iv. 28. § 6; Grote's *Greece*, vol. ix. p. 309.) The history of this town is related under **MESSENA**, so that it is only necessary in this place to give an account of its topography.

Messene is situated upon a rugged mountain, which rises between the two great Messenian plains, and which thus commands the whole country. This mountain, about half-way up, divides into two summits, of which the northern was called Ithome and the southern Eva. The sharp ridge connecting them is about half a mile in length. Mt. Ithome is one of the most striking objects in all Peloponnesus. It rises to the height of 2631 feet, or more than 700 feet higher than the Acrocorinthus; but it looks much loftier than it really is, in consequence of its precipitous sides and isolated position. Upon this summit the Acropolis of Messene was built; but the city itself was situated in a hollow somewhat in the form of a shell, extending on the west side of the sharp ridge which connects Ithome and Eva. The city was connected by a continuous wall with its acropolis. There are considerable remains of the ancient city, and the walls may still be traced in the greater part of their extent. They are most perfect on the northern side, with the Arcadian or Megalopolitan gate in the centre. They may be followed up to the summit of Ithome, and then along the ridge connecting Ithome and Eva; but here towards the south-east traces of them are sometimes lost. In this part, however, the foundations of the eastern or Laconian gate, as it has been called, are clearly seen. The summit of Mt. Eva was evidently not included within the city walls. The direction of the southern wall is most uncertain. From the eastern gate to the ruins, which are supposed to be those of the southern gate, and near which the present road runs to the southern Messenian plain, no line of walls can be traced; but on the western side the walls may again be clearly followed. The circumference of the walls is about 47 stadia, or nearly 6 English miles; but it includes a large space altogether unfit for the site of buildings; and the great extent was doubtless intended to receive a part of the surrounding population in time of war.

The space included within the city-walls now consists of corn-fields and pastures amidst woods of wild olive and oak. Nearly in the centre of the ancient town is the modern village of *Mavromíti*; and near the southern gate, at the foot of Mount Eva, are two poor villages, named *Simissa*. On the eastern slope of Mount Eva is the monastery of *Vurkáno*, embosomed in cypress and orange groves, and one of the most



PLAN OF ARCADIAN OR MEGALOPOLITAN GATE.

elegant and picturesque structures of this class in Greece.

The northern gate, leading to Megalopolis in Arcadia (Paus. iv. 33. §3), is one of the finest speci-



PLAN OF THE RUINS OF MESSENE.

A. Arcadian or Megalopolitan Gate.

mens of Greek military architecture in existence. Its form is seen in the preceding plan. It is a small fortress, containing double gates opposite to one another, and connected by a circular court of 62 feet in diameter. In front of the outer gate on either side is a strong rectangular tower. Upon entering the court through the outer gate, there is a niche on each side for a statue, with an inscription over it. The one on the left hand is still legible, and mentions Quintus Plotius Euphemion as the restorer (Böckh, *Inscr.* No. 1460). Pausanias (iv. 33. §3) notices in this gate a Hermes in the Attic style, which may possibly have stood in one of these niches. Leake observes that the interior masonry of the circular court is the most exact and beautiful he ever saw. The lower course is a row of stones, each about 5½ in length and half as much in height; upon this is placed another course of stones of equal length and of half the height, the joints of which are precisely over the centre of each stone in the lower course. The upper part of the wall has fallen: nine courses are the most that remain. Neither gateway retains its covering, but the flat architrave of the inner one lies in an oblique position upon the ruins of the wall by which it was formerly supported; it measures 18 feet 8 inches in length by 4 feet 2 inches in breadth, and 2 feet 10 inches in thickness.

The road still leads through this gate into the circuit of the ancient city. The ruins of the towers, with the interjacent curtains, close to the gate on the slope of Mount Ithome, show this part of the fortifications to have resembled a chain of strong redoubts, each tower constituting a fortress of itself. "A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper apartment, which was entered by the door, had a range of loopholes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower next to the gate of Megalopolis has had all the stones disjoined, like those of the Propylæa at Athens, probably by an earthquake." The towers are in general about 25 feet square, projecting about 14 feet from a curtain varying in length according to the nature of the ground, and 8 or 10 feet in thickness.

The masonry was not in general such as has been described at the towers near the gate of Megalopolis, but, as in most Greek works of defence, consisted of an exterior and interior facing of that kind of masonry filled up with rubble.

In describing Messene, Pausanias first mentions the Agora, which contained a fountain called Arsinoe, supplied by a subterranean canal from the source named Clepsydra. In the Agora, probably in the centre, was a statue of Zeus Soter. The various temples, which he then proceeds to enumerate, either surrounded the Agora, or were in its immediate neighbourhood. These were temples of Poseidon and Aphrodite; a marble statue of the mother of the gods, the work of Damophon, who also made the statue of Artemis Laphria; a temple of Eileithyia, a sacred building of the Curetes, and a sanctuary of Demeter, containing statues of the Dioscuri. But the temple of Asclepius contained the greatest number of statues, all of which were made by Damophon. The temple of Messene contained her statue in gold and Parian marble, while the back part was adorned with pictures representing the Messenian heroes and kings. A building, called Hierosythium, contained statues of all the gods worshipped by the Greeks. Pausanias next mentions the gymnasium, with statues made by Egyptian artists, a pillar bearing a figure of Aethidas in relief, and the monument of Aristomenes,—the stadium containing a brazen statue of Aristomenes; and lastly, the theatre, with the adjoining temple of Serapis and Isis. The fountain called Clepsydra occurs in ascending to the summit of Ithome. On the summit was a temple of Zeus Ithomatas; and an annual festival, called Ithomaea, was celebrated in honour of the god. (Paus. iv. 31. § 6—iv. 33. § 2.)

The Agora must have stood near the modern village of *Macromati*, in the neighbourhood of which most of the foundations of the ancient buildings are found. The rivulet, which now runs unconfined through the village, was in ancient times conducted through a subterranean canal, and formed the fountain Arsinoe mentioned above. The modern village has derived its name from the spring,—*Macromati* meaning Black Spring or Black Eye. South of the site of the Agora are the ruins of the stadium, of which the upper or circular end and more than half of one of the sides still remain. The rivulet of *Macromati* now runs through the length of the stadium. "The stadium was surrounded by a colonnade, which was double at the upper end: here the lower parts of the columns are in their original places; there were about twenty in each row, 1 foot 10 inches in diameter, with Doric flutings. Part of the colonnade, on the right side of the stadium, is likewise in its place, and on the left side is the foundation of a public edifice, where are many pieces of columns of the same description as the colonnade round the stadium. Perhaps this was the Hierosythium. The stone seats of the stadium did not extend its whole length, but about two-thirds only; at the circular end, they are most perfect." (Leake.) Immediately south of the stadium is a wall, which appears to have been part of the walls of the city. In this wall a small temple is built, like a kind of tower. Between the stadium and the village of *Macromati*, to the west of the rivulet, are the remains of a small theatre, about 60 feet in diameter. North of the stadium the slope is divided into terraces, of which the supporting walls still remain. Here some of the temples mentioned by Pausanias probably stood.

In ascending Mount Ithome, there is about half way up a terrace of considerable size, which commands a fine view of the Messenian gulf. Here the French Commission discovered some ruins overgrown with shrubs, which appear to have been an Ionic temple facing the east, containing a porch with two columns and a cella. This was probably a temple of Artemis, as an inscription here found contains the names of Messenians, who had held the priesthood of Artemis Limnatis, and the remains of the statue discovered in the cella appear to be those of this goddess. Below the temple are two smaller terraces; and 60 feet further sideways, WSW. of the temple, is a kind of grotto cut out of the rock, with a portico, of which there are remains of five pillars. This was, perhaps, intended to receive the water of the fountain Clepsydra, which Pausanias mentions in his ascent to the summit of the mountain. The summit itself is a small flat surface, extending from SE. to NW. On the northern and eastern sides the wall runs along the edge of the perpendicular cliffs, and some remains of a more ancient masonry may be perceived, which probably belonged to the earlier fortifications of Messene. At the northern and broader end of the summit are the deserted buildings of the monastery of *Vurkano*; this was undoubtedly the site of the temple of Zeus Ithomatas. There is a magnificent view from the summit. Along the northern boundary of the horizon the Lycæan range extends; to the east are seen the mountains now named *Makryplati*, which unite with the range of Taygetus; to the north-west the sea-coast between the rivers Cyparisseis and Neda is visible; while to the south the mouth of the Pamisus and the Messenian gulf are spread open to view.

The similarity of Ithome to Acrocorinthus is noticed by Strabo (viii. p. 361). He observes, that both are lofty and precipitous mountains, overhanging their respective cities, but connected with them by a common line of fortifications. Messene continued to exist in the later times of the Roman empire, as we learn from inscriptions; but in the middle ages it had ceased to be a place of any importance; and hence the ancient remains have been less disturbed by the hands of man than in most other parts of Greece. (Leake, *Morea*, vol. i. p. 366, seq.; Mure, *Tour in Greece*, vol. ii. p. 264; Boblaye, *Récherches*, &c., p. 107, seq.; Curtius, *Peloponnesos*, vol. ii. p. 138, seq.)

MESSE'NIA (*Μεσσηνία*, Herod., Thuc.; in older writers, *Μεσσηνη*, Hom. *Od.* xxi. 15; *Μεσσηνία*, Pind. *Pyth.* iv. 126; shortened *Μέσση*, *Μέση*, Steph. B. s. v. *Μεσσηνία*; *Μεσσηνίς γῆ*, Thuc. iv. 41: *Εἰθ.* and *Adj.* *Μεσσηνίος*: *Adj.* *Μεσσηνιακός*), the south-westerly district of Peloponnesus, bounded on the east by Laconia, on the north by Elis and Arcadia, and on the south and west by the sea. It was separated from Laconia by Mt. Taygetus, but part of the western slope of this mountain belonged to Laconia, and the exact boundary between the two states, which varied at different times, will be mentioned presently. Its southern frontier was the knot of mountains, which form the watershed of the rivers Neda, Pamisus and Alpheius. On the south it was washed by the Messenian gulf (*ὁ Μεσσηνιακὸς κόλπος*, Strab. viii. p. 335), called also the Coronæan or Asinaean gulf, from the towns of Corone or Asine, on its western shore, now the *Gulf of Koroni*. On the east it was bounded by the Sicilian or Ionian sea. The area of Messenia, as calculated by Clinton, from Arrowsmith's map is 1162 square miles.

I. GENERAL DESCRIPTION OF THE COUNTRY.

Messenia, in its general features, resembles Laconia. The Pamisus in Messenia, like the Eurotas in Laconia, flows through the entire length of the country, from north to south, and forms its most cultivated and fertile plains. But these plains are much larger than those in Laconia, and constitute a considerable portion of the whole country; while the mountains on the western coast of Messenia are much less rugged than on the eastern coast of Laconia, and contain a larger proportion of fertile land. Hence the rich plains of Messenia are often contrasted with the sterile and rugged soil of Laconia; and the climate of the former country is praised by the ancients, as temperate and soft, in comparison with that of the latter. The basin of the Pamisus is divided into two distinct parts, which are separated from each other on the east by a ridge of mountains extending from Mt. Taygetus to the Pamisus, and on the west by Mt. Ithome. The upper part, called the plain of Stenyclerus or Stenyclarus (τὸ Στενυκλαρούσιον πεδῖον), is of small extent and moderate fertility, and is entirely shut in by mountains. The lower plain, which opens to the Messenian gulf, is much more extensive, and was sometimes called Macaria (Μακάρια), or the "Blessed," on account of its surprising fertility. (Strab. viii. p. 361.) It was, doubtless, to this district that Euripides referred, when he described the excellence of the Messenian soil as too great for words to explain, and the land as watered by innumerable streams, abounding in fruits and flocks; neither too hot in summer, nor too cold in winter. (Eurip. *op. Strab.* viii. p. 366.) Even in the present day, although a part of the plain has become marahy by neglecting the embankments of the Pamisus, it is described by travellers as the most fertile district in the Peloponnesus. It now produces oil, silk, figs, wheat, maize, cotton, wine, and honey, and presents as rich a cultivation as can well be imagined. (Leake, *Morea*, vol. i. pp. 347, 352.) Besides the Pamisus, numerous other streams and copious perennial springs gush in all directions from the base of the mountains. The most remarkable feature on the western coast is the deep bay of Pylos, now called *Navarino*, which is the best, and indeed the only really good harbour in the Peloponnesus.

II. MOUNTAINS, PROMONTORIES, RIVERS, AND ISLANDS.

1. *Mountains.*—The upper plain, in which are the sources of the Pamisus, was the original abode of the Messenians, and the stronghold of the nation. Here was Andania, the capital of the most ancient Messenian kings. Thither the Messenians retreated, as often as they were overpowered by their enemies in the lower plains, for here were their two great natural fortresses, Ithome and Eira, the former commanding the entrance to the lower plain, and the latter situated in the mountains, which rise in the northern part of the upper plain. These mountains, now called *Tetrázi*, form, as has been already said, the watershed of the rivers Neda, Pamisus, and Alpheius. From this central ridge, which is 4554 feet high, a chain extends towards the west, along the banks of the Neda, and is also prolonged towards the south, forming the mountains of the western peninsula, and terminating at the promontory Acritas. From the same central ridge of *Tetrázi*, another chain extends towards the east, dividing the Messenian plain from the upper basin of the Alpheius,

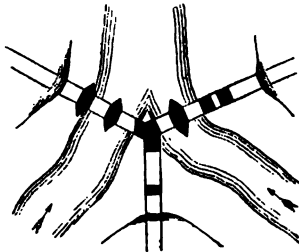
and then uniting with Mount Taygetus, and forming the barrier between the basins of the lower Pamisus and the Eurotas. These two mountain chains, which, issuing from the same point, almost meet about half-way between Mount *Tetrázi* and the sea, leave only a narrow defile through which the waters of the Pamisus force their way from the upper to the lower plain. South of this defile the mountains again retire to the east and west, leaving a wide opening for the lower plain, which has been already described.

Scarcely in any part of Greece have the names of the ancient mountains been so little preserved as in Messenia. *Tetrázi* was perhaps the mountains of Eira. The eastern continuation of *Tetrázi*, now named *Makryplázi*, formed part of the ancient Mt. Nomia. (*Noμία ὄρη*, Paus. viii. 38. § 11.) The western prolongation of *Tetrázi* along the banks of the Neda was called ELAEUM ('Ελαῖον), now *Kuveta*, and was partly in the territories of Phigalia. (Paus. viii. 41. § 7.) The mountains ITHOME and EVAN are so closely connected with the city of Messene that they are described under that head. [ΜΕΣΣΗΝΕ.] In the southern chain extending down the western peninsula, the names only of Aegaleum, Buphras, Tomeus or Mathia, and Temathia have been preserved. AEGALEUM (Ἀγιάλεον) appears to have been the name of the long and lofty ridge, running parallel to the western shore between Cyparissia and Coryphasium (Pylos); since Strabo places the Messenian Pylos at the foot of Mt. Aegaleum (viii. p. 359; Leake, *Morea*, vol. i. pp. 426, 427). BUPHRAS (ἡ Βουφφράς) and TOMEUS (ὁ Τομεύς) are mentioned by Thucydides (iv. 118) as points near Coryphasium (Pylos), beyond which the Lacedaemonian garrison in the latter place were not to pass. That they were mountains we may conclude from the statement of Stephanus B., who speaks of the *Τομαίων ὄρος* near Coryphasium. (Steph. B. s. v. Τομεύς.) TEMATHIA (Τημαθία), or MATHIA (Μαθία), the reading is doubtful), was situated, according to Pausanias (iv. 34. § 4), at the foot of Corone, and must therefore correspond to *Lykódimio*, which rises to the height of 3140 feet, and is prolonged southward in a gradually falling ridge till it terminates in the promontory Acritas.

2. *Promontories.*—Of these only four are mentioned by name, — ACRITAS ('Ακρίτας), now *C. Gallo*, the most southerly point of Messenia [ACRITAS]; and on the west coast CORYPHASIUM, forming the entrance to the bay of Pylus [PYLUS]; PLATAMODES (Πλαταμώδης, Strab. viii. p. 348), called by Pliny (iv. 5. s. 6) *Platanodes*, distant, according to Strabo (l. c.), 120 stadia N. of Coryphasium, and therefore not far from *Aia Kyriaké* (Leake, vol. i. p. 427); and lastly CYPARISSIUM [CYPARISSIA], a little further north, so called from the town CYPARISSIA.

3. *Rivers.*—The PAMISUS (Παμισός) is described by Strabo as the greatest of the rivers within the Isthmus (viii. p. 361); but this name is only given by the ancient writers to the river in the lower plain, though the moderns, to facilitate the description of the geography of the country, apply this name to the whole course of the waters from their sources in the upper plain till they fall into the Messenian gulf. The principal river in the upper plain was called BALLYRA (Βαλλύρα). It rises near the village of *Sulimí*, and flows along the western side of the plain: two of the streams composing it

were the ELECTRA (Ἡλέκτρα) and the COEUS (Κόϊος). Near Ithome the Balyra receives the united waters of the LEUCASIA (Λευκασία) and the AMPHITUS (Ἀμφίτιος), of which the former flows from the valley of *Bogasi*, in a direction from N. to E., while the latter rises in Mt. *Makryplái*, and flows through the plain from E. to W. This river (the Amphitus), which may be regarded as the principal one, is formed out of two streams, of which the northern is the Charadrus (Χαράδρος). (On the Balyra and its tributaries, see Paus. iv. 33. §§ 3—6.) The Balyra above the junction of the Amphitus and Leucasia is called *Vasilikó*, and below it *Maurozúmeno*, though the latter name is sometimes given to the river in its upper course also. At the junction of the Balyra and the Amphitus is a celebrated triangular bridge, known by the name of the bridge of *Maurozúmeno*. It consists of three branches or arms meeting in a common centre, and corresponding to the three principal roads through the plain of Stenyclerus. The arm, running from north to south passes over no river, but only over the low swampy ground between the two streams. At the southern end of this arm, the two others branch off, one to the SW. over the Balyra, and the other to the SE. over the Amphitus, the former leading to Messene and the other to Thuria. The foundations of this bridge and the upper parts of the piers are ancient; and from the resemblance of their masonry to that of the neighbouring Messene, they may be presumed to belong to the same period. The arches are entirely modern. The distance of this bridge from the Megalopolitan gate of Messene agrees with the 30 stadia which Pausanias (iv. 33. § 3) assigns as the interval between that gate and the Balyra; and as he says immediately afterwards that the Leucasia and Amphitus there fall into the Balyra, there can be little doubt that the bridge is the point to which Pausanias proceeded from the gate. (Leake, *Morea*, vol. i. pp. 480, 481.)



PLAN OF THE BRIDGE OF MAUROZUMENO.

The *Maurozúmeno*, shortly after entering the lower plain, received on its left or western side a considerable stream, which the ancients regarded as the genuine Pamisus. The sources of this river are at a north-eastern corner of the plain near the chapel of *St. Floro*, and at the foot of the ridge of *Skala*. The position of these sources agrees sufficiently with the distances of Pausanias (iv. 31. § 4) and Strabo (viii. p. 361), of whom the former writer describes them as 40 stadia from Messene, while the latter assigns to the Pamisus a course of only 100 stadia. Between two and three miles south of the sources of the Pamisus there rises another river called *Pidhima*, which flows SW. and falls into the *Maurozúmeno*, lower down in the

plain below *Nisi*, and at no great distance from the sea. ARIUS (Ἄρις) was the ancient name of the *Pidhima*. (Paus. iv. 31. § 2.) The *Maurozúmeno*, after the junction of the *Pidhima*, assumes the name of *Dhípótamo*, or the double river, and is navigable by small boats. Pausanias describes it as navigable 10 stadia from the sea. He further says that seafish ascend it, especially in the spring, and that the mouth of the river is 40 stadia from Messene (iv. 34. § 1).

The other rivers of Messenia, with the exception of the Neda, which belongs to Arcadia also [NEDA], are little more than mountain torrents. Of these the most important is the ΝΕΔΩΝ (*Nédaw*), not to be confounded with the above-mentioned Neda, flowing into the Messenian gulf, east of the Pamisus, at Pheræ. It rises in the mountains on the frontiers of Laconia and Messenia, and is now called the river of *Kalamúta*: on it there was a town of the same name, and also a temple of Athena Nedusia. (Strab. viii. pp. 353, 360; Leake, *Morea*, vol. i. pp. 344, 345; Ross, *Reisen in Peloponnes*, p. 1.) The other mountain torrents mentioned by name are the BIAS (*Bías*), flowing into the western side of the Messenian gulf, a little above Corone (Paus. iv. 34. § 4); and on the coast of the Sicilian or Ionian sea, the SELAS (*Sélas*, Ptol. iii. 16. § 7), now the *Longovárdio*, a little S. of the island Prote, and the CYPARISSUS (*Kυπάρισσος*), or river of *Arkhadhia*. [See Vol. I. p. 728.]

4. *Islands*.—THEGANUSSA (Θηγανοῦσσα), now *Venetikó*, distant 3700 feet from the southern point of the promontory Acritas, is called by Pausanias a desert island; but it appears to have been inhabited at some period, as graves have been found there, and ruins near a fountain. (Paus. iv. 34. § 12; Θηγανοῦσα or Θηγανοῦσα, Ptol. iii. 16. § 23; Plin. iv. 12. s. 19. § 56; Curtius, *Peloponnesos*, vol. ii. p. 172.) West of Theganussa is a group of islands called OENUSSÆ (*Oinoῦσσα*), of which the two largest are now called *Cabrera* (by the Greeks Σχί(α) and *Sapienza*). They are valuable for the pasture which they afford to cattle and horses in the spring. On the eastern side of *Sapienza* there is a well protected harbour; and here are found cisterns and other remains of an ancient settlement. (Paus. iv. 34. § 12; Plin. iv. 12. s. 19. § 55; Leake, vol. i. p. 433; Curtius, vol. ii. p. 172.) On the western coast was the island of SPHACTERIA, opposite the harbour of PYLUS; and further north the small island of PROTE (Πρωτή), which still retains its ancient name. (Thuc. iv. 13; Plin. iv. 12. s. 19. § 55; Mela, ii. 7; Steph. B. s. v.)

III. HISTORY.

The earliest inhabitants of Messenia are said to have been Leleges. Polycæon, the younger son of Lelex, the king of Laconia, married the Argive Measene, and took possession of the country, which he named after his wife. He built several towns, and among others Andania, where he took up his residence. (Paus. i. 1.) At the end of five generations Aeolians came into the country under Perieres, a son of Aeolus. He was succeeded by his son Aphareus, who founded Arene, and received the Aeolian Neleus, a fugitive from Thessaly. Neleus founded Pylus, and his descendants reigned here over the western coast. (Paus. i. 2.) On the extinction of the family of Aphareus, the eastern half of Messenia was united with Laconia, and came under the sovereignty of the Atridae; while the western half con-

tinued to belong to the kings of Pylus. (Paus. iv. 3. § 1.) Hence Euripides, in referring to the mythic times, makes the Pamisus the boundary of Laconia and Messenia; for which he is reproved by Strabo, because this was not the case in the time of the geographer. (Strab. viii. p. 366.) Of the seven cities which Agamemnon in the Iliad (ix. 149) offers to Achilles, some were undoubtedly in Messenia; but as only two, Phœræ and Cardamyle, retained their Homeric names in the historical age, it is difficult to identify the other five. (Strab. viii. p. 359; Diod. xv. 66.)

With the conquest of Peloponnesus by the Dorians a new epoch commences in the history of Messenia. This country fell to the lot of Cresphontes, who is represented as driving the Neleidae out of Pylus and making himself master of the whole country. According to the statement of Ephorus (*ap. Strab.* viii. p. 361), Cresphontes divided Messenia into five parts, of which he made Stenyclerus the royal residence.* In the other four towns he appointed viceroys, and bestowed upon the former inhabitants the same rights and privileges as the Dorian conquerors. But this gave offence to the Dorians; and he was obliged to collect them all in Stenyclerus, and to declare this the

* Of the other four parts Strabo mentions Pylus, Rhium, and Hyameitis; but the passage is corrupt, and the name of Mesola should probably be added to complete the number. (Müller, *Dorians*, vol. i. p. 111, transl.) Stephanus B. calls Mesola, a city of Messene, one of the five (*s. v. Μεσόλα*); and Strabo in another passage (viii. p. 361) describes it as lying towards the gulf between Taygetus and Messenia; and as the latter name can only apply to the western part of the country, Mesola was probably the district between Taygetus and the Pamisus. Pylus apparently comprehended the whole western coast. Rhium is the southern peninsula, opposite Taenarum. (Strab. viii. p. 360.) The position of Hyameitis, of which the city was called Hyameis (*Τάμεια*, Steph. B. *s. v.*), is quite uncertain.

only city of Messenia. Notwithstanding these concessions, the Dorians put Cresphontes and all his children to death, with the exception of Aepyrtus, who was then very young, and was living with his grandfather Cypselus in Arcadia. When this youth had grown up, he was restored to his kingdom by the help of the Arcadians, Spartans, and Argives. From Aepyrtus the Messenian kings were called Aepyrtidae, in preference to Heracleidae, and continued to reign in Stenyclerus till the sixth generation,—their names being Aepyrtus, Glaucus, Isthmius, Dotadas, Sybotas, Phintas,—when the first Messenian war with Sparta began. (Paus. iv. 3.) According to the common legend, which represents the Dorian invaders as conquering Peloponnesus at one stroke, Cresphontes immediately became master of the whole of Messenia. But, as in the case of Laconia [LACONIA], there is good reason for believing this to be the invention of a later age, and that the Dorians in Messenia were at first confined to the plain of Stenyclerus. They appear to have penetrated into this plain from Arcadia, and their whole legendary history points to their close connection with the latter country. Cresphontes himself married the daughter of the Arcadian king Cypselus; and the name of his son Aepyrtus, from whom the line of the Messenian kings was called, was that of an ancient Arcadian hero. (Hom. *Il.* ii. 604, Schol. *ad loc.*; comp. Grote, *Hist. of Greece*, vol. ii. p. 437, seq.)

The Messenian wars with Sparta are related in every history of Greece, and need not be repeated here. According to the common chronology, the first war lasted from B.C. 743 to 724, and the second from B.C. 685 to 668; but both of these dates are probably too early. It is necessary, however, to glance at the origin of the first war, because it is connected with a disputed topographical question, which has only recently received a satisfactory solution. Mt. Taygetus rises abruptly and almost precipitously above the valley of the Eurotas, but descends more gradually, and in many terraces, on the other side. The Spartans had at a very early period taken pos-



MAP OF THE AGER DENTHELLATES.

a a. Site of the boundary stones.

cession of the western slopes, but how far their territory extended on this side has been a matter of dispute. The confines of the two countries was marked by a temple of Artemis Limnatis, at a place called Limnae, where the Messenians and Laconians offered sacrifices in common; and it was the murder of the Spartan king Tegeclus at this place which gave occasion to the First Messenian War. (Paus. iii. 2. § 6, iv. 4. § 2, iv. 31. § 3; comp. Strab. vi. p. 257, viii. p. 362.) The exact site of Limnae is not indicated by Pausanias; and accordingly Leake, led chiefly by the name, supposes it to have been situated in the plain upon the left bank of the Pamisus, at the marshes near the confluence of the Aris and Pamisus, and not far from the site of the modern town of *Nisi* (*Νῆσι*, island), which derives that appellation from the similar circumstance of its position. (Leake, *Morea*, vol. i. p. 361.) But Ross has discovered the ruins of the temple of Artemis Limnatis on the western slope of Mt. Taygetus, on a part of the mountains called *Vólimnos* (*Βόλιμνος*), and amidst the ruins of the church of *Panaghia Volimniátissa* (*Παναγία Βωλιμνιάτισσα*). *Vólimnos* is the name of a hollow in the mountains near a mountain torrent flowing into the Nedon, and situated between the villages of *Sitzová* and *Poliant*, of which the latter is about 7 miles NE. of *Kalamáda*, the ancient Phærae. The fact of the similarity of the names, *Βόλιμνος* and *Αίμωνα*, and also of *Παναγία Βωλιμνιάτισσα* and *Ἄρτεμις Λιμνιάτις*, as well as the ruins of a temple in this secluded spot, would alone make it probable that these are the remains of the celebrated temple of Artemis Limnatis; but this is rendered certain by the inscriptions found by Ross upon the spot, in which this goddess is mentioned by name. It is also confirmed by the discovery of two boundary stones to the eastward of the ruins, upon the highest ridge of Taygetus, upon which are inscribed "Ὄρος Λακεδαιμόνι πρὸς Μεσσηνίην. These pillars, therefore, show that the boundaries of Messenia and Laconia must at one period have been at no great distance from this temple, which is always represented as standing near the confines of the two countries. This district was a frequent subject of dispute between the Messenians and Lacedaemonians even in the times of the Roman Empire, as we shall see presently. Tacitus calls it the "Denthelates Ager" (*Hist.* iv. 43); and that this name, or something similar, was the proper appellation of the district, appears from other authorities. Stephanus B. speaks of a town "Denthalií" (*Δενθάλιοι*, *s. v.*: others read *Δελθάνιοι*), which was a subject of contention between the Messenians and Lacedaemonians. Alcan also (*op. Athen.* i. p. 31), in enumerating the different kinds of Laconian wine, mentions also a Denthian wine (*Δένθις οἶνος*), which came from a fortress Denthiaides (*ἐκ Δενθιάδων ἐρύματός τινος*), as particularly good. Ross conjectures that this fortress may have stood upon the mountain of St. George, a little S. of *Sitzová*, where a few ancient remains are said to exist. The wine of this mountain is still celebrated. The position of the above-mentioned places will be best shown by the accompanying map.

But to return to the history of Messenia. In each of the two wars with Sparta, the Messenians, after being defeated in the open plain, took refuge in a strong fortress, in Ithome in the first war, and in Eira or Ira in the second, where they maintained themselves for several years. At the conclusion of the Second Messenian War, many of the Messenians

left their country, and settled in various parts of Greece, where their descendants continued to dwell as exiles, hoping for their restoration to their native land. A large number of them, under the two sons of Aristomenes, sailed to Rhegium in Italy, and afterwards crossed over to the opposite coast of Sicily, where they obtained possession of Zancle, to which they gave their own name, which the city has retained down to the present day. [MESSENA.] Those who remained were reduced to the condition of Helots, and the whole of Messenia was incorporated with Sparta. From this time (B. C. 668) to the battle of Leuctra (B. C. 371), a period of nearly 300 years, the name of Messenia was blotted out of history, and their country bore the name of Laconia, a fact which it is important to recollect in reading the history of that period. Once only the Messenians attempted to recover their independence. The great earthquake of B. C. 464, which reduced Sparta to a heap of ruins, encouraged the Messenians and other Helots to rise against their oppressors. They took refuge in their ancient stronghold of Ithome; and the Spartans, after besieging the place in vain for ten years, at length obtained possession of it, by allowing the Messenians to retire unmolested from Peloponnesus. The Athenians settled the exiles at Naupactus, which they had lately taken from the Locri Ozolæ; and in the Peloponnesian War they were among the most active of the allies of Athens. (Thuc. i. 101—103; Paus. iv. 24. § 5, seq.) The capture of Athens by the Lacedaemonians compelled the Messenians to quit Naupactus. Many of them took refuge in Sicily and Rhegium, where some of their countrymen were settled; but the greater part sailed to Africa, and obtained settlements among the Enesperitæ, a Libyan people. (Paus. iv. 26. § 2.) After the power of Sparta had been broken by the battle of Leuctra (B. C. 371), Epaminondas, in order to prevent her from regaining her former influence in the Peloponnesus, resolved upon forming an Arcadian confederation, of which Megalopolis was to be the capital, and at the same time of restoring the Messenian state. To accomplish the latter object, he not only converted the Helots into free Messenians, but he despatched messengers to Italy, Sicily, and Africa, where the exiled Messenians had settled, inviting them to return to their native land. His summons was gladly responded to, and in B. C. 369 the new town of Messene was built. Its citadel or acropolis was placed upon the summit of Mt. Ithome, while the town itself was situated lower down on the slope, though connected with its acropolis by a continuous wall. (Diod. xv. 66; Paus. iv. 27.) [MESSENA.] During the 300 years of exile, the Messenians retained their ancient customs and Doric dialect; and even in the time of Pausanias they spoke the purest Doric in Peloponnesus. (Paus. iv. 27. § 11; comp. Müller, *Dor.* vol. ii. p. 421, transl.) Other towns were also rebuilt, but a great part of the land still continued uncultivated and deserted. (Strab. viii. p. 362.) Under the protection of Thebes, and in close alliance with the Arcadians (comp. Polyb. iv. 32), Messene maintained its independence, and the Lacedaemonians lost Messenia for ever. On the downfall of the Theban supremacy, the Messenians courted the alliance of Philip of Macedon, and consequently took no part with the other Greeks at the battle of Chaeroneia, B. C. 338. (Paus. iv. 28. § 2.) Philip rewarded them by compelling the Lacedaemonians to cede to them Limnae and certain districts. (Polyb. ix. 28; Tac. *Ann.*

iv. 43.) That these districts were those of Alagonia, Gerenia, Cardamyle, and Leuctra, situated northward of the smaller Pamisus, which flows into the Messenian gulf just below Leuctra, we may conclude from the statement of Strabo (viii. p. 361) that this river had been the subject of dispute between the Messenians and Lacedaemonians before Philip. The Messenians appear to have maintained that their territory extended even further south in the most ancient times, since they alleged that the island of Pephnus had once belonged to them. (Paus. iv. 26. § 3.) [PEPHNUS.] At a later time the Messenians joined the Achaean League, and fought along with the Achaeans and Antigonus Doson at the battle of Sellasia, B. C. 222. (Paus. iv. 29. § 9.) Long before this the Lacedaemonians appear to have recovered the districts assigned to the Messenians by Philip; for after the battle of Sellasia the boundaries of the two people were again settled by Antigonus. (Tac. Ann. l. c.) Shortly afterwards Philip V. sent Demetrius of Pharos, who was then living at his court, on an expedition to surprise Messene; but the attempt was unsuccessful, and Demetrius himself was slain. (Polyb. iii. 19; Paus. iv. 29. §§ 1—5, where this attempt is erroneously ascribed to Demetrius II., king of Macedonia.) Demetrius of Pharos had observed to Philip that Mt. Ithome and the Acrocorinthus were the two horns of Peloponnesus, and that whoever held these horns was master of the bull. (Strab. viii. p. 361.) Afterwards Nabis, tyrant of Lacedaemon, also made an attempt upon Messene, and had even entered within the walls, when he was driven back by Philopoemen, who came with succours from Megalopolis. (Paus. iv. 29. § 10.) In the treaty made between Nabis and the Romans in B. C. 195, T. Quintus Flaminus compelled him to restore all the property he had taken from the Messenians. (Liv. xxxiv. 35; Plut. Flamin. 13.) A quarrel afterwards arose between the Messenians and the Achaean League, which ended in open war. At first the Achaeans were unsuccessful. Their general Philopoemen was taken prisoner and put to death by the Messenians, B. C. 183; but Lycortas, who succeeded to the command, not only defeated the Messenians in battle, but captured their city, and executed all who had taken part in the death of Philopoemen. Messene again joined the Achaean League, but Abia, Thuria, and Pharae now separated themselves from Messene, and became each a distinct member of the league. (Paus. iv. 30. §§ 11, 12; Liv. xxxix. 49; Polyb. xxiv. 9, seq., xxv. 1.) By the loss of these states the territory of Messene did not extend further eastward than the Pamisus; but on the settlement of the affairs of Greece by Mummius, they not only recovered their cities, but also the Denthelates Ager, which the Lacedaemonians had taken possession of. (Tac. Ann. iv. 43.) This district continued to be a subject of dispute between the two states. It was again assigned to the Messenians by the Milesians, to whose arbitration the question had been submitted, and also by Atidius Geminus, praetor of Achaia. (Tac. l. c.) But after the battle of Actium, Augustus, in order to punish the Messenians for having espoused the side of Antony, assigned Thuria and Pharae to the Lacedaemonians, and consequently the Denthelates Ager, which lay east of these states. (Paus. iv. 31. § 2, comp. iv. 30. § 2.) Tacitus agrees with Pausanias, that the Denthelates Ager belonged to the Lacedaemonians

in the reign of Tiberius; but he differs from the latter writer in assigning the possession of the Lacedaemonians to a decision of C. Caesar and M. Antonius ("post C. Caesaris et Marci Antonii sententia redditum"). In such a matter, however, the authority of Pausanias deserves the preference. We learn, however, from Tacitus (l. c.), that Tiberius reversed the decision of Augustus, and restored the disputed district to the Messenians, who continued to keep possession of it in the time of Pausanias; for this writer mentions the woody hollow called Choerius, 20 stadia south of Abia, as the boundary between the two states in his time (iv. 1. § 1, iv. 30. § 1). It is a curious fact that the district, which had been such a frequent subject of dispute in antiquity, was in the year 1835 taken from the government of *Mithra* (Sparta), to which it had always belonged in modern times, and given to that of *Kalamáta*. (Ross, *Reisen im Peloponnes*, p. 2.)

IV. TOWNS.

1. *In the plain of Stenyclarus.*—ANDANIA, the capital of the Messenian kings before the Dorians. ORCHALIA, at the distance of 8 stadia from Andania, the reputed residence of Eurytus, occupied, according to Pausanias, the grove of cypresses called Carnasium. AMPHILA, in the mountains on the borders of Arcadia. Two roads led into Arcadia: the more northerly ran along the river Charadrus past Carnasium (Paus. viii. 35. § 1); the more southerly started from Messene, and was a military road made by Epaminondas, to connect more closely the two newly founded cities of Messene and Megalopolis. (Paus. viii. 34; comp. Leake, *Morea*, vol. ii. p. 296.) STENYCLARUS, the capital of the Dorian conquerors, and which gave its name to the plain, was also on the borders of Arcadia. IRA or EIRA, where the citizens maintained themselves during the Second Messenian War, was situated upon the mountain of this name, to the north of the plain above the river Neda. At the extreme south of this plain, commanding also the entrance of the plain Macaria, was MESSENE, with its citadel Ithome. To the west part of the plain, on the road from Andania to Cyparissia, were POLICHNE and DORIUM.

2. *In the plain of Macaria.*—PHERAE, the modern *Kalamáta*, situated about a mile from the sea, on the left bank of the river Nedon, was in antiquity, as it is at present, the chief town in the plain. Three roads lead from Pherae: one southwards along the coast to ABIA, said to be the Homeric Ira; a second up the valley of the Nedon, across Mt. Taygetus to Sparta, one of whose gates was hence called the gate towards Pharae ("porta quae Pharas ducit," Liv. xxxv. 30); while the third road ran across the Nedon in a north-easterly direction to CALAMAE, the modern *Kalámi*, where it divided into two, the one to the west going across the Pamisus, and the other to the north leading to THURLA, of which there were two towns so called, and from thence to the sources of the Pamisus. To the east of Pherae was the mountainous district called the Ager Denthelates, and containing LIMNAE, which has been already described.

3. *In the western peninsula and on the western coast.*—CORONE and ASINE were on the Messenian gulf, and consequently on the east coast of this peninsula. The situation of COLONIDES is uncertain, some placing it on the Messenian gulf, and others near the harbour Phoeniceus, NW. of the promontory Acritas. At the extreme southern point

of the western coast stood METHONE, supposed to be the Homeric Pedasus. North of Methone, on the W. coast, was PYLUS, on the promontory Coryphasium, opposite to which was the island Sphaacteria. Further north, was the small town ERANA, and then the more important CYPARISSIA; beyond which was a place Aulon, at the entrance of the defile of this name, through which flowed the river Cyparissus.

(On the geography of Messenia, see Leake, *Morea*, vol. i. pp. 324, seq.; Boblaye, *Récherches*, p. 103, seq.; Curtius, *Peloponnesos*, vol. ii. p. 121, seq.)



COIN OF MESSENA.

MESSENIACUS SINUS. [MESSENA.]

MESUA, in Gallia Narbonensis, is described by Mela (ii. 5) "as a hill surrounded by the sea almost on all sides, and it would be an island if it were not joined to the mainland by a narrow agger." The place is supposed to be *Mese* or *Meze*, on the border of the *Etang de Tau*, between *Agde* and *Montpellier*.

[G. L.]

METAGONITÆ (*Μεταγονίται*, Ptol. iv. 2. § 10), a people of Mauretania, between the Mulucha and the Pillars of Hercules. Their name recalls the URBS METAGONITICÆ (*Μεταγονίτιαν πόλιν*, Polyb. iii. 33), or settlements founded by the Carthaginians on the NW. coast, and which seem to have formed a regular chain from their frontier to the Pillars of Hercules (Scyl. p. 81). These marts enabled the republic to carry on inland trade with the nomad tribes, as well as to keep open a communication by land with Spain. (Heeren, *African Nations*, vol. i. p. 52, transl.)

[E. B. J.]

METAGONITÆS PROM. (*Μεταγονίτης ἄκρον*, Ptol. iv. 1. § 7), a headland of Mauretania Tingitana, W. of the Mulucha, now *Cape Tres Forcas* or *Râs-ud-Dehir* of the natives.

[E. B. J.]

METAGO'NIUM (*Μεταγόσιον*, Strab. xvii. pp. 827—829; Pomp. Mela, i. 7. § 1), a headland of N. Africa, which Strabo (*l. c.*) places over against Carthago Nova, at a distance of 3000 stadia. He describes the district about it as being dry and barren, and bearing the same name; the headland is now called *Râs-el-Harsbah*. (Comp. Shaw, *Trav.* p. 94.)

[E. B. J.]

METALLI'NUM. [METELLINUM.]

METALLUM. [MATALIA.]

METAPA (*ἡ Μέταρα*: *Eth. Μεταραίος*, *Μεταρεός*), a town in Aetolia, situated on the northern shore of the lake Trichonis, at the entrance of a narrow defile, and 60 stadia from Thermum. It was burnt by Philip, on his invasion of Aetolia, B. C. 218, as he returned from the capture of Thermum. Its site cannot be fixed with certainty, notwithstanding the description of Polybius. Leake places it immediately below *Vrakhóri*, near the eastern extremity of the lake Hyria, or the smaller of the two lakes; supposing that as these two lakes are connected with one another, the larger division may often have given name to the whole. (Pol. v. 7, 13; Steph. B. *s. v.*;

Leake, *Northern Greece*, vol. i. p. 150, seq.; comp. THERMUM.)

METAPINUM OSTIUM. [RHODANUS.]

METAPONTUM or METAPONTIUM (*Μεταπόντιον*: Thuc., Strab., and all Greek writers have this form; the Latins almost universally Metapontum: *Eth. Μεταποντίος*, Paus., Steph. B., and on coins; but Herod. has *Μεταπόντιος*; in Latin, Metapontinus: Ru. near *Torre di Mare*), an important city of Magna Graecia, situated on the gulf of Tarentum, between the river Bradanus and the Casuentus. It was distant about 14 miles from Heraclea and 24 from Tarentum. Historically speaking, there is no doubt that Metapontum was a Greek city founded by an Achaean colony; but various traditions assigned to it a much earlier origin. Strabo ascribes its foundation to a body of Pylians, a part of those who had followed Nestor to Troy (Strab. v. p. 222, vi. p. 264); while Justin tells us it was founded by Epeius, the hero who constructed the wooden horse at Troy; in proof of which the inhabitants showed, in a temple of Minerva, the tools used by him on that occasion. (Justin, xx. 2.) Another tradition, reported by Ephorus (*ap. Strab.* p. 264), assigned to it a Phocian origin, and called Daulius, the tyrant of Crisa near Delphi, its founder. Other legends carried back its origin to a still more remote period. Antiochus of Syracuse said that it was originally called Metabus, from a hero of that name, who appears to have been identified with the Metapontus who figured in the Greek mythical story as the husband of Melanippe and father of Aeolus and Boeotus. (Antioch. *ap. Strab. l. c.*; Hygin. *Fab.* 186; Eustath. *ad Dionys. Per.* 368; Diod. iv. 67.)

Whether there may have really been a settlement on the spot more ancient than the Achaean colony, we have no means of determining; but we are told that at the time of the foundation of this city the site was unoccupied; for which reason the Achaean settlers at Crotona and Sybaris were desirous to colonise it, in order to prevent the Tarentines from taking possession of it. With this view a colony was sent from the mother-country, under the command of a leader named Leucippus, who, according to one account, was compelled to obtain the territory by a fraudulent treaty. Another and a more plausible statement is that the new colonists were at first engaged in a contest with the Tarentines, as well as the neighbouring tribes of the Oenotrians, which was at length terminated by a treaty, leaving them in the peaceable possession of the territory they had acquired. (Strab. vi. pp. 264, 265.) The date of the colonisation of Metapontum cannot be determined with certainty; but it was evidently, from the circumstances just related, subsequent to that of Tarentum, as well as of Sybaris and Crotona: hence the date assigned by Eusebius, who would carry it back as far as B. C. 774, is wholly untenable; nor is it easy to see how such an error can have arisen. (Euseb. *Arm. Chron.* p. 99.) It may probably be referred to about 700—690 B. C.

We hear very little of Metapontum during the first ages of its existence; but it seems certain that it rose rapidly to a considerable amount of prosperity, for which it was indebted to the extreme fertility of its territory. The same policy which had led to its foundation would naturally unite it in the bonds of a close alliance with the other Achaean cities, Sybaris and Crotona; and the first occasion on which we meet with its name in history is as joining with

these two cities in a league against Siris, with the view of expelling the Ionian colonists of that city. (Justin, xx. 2.) The war seems to have ended in the capture and destruction of Siris, but our account of it is very obscure, and the period at which it took place very uncertain. [SIRIS.] It does not appear that Metapontum took any part in the war between Crotona and Sybaris, which ended in the destruction of the latter city; but its name is frequently mentioned in connection with the changes introduced by Pythagoras, and the troubles consequent upon them. Metapontum, indeed, appears to have been one of the cities where the doctrines and sect of that philosopher obtained the firmest footing. Even when the Pythagoreans were expelled from Crotona, they maintained themselves at Metapontum, whither the philosopher himself retired, and where he ended his days. The Metapontines paid the greatest respect to his memory; they consecrated the house in which he had lived as a temple to Ceres, and gave to the street in which it was situated the name of the Museum. His tomb was still shown there in the days of Cicero. (Iambl. *Vit. Pyth.* 170, 249, 266; Porphy. *Vit. Pyth.* 56, 57; Plut. *de Gen. Socr.* 13; Diog. Laërt. viii. 1. § 40; Liv. i. 18; Cic. *de Fin.* v. 2.) The Metapontines were afterwards called in as mediators to appease the troubles which had arisen at Crotona; and appear, therefore, to have suffered comparatively little themselves from civil dissensions arising from this source. (Iambl. 262.)

At the time of the Athenian expedition to Sicily, B. C. 415, the Metapontines at first, like the other states of Magna Græcia, endeavoured to maintain a strict neutrality; but in the following year were induced to enter into an alliance with Athens, and furnish a small auxiliary force to the armament under Demosthenes and Eurymedon. (Diod. xiii. 4; Thuc. vi. 44, vii. 33, 57.) It seems clear that Metapontum was at this time a flourishing and opulent city; nor have we any reason to suppose that its decline began until long after. From its position it was secured from the attacks of Dionysius of Syracuse; and though it must have been endangered in common with the other Greek cities by the advancing power of the Lucanians, it does not appear to have taken any prominent part in the wars with that people, and probably suffered but little from their attacks. Its name is again mentioned in B. C. 345, when Timoleon touched there on his expedition to Sicily, but it does not appear to have taken any part in his favour. (Diod. xvi. 66.) In B. C. 332, when Alexander, king of Epirus, crossed over into Italy at the invitation of the Tarentines, the Metapontines were among the first to conclude an alliance with that monarch, and support him in his wars against the Lucanians and Bruttians. Hence, after his defeat and death at Pandosia, B. C. 326, it was to Metapontum that his remains were sent for interment. (Justin, xii. 2; Liv. viii. 24.) But some years later, B. C. 303, when Cleonymus of Sparta was in his turn invited by the Tarentines, the Metapontines, for what reason we know not, pursued a different policy, and incurred the resentment of that leader, who, in consequence, turned his own arms, as well as those of the Lucanians, against them. He was then admitted into the city on friendly terms, but nevertheless exacted from them a large sum of money, and committed various other excesses. (Diod. xx. 104.) It is evident that Metapontum was at this period still wealthy; but its

citizens had apparently, like their neighbours the Tarentines, fallen into a state of slothfulness and luxury, so that they were become almost proverbial for their effeminacy. (Plut. *Apophth. Lac.* p. 233.)

It seems certain that the Metapontines, as well as the Tarentines, lent an active support to Pyrrhus, when that monarch came over to Italy; but we do not find them mentioned during his wars there; nor have we any account of the precise period at which they passed under the yoke of Rome. Their name is, however, again mentioned repeatedly in the Second Punic War. We are told that they were among the first to declare in favour of Hannibal after the battle of Cannæ (Liv. xxii. 61); but notwithstanding this, we find their city occupied by a Roman garrison some years later, and it was not till after the capture of Tarentum, in B. C. 212, that they were able to rid themselves of this force and openly espouse the Carthaginian cause. (Id. xxv. 11, 15; Pol. viii. 36; Appian, *Annib.* 33, 35.) Hannibal now occupied Metapontum with a Carthaginian garrison, and seems to have made it one of his principal places of deposit, until the fatal battle of the Metaurus having compelled him to give up the possession of this part of Italy, B. C. 207, he withdrew his forces from Metapontum, and, at the same time, removed from thence all the inhabitants in order to save them from the vengeance of Rome. (Id. xxvii. 1, 16, 42, 51.)

From this time the name of Metapontum does not again appear in history; and it seems certain that it never recovered from the blow thus inflicted on it. But it did not altogether cease to exist; for its name is found in Mela (ii. 4. § 8), who does not notice any extinct places; and Cicero speaks of visiting it in terms that show it was still a town. (Cic. *de Fin.* v. 2; see also Appian, *B. C.* v. 93.) That orator, however, elsewhere alludes to the cities of Magna Græcia as being in his day sunk into almost complete decay; Strabo says the same thing, and Pausanias tells us that Metapontum in particular was in his time completely in ruins, and nothing remained of it but the theatre and the circuit of its walls. (Cic. *de Amic.* 4; Strab. vi. p. 262; Paus. vi. 19. § 11.) Hence, though the name is still found in Ptolemy, and the "ager Metapontinus" is noticed in the Liber Coloniarius (p. 262), all trace of the city subsequently disappears, and it is not even noticed in the Itineraries where they give the line of route along the coast from Tarentum to Thurii. The site was probably already subject to malaria, and from the same cause has remained desolate ever since.

Though we hear much less of Metapontum than of Sybaris, Crotona, and Tarentum, yet all accounts agree in representing it as, in the days of its prosperity, one of the most opulent and flourishing of the cities of Magna Græcia. The fertility of its territory, especially in the growth of corn, vied with the neighbouring district of the Siritis. Hence we are told that the Metapontines sent to the temple at Delphi an offering of "a golden harvest" (*Σέπος χρυσούν*, Strab. vi. p. 264), by which we must probably understand a sheaf or bundle of corn wrought in gold. For the same reason an ear of corn became the characteristic symbol on their coins, the number and variety of which in itself sufficiently attests the wealth of the city. (Millingen, *Numismatique de l'Italie*, p. 22.) We learn also that they had a treasury of their own at Olympia still existing in the days of Pausanias (Paus. vi. 19. § 11; Athen. xi. p. 479). Herodotus tells us that they paid par-

ticular honours to Aristæas, who was said to have appeared in their city 340 years after he had disappeared from Cyzicus. They erected to him a statue in the middle of the forum, with an altar to Apollo surrounded by a grove of laurels. (Herod. iv. 15; Athen. xiii. p. 605, c.) From their coins they would appear also to have paid heroic honours to Leucippus, as the founder of their city. (Millingen, *l. c.* p. 24.) Strabo tells us, as a proof of their Pylian origin, that they continued to perform sacrifices to the Neleidae. (Strab. vi. p. 264.)

The site and remains of Metapontum have been carefully examined by the Duc de Luynes, who has illustrated them in a special work (*Métaponte*, fol. Paris, 1833). It is remarkable that no trace exists of the ancient walls or the theatre of which Pausanias speaks. The most important of the still existing monuments is a temple, the remains of which occupy a slight elevation near the right bank of the Bradanus, about 2 miles from its mouth. They are now known as the *Tavola dei Paladini*. Fifteen columns are still standing, ten on one side and five on the other; but the two ends, as well as the whole of the entablature above the architrave and the walls of the cella, have wholly disappeared. The architecture is of the Doric order, but its proportions are lighter and more slender than those of the celebrated temples of Paestum: and it is in all probability of later date. Some remains of another temple, but prostrate, and a mere heap of ruins, are visible nearly 2 miles to the S. of the preceding, and a short distance from the mouth of the Bradanus. This spot, called the *Chiesa di Sansone*, appears to mark the site of the city itself, numerous foundations of buildings having been discovered all around it. It may be doubted whether the more distant temple was ever included within the walls; but it is impossible now to trace the extent of the ancient city. The *Torre di Mare*, now the only inhabited spot on the plain, derives its name from a castellated edifice of the middle ages; it is situated above $1\frac{1}{2}$ mile from the sea, and the same distance from the river *Basiento*, the ancient Casuentus. Immediately opposite to it, on the sea-shore, is a small salt-water basin or lagoon, now called the *Lago di Sta. Pelagia*, which, though neither deep nor spacious, in all probability formed the ancient port of Metapontum.

Metapontum was thus situated between the two rivers Bradanus and Casuentus, and occupied (with its port and appurtenances) a considerable part of the intermediate space. Appian speaks of "a river between Metapontum and Tarentum of the same name," by which he probably means the Bradanus, which may have been commonly known as the river of Metapontum. This is certainly the only river large enough to answer to the description which he gives of the meeting of Octavian and Antony which took place on its banks. (Appian, *B. C.* v. 93, 94.)

The coins of Metapontum, as already observed,



COIN OF METAPONTUM.

are very numerous; and many of the later ones of very beautiful workmanship. Those of more ancient date are of the style called *uncuse*, like the early coins of Crotona and Sybaris. The one in the annexed figure has on the obverse the head of the hero Leucippus, the founder of the city. But the more common type on the obverse is the head of Ceres.

[E. H. B.]

METARIS (*Metaris*, Ptol. ii. 3. § 6), an estuary in Britain; the *Wash* between Norfolk and Lincolnshire.

[C. R. S.]

METAURUM (*Métaurops*, Steph. B.), a city on the W. coast of Bruttium, at the mouth of the river of the same name. According to Stephanus of Byzantium, it was a colony of the Locrians, but seems never to have risen to any importance; and its name is chiefly known because, according to some accounts, it was the birthplace of the poet Stei-chorus, who was more generally regarded as a native of Himera. (Steph. B. s. v.; Suid. s. v. Στρωι-χοπος.) Stephanus erroneously calls it a city of Sicily; but Suidas, who writes the name Mauturia, correctly places it in Italy; and there can be no doubt that both mean the town at the mouth of the Metaurus, which is called by Latin writers Metaurum. Solinus ascribes its foundation to the Zancleans. Mela mentions it as if it were a still existing town; but Strabo speaks only of the river Metaurus, with an anchorage or roadstead of the same name: and Pliny also notices the river ("Metaurus amnis") without any mention of a town of the name. (Strab. vi. p. 256; Plin. iii. 5. s. 10, Mel. ii. 4. § 8; Solin. 2. § 11.) [E. H. B.]

METAURUS (*Métaurops*). 1. A river of Umbria, flowing into the Adriatic sea, near *Fano*, and one of the most considerable of the numerous streams which in this part of Italy descend from the eastern declivity of the Apennines into the Adriatic. It is still called the *Metauro* or *Metro*; and has its sources in the high group of Apennines called the *Monte Nerone*, from whence it has a course of between 40 and 50 miles to the sea. It flows by *Fossombrone* (Forum Sempronii), and throughout the latter part of its course was followed by the great highroad of the Flaminian Way, which descended the valley of the *Cantiano*, one of the principal tributaries of the Metaurus, and emerged into the main valley of the latter river a few miles below the pass of Intercisa or *Il Furlo*. Its mouth is about 2 miles S. of *Fano* (Fanum Fortunae), but has no port; and the river itself is justly described by Silius Italicus as a violent and torrent-like stream. (Strab. v. p. 227; Plin. iii. 14. s. 19; Mel. ii. 4. § 5; Sil. Ital. viii. 449; Lucan. ii. 405.)

The Metaurus is celebrated in history for the great battle which was fought on its banks in B. C. 207, between Hasdrubal, the brother of Hannibal, and the Roman consuls C. Claudius Nero and M. Livius, in which the former was totally defeated and slain,—a battle that may be considered as the real turning-point of the Second Punic War, and therefore one of the most important in history. (Liv. xxvii. 46—51; Oros. iv. 18; Eutrop. iii. 18; *Vict. de Vir. Ill.* 48; *Hor. Carm.* iv. 4. 38; Sil. Ital. vii. 486.) Unfortunately our knowledge of the topography and details of the battle is extremely imperfect. But we learn from Livy, the only author who has left us a connected narrative of the operations, that M. Livius was encamped with his army under the walls of Sena (i. e. Sena Gallica, now *Sivigaglia*), and Hasdrubal at a short distance from him. But as

soon as the Carthaginian general discovered the arrival of Claudius, with an auxiliary force of 6000 foot and 1000 horse, he broke up his camp and retreated in the night to the Metaurus, which was about 14 miles from Sena. He had intended to cross the river, but missed the ford, and ascended the right bank of the stream for some distance in search of one, till, finding the banks steeper and higher the further he receded from the sea, he was compelled to halt and encamp on a hill. With the break of day the Roman armies overtook him, and compelled him to a general engagement, without leaving him time to cross the river. From this account it is clear that the battle was fought on the right bank of the Metaurus, and at no great distance from its mouth, as the troops of Hasdrubal could not, after their night march from Sena, have proceeded many miles up the course of the river. The ground, which is well described by Arnold from personal inspection, agrees in general character with the description of Livy; but the exact scene of the battle cannot be determined. It is, however, certainly an error to place it as high up the river as *Fossombrone* (Forum Sempronii), 16 miles from the sea, or even, as Cramer has done, between that town and the pass of the *Furlo*. Both he and Vandoncourt place the battle on the *left* bank of the Metaurus, which is distinctly opposed to the narrative of Livy. Appian and Zonaras, though they do not mention the name of the Metaurus, both fix the site of the Roman camp at Sena; but the former has confounded this with Sena in Etruria, and has thence transferred the whole theatre of operations to that country. (Appian, *Annib.* 52; Zonar. ix. 9; Arnold's *Rome*, vol. iii. pp. 364—374; Vandoncourt, *Campagnes d'Annibal*, vol. iii. pp. 59—64; Cramer's *Italy*, vol. i. p. 260.)

2. (*Métaurops*), a river of Bruttium, flowing into the Tyrrhenian sea, between Medma and the Scyllæan promontory. It is mentioned both by Pliny and Strabo; and there can be no doubt that it is the river now called the *Marro*, one of the most considerable streams in this part of Bruttium, which flows into the sea about 7 miles S. of the *Mesima*, and 18 from the rock of *Scilla*. (Strab. vi. p. 256; Plin. iii. 5. s. 10; Romanelli, vol. i. p. 66.) There was a town of the same name at its mouth. [METEURUM.] [E. H. B.]

METELLINUM (*It. Anton.* p. 416; Metelion, Geogr. Rav. iv. 44), or METALLINUM (Colonia Metallinensis, Plin. iv. 21. s. 35), a Roman colony of Lusitania on the Anas, 24 Roman miles from Augusta Emerita, now *Medellin*. The modern town lies on the southern side of the river, so that the ancient town ought to have been included in Baetica. Hence some modern writers have conjectured that the Anas may here have changed its bed. The form of the name would lead to the supposition that the colony was founded by Metellus, in which case Metellinum would be a more correct form than Metallinum.

METEON, a town of the Labeate, to which Gentius removed his wife and family. (Liv. xlii. 32; Medion, Geogr. Rav.) It may perhaps be represented by the village of *Meteres* in the *Riëka* district of *Monte-Negro*, to the N. of *Lake Scutari*. (Wilkinson, *Dalmatia*, vol. i. p. 552.) [E. B. J.]

METHANA (*ῥὰ Μέθανα*, Paus., Strab., et alii; *Μεθώνη**, Thuc. iv. 45; Diod. xii. 65; *Μεθώνη*,

Ptol. iii. 16. § 12: *Μέθανα*), a striking rocky peninsula, connected by a narrow isthmus with the territory of Troezen in Argolis, and containing a city of the same name. Pausanias describes Methana as an isthmus running far into the sea (ii. 34. § 1); Thucydides more correctly distinguishes between the isthmus and chersonesus (iv. 45); and Ptolemy also speaks of the chersonesus (iii. 16. § 12). The isthmus is only about 1000 feet broad, but it immediately spreads out equally on both sides. The outline of the peninsula is grand and picturesque. The highest mountain, called *Chelona*, which is 2281 (French) feet above the level of the sea, is of a conical form, and was thrown up by a volcano. The whole peninsula bears marks of volcanic agency. The rocks are composed chiefly of that variety of lava called trachyte; and there are hot sulphureous springs, which were used in antiquity for medicinal purposes. Pausanias speaks of hot baths at the distance of 30 stadia from the city of Methana, which were said to have first burst out of the ground in the time of Antigonus, son of Demetrius, king of Macedon, after a violent volcanic eruption. Pausanias adds that there was no cold water for the use of the bather after the warm bath, and that he could not plunge in the sea in consequence of the sea-dogs and other monsters. (Paus. l. c.) Strabo, in describing the same volcanic eruption to which Pausanias alludes, says that a hill 7 stadia high, and fragments of rocks as high as towers, were thrown up; that in the day-time the plain could not be approached in consequence of the heat and sulphureous smell, while at night there was no unpleasant smell, but that the heat thrown out was so great that the sea boiled at the distance of 5 stadia from land, and its waters were troubled for 20 stadia (i. p. 59). Ovid describes, apparently, the same eruption in the lines beginning

"Est prope Pittheam tumulus Troezena"

(*Met.* xv. 296), and says that a plain was upheaved into a hill by the confined air seeking vent. (Comp. Lyell's *Principles of Geology*, pp. 10, 11, 9th ed.) The French Commission point out the site of two hot sulphureous springs; one called *Vroma*, in the middle of the north coast, and the other near a village *Vromolimni*, a little above the eastern shore. There are traces of ancient baths at both places; but the northern must be those alluded to by Pausanias.

The peninsula Methana was part of the territory of Troezen; but the Athenians took possession of the peninsula in the seventh year of the Peloponnesian War, B. C. 425, and fortified the isthmus. (Thuc. iv. 45.) There are still traces of an ancient fortification, renewed in the middle ages, and united by means of two forts. In the peninsula there are Hellenic remains of three different mountain fortresses; but the capital lay on the west coast, and the ruins are near the small village of the same name. Part of the walls of the acropolis and an ancient town on the north side still remain. Within the citadel stands a chapel, containing stones belonging to an ancient building, and two inscriptions on marble, one of which refers

so called in Macedonia." This form is now found in all the existing MSS. of Thucydides. But there can be no doubt that *Μέθανα*, which has prevailed down to the present day, is the genuine Doric form of the name.

* Strabo says (viii. p. 374), "that in some copies of Thucydides it was written *Μεθώνη*, like the town

to Isis. This, accordingly, was the site of the temple of Isis, mentioned by Pausanias, who also speaks of statues of Hermines and Hercules, in the Agora. (Leake, *Morea* vol. ii. p. 453, seq., *Peloponnesiaca*, p. 278; Boblaye, *Récherches*, &c. p. 59; Curtius, *Peloponnesos*, vol. ii. p. 438, seq.)

METHONE (Μεθώνη, Steph. B.), a town of Pieria in Macedonia, on the Thermaic gulf, mentioned in the Periplus of Scylax (p. 26), and therefore one of the Greek colonies established in early times on this coast. According to Plutarch (*Quæst. Græc.* p. 293), a party of Eretrians settled there, who were called by the natives ἀποσφενδόηται, and who appear to have come there nearly at the same time as the occupation of Corcyra by the Corinthians B. C. 730—720.

The town was occupied by the Athenians with a view of annoying Perdicas, by ravaging his territory, and affording a refuge to his discontented subjects. (Thuc. vi. 7.) It appears to have been in 354—353 B. C. that Philip attacked Methone, the last remaining possession of Athens on the Macedonian coast. The position was a convenient station for Athenian privateers to intercept trading vessels, not merely to and from Macedonian ports, but also from Olynthus and Potidaea. The siege was vigorously pressed by Philip; and the Methoneans, who gallantly held out until all their means were exhausted, were at length compelled to surrender. The inhabitants were allowed to depart with one garment; but the walls were razed to the ground, and the land apportioned among Macedonian colonists. Philip lost the sight of one eye in this siege. (Diod. xvi. 31—34; Dem. *Olynth.* i. p. 12, *Philip.* i. p. 41, iii. p. 117; Plut. *Par.* 8; Luc. *de Scrib. Hist.* 38; Strab. vii. p. 330; Justin. vii. 6.) Mr. Grote (*Hist. of Greece*, vol. xi. pp. 363, foll., comp. p. 488) is of opinion that this happened afterwards (B. C. 348), at another place called Methone, situated in the Chalcidic peninsula, near Olynthus and Apollonia. The epitomiser of Strabo (vii. p. 330) places Methone at a distance of 40 stadia from Pydna. This statement does not agree with the position assigned by Leake (*North Greece*, vol. iii. p. 435) to Methone at *Elefthero-khóri*, 2 miles from the sea; but the Epitome is not much to be depended on in this passage. [E. B. J.]

METHONE. 1. (Μεθώνη, Strab.; Μεθώνη, Paus., Scylax, p. 17; *Ἐθ. Μεθωναίος*, Paus. iv. 18. § 1, and Coins; Μεθωναίεύς, Steph. B. s. v.: *Mothóni, Modon*), an ancient town in the SW. corner of Messenia, has always been an important place, both in ancient and in modern times, on account of its excellent harbour and salubrious situation. It is situated at the extreme point of a rocky ridge, which runs into the sea, opposite the island *Sapienza*, one of the group called in ancient times *Oenussæ*. "Off the outer end of the town, is the little insulated rock which Pausanias (iv. 35. § 1) calls *Mothon*, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time: it is now occupied by a tower and lantern, which is connected by a bridge with the fortification of *Mothóni*. A mole branches from it, which runs parallel to the eastern wall of the town, and forms a harbour for small vessels. It seems to be exactly in the position of the ancient port, the entrance into which was probably where the bridge now stands." (Leake.) According to the unanimous testimony of the ancient writers (Strab. viii. p. 359; Paus. iv. 35. § 1), Methone was the Homeric *Pedassus*, one

of the seven cities which Agamemnon offered to Achilles. (Hom. *Il.* ix. 294.) Homer gives to *Pedassus* the epithet ἀμπελόσσα, and Methone seems to have been celebrated in antiquity for the cultivation of the vine. The eponymous heroine Methone, is called the daughter of Oeneus, the "wine-man" (Paus. l. c.); and the same name occurs in the islands *Oenussæ*, lying opposite the city. The name of Methone first occurs in the Messenian wars. Methone and Pylus were the only two places which the Messenians continued to hold in the second war, after they had retired to the mountain fortress of Ira. (Paus. iv. 18. § 1, iv. 23. § 1.) At the end of the Second Messenian War, the Lacedæmonians gave Methone to the inhabitants of Nauplia, who had lately been expelled from their own city by the Argives. (Paus. iv. 24. § 4, iv. 35. § 2.) The descendants of the Nauplians continued to inhabit Methone, and were allowed to remain there even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 27. § 8.) In the first year of the Peloponnesian War, B. C. 431, the Athenians attempted to obtain possession of Methone, but were repulsed by Brasidas. (Thuc. ii. 25.) Methone suffered greatly from an attack of some Illyrian privateers, who, under the pretext of purchasing wine, entered into intercourse with the inhabitants and carried off a great number of them. (Paus. iv. 35. §§ 6, 7.) Shortly before the battle of Actium, Methone, which had been strongly fortified by Antony, was besieged and taken by Agrippa, who found there Bogrud, king of Mauretania, whom he put to death. (Dion Cass. l. 11; Strab. viii. p. 359; Oros. vi. 19.) Methone was favoured by Trajan, who made it a free city. (Paus. iv. 35. § 3.) It is also mentioned by Mela (ii. 3), Pliny (iv. 5. s. 7), Ptolemy (iii. 15. § 7), and Hierocles (p. 647).

Pausanias found at Methone a temple of Athens *Anemotis*, the "storm-stiller," and one of *Artemis*. He also mentions a well of bituminous water, similar both in smell and colour to the ointment of *Cyzicus*, but of which no trace is now found. In 1124 *Modon* was conquered by Venice, but did not become a permanent possession of the republic till 1204. In the middle of the old Venetian piazza there still stands the shaft of an ancient granite column, about 3 feet in diameter and 12 feet high, with a barbarous base and capital, which appear to have been added by the Venetians, when they fixed upon the top of it, in 1493, a figure of the Lion of St. Mark. Five years afterwards it was taken by the Turks, and remained in their hands till it was recaptured by Morosini. In 1715 the Turks again took possession of it, and retained it till the last Greek revolution, when it was wrested from them by the French in 1828. Like other places in Greece, which have been continuously inhabited, *Modon* contains few ancient remains. Some Hellenic foundations may be traced in the city-walls, and ancient sepulchres may be seen above the suburb. (Leake, *Morea*, vol. i. p. 429, seq.; Boblaye, *Récherches*, &c. p. 113; Curtius, *Peloponnesos*, vol. ii. p. 169, seq.)

2. A town of Thessaly, mentioned by Homer (*Il.* ii. 716) as belonging to *Philoctetes*. Later writers describe it as a town of *Magnesia*, but we have no further particulars respecting it. (Scylax, p. 25; Strab. ix. p. 436; Plin. iv. 9. s. 16; Solin. c. 14; Steph. B. s. v.)

3. More properly called *Methana*, a town and peninsula of *Troezenia*. [METHANA.]

METHORA (Μέθορα, Arrian, *Indic.* 8), a small state in the centre of India, which was subject to the great tribe of the Prasii. It was situated near, if not upon, the Jomanes or *Jumna* (Plin. vi. 19. s. 22), and has, with much probability, been assumed to be on the site of the present *Allahabad*. [V.]

METHURIADES (Μεθουριάδες), a group of small islands, lying between Nisaea, the port of Megara, and Salamis. (Plin. iv. 12. s. 19.) Strabo describes them, without mentioning their names, as five small islands, lying before Nisaea to a person sailing into Attica (ix. p. 393). Stephanus B. (s. v.) loosely speaks of them as lying between Aegina and Attica.

METHYDRUM (Μεθύδιον: *Eth.* Μεθύδιεύς), a town in central Arcadia, situate 170 stadia north of Megalopolis (Paus. viii. 35. § 5), obtained its name, like Interamna, from being situated upon a lofty height between the two rivers Maloetas and Mylaon. (Paus. viii. 36. § 1.) It was founded by Orchomeus; but its inhabitants were removed to Megalopolis, upon the establishment of that city. It never recovered its former population, and is mentioned by Strabo (viii. p. 388) among the places of Arcadia which had almost entirely disappeared. It continued, however, to exist as a village in the time of Pausanias, who saw there a temple of Poseidon Hippius upon the river Mylaon. He also mentions, above the river Maloetas, a mountain called Thaumasius, in which was a cave where Rhea took refuge when pregnant with Zeus. At the distance of 30 stadia from Methydrum was a fountain named Nymphasia. (Paus. viii. 36. §§ 1—3, comp. viii. 12. § 2, 27. §§ 4. 7.) Methydrum is also mentioned in the following passages: Thuc. v. 58; Polyb. v. 10, 11, 13; Plin. iv. 6. s. 10; Steph. B. s. v.

There is some difficulty in determining the exact site of Methydrum. Some writers identify it with the Hellenic remains called *Palatia*; but these are not on a lofty hill between two rivers, but in a low situation above the junction of the rivers on the right bank of one of them. Methydrum should rather be placed 45 minutes further, at the distance of 10 miles SE. of the village of *Nimniza*, where there are some ancient ruins, one between two streams, on a height below *Pyrgo*, otherwise called *Pyrgáko*. It is true that this also is not a lofty hill; but Pausanias uses the expression *κολωνός ύψηλός*, and *ύψηλός* has reference to *κολωνός*, which means only a slight elevation. (Leake, *Morea*, vol. ii. p. 57, *Peloponnesiaca*, p. 201; Boblaye, *Recherches*, &c. p. 151; Ross, *Reisen in Peloponnes*, p. 116; Curtius, *Peloponnesos*, vol. i. p. 309.)

METHYMNA (Μέθυμνα, and on coins *Μέθυμνα, Μάθυμνα*: *Eth.* Μεθύμναιός), a town in Lesbos, the most important next after MYTILENE. It was situated on the northern shore of the island, where a channel of 60 stadia (Strab. xiii. p. 618) intervened between it and the coast of the mainland near Assos.

One of the earliest notices of the Methymnaeans is the mention of their conquest of Arisba, another town of Lesbos, and their enslaving of its citizens. (Herod. i. 151.) The territory of Methymna seems to have been contiguous to that of Mytilene, and this may have been one cause of the jealousy between the two cities. The power and fame of Mytilene was on the whole far greater; but in one period of the history of Lesbos, Methymna enjoyed greater prosperity. She did not join the revolt of

the other Lesbians from Athens in the Peloponnesian War (Thuc. iii. 2, 18), and she was therefore exempted from the severe punishment which fell on Mytilene. (Thuc. iii. 50.) Hence she retained the old privilege of furnishing a naval contingent instead of a tribute in money. (Thuc. vi. 85, vii. 57.) Shortly before the battle of Arginusae, Methymna fell into the power of the Lacedaemonians, and it was on this occasion that the magnanimous conduct of Callicratidas presented so remarkable a contrast to that of the Athenians in reference to Mytilene. (Xen. *Hellen.* i. 6. § 14.) After this time Methymna seems to have become less and less important. It comes into notice, however, in every subsequent period of history. It is mentioned in the treaty forced by the Romans (s. c. 154) between Attalus II. and Prusias II. (Polyb. xxxiii. 11.) It is stated by Livy (xlv. 31) and by Pliny (v. 31) to have incorporated the inhabitants of ANTISSEA with its own. Its coins, both autonomous and imperial, are numerous. It was honourably distinguished [see LESBOS] for its resistance to the Mahomedans, both in the 12th and 15th centuries; and it exists on the same spot at the present day, under the name of *Molivo*.

We have no information concerning the buildings and appearance of ancient Methymna. It evidently possessed a good harbour. Its chief fame was connected with the excellent wine produced in its neighbourhood. (Virg. *Georg.* ii. 90; Ovid, *Art. Am.* i. 57; Hor. *Sat.* ii. 8. 50.) Horace (*Od.* i. 17. 21) calls Lesbian wine "innocens;" and Athenaeus (ii. p. 45) applies the epithet *ευστόμαχος* to a sweet Lesbian wine. In another place (i. p. 32) he describes the medicinal effect of the wine of this island. (See also i. pp. 28, 29; and Aul. Gell. xiii. 5.) Pliny says (xiv. 9) that it had a salt taste, and apparently mentions this as a merit. Pausanias, in his account of Delphi (x. 19), tells a story of some fishermen of Methymna dragging in their nets out of the sea a rude image of Bacchus, which was afterwards worshipped.

Methymna was the birthplace of the poet and musician Arion. Myrsilus also, who is said to have written a history of Lesbos, is supposed to have been born here. [J. S. H.]



COIN OF METHYMNA.

METHYMNA (Μεθύμνη), a city in Crete, near Rhocca, which Aelian (*N. A.* xiv. 20) mentions in connection with a curious story respecting a remedy for hydrophobia discovered by a Cretan fisherman. Mr. Pashley (*Trav.* vol. ii. p. 40) considers that the remains near the chapel of *Hághios Geórggios*, by *Nopia*, on the extreme eastern edge of the plain of *Kisamo kastéli*, represent Methymna. [E. B. J.]

METINA INSULA. [RHODANUS.]

METIOSEDUM. [MELODUNCUM.]

METORES (Μέτορες, Ptol. vi. 4. § 3), a branch of the great robber tribe of the Mardi, who were settled in Persia. Their name is sometimes written *Μαίτορες*. [V.]

METRO'POLIS (Μητροπόλις: *Eth.* Μητροπολίτης.) 1. A town in the Caystrian plain in

Lydia, on the road from Smyrna to Ephesus, at a distance of 120 stadia from Ephesus, and 180 from Smyrna. The district of Metropolis produced excellent wine. (Strab. xiv. pp. 632, 637; Ptol. v. 2. § 17; Steph. B. s. v.; Plin. v. 31; Hierocl. p. 600.) Near the modern village of *Tourbali*, no doubt a corruption of the ancient name Metropolis, some ruins are still seen; and as their distance from Smyrna and Ephesus agrees with that mentioned by Strabo, there can be no hesitation in identifying the place. (Comp. Arundell, *Seven Churches*, p. 22, &c.; Hamilton, *Researches*, i. p. 542; Rasche, *Lexic. Num.* iii. 1, p. 633, &c.)

2. A town in the north of Phrygia, and, as the name seems to indicate, the capital of the ancient kings of Phrygia, though Stephanus Byz. (s. v.) derives the name from the mother of the gods. It was situated to the north of Synnada (Athen. xiii. p. 574.), and must not be confounded with another town of the same name in the south of Phrygia. Its site is, in all probability, indicated by the ruins of *Pimesh Kalasi*, north of *Doganlu*, which show a very antique style of architecture, and mainly consist of tombs cut into the rocks; one of these tombs is that of king Midas. Leake (*Asia Minor*, p. 24) is inclined to think that these ruins mark the site of Nicolia; but other travellers, apparently with more justice, identify them with Metropolis. (Franz, *Fünf Inschriften*, p. 42.) From the extent of the ruins, it would seem that in the time of the Roman emperors Metropolis was an important town; but afterwards it declined, though it is still mentioned by Hierocles (p. 677.)

3. A town in the southern part of Phrygia, belonging to the conventus of Apamea. (Plin. v. 29.) That this town is different from No. 2, is quite evident, even independently of the fact that Stephanus B. mentions two towns of the name of Metropolis in Phrygia, and that Hierocles and the Notitiae speak of a town of this name in two different provinces of Phrygia. (Hierocl. p. 673; Strab. xii. p. 576, xiv. p. 663; Liv. xxxviii. 15.) [L. S.]

METROPOLIS (Μητρόπολις, Ptol. iii. 5. § 28), a town of European Sarmatia, on the Borysthenes, near Olbia. [E. B. J.]

METROPOLIS (Μητρόπολις: *Eth. Μητροπολιτης*). 1. A town of Histiaeotis in Thessaly, described by Stephanus B. (s. v.) as a town in Upper Thessaly. Strabo says (ix. p. 438) that Metropolis was founded by three insignificant towns, but that a larger number was afterwards added, among which was Ithome. He further says, that Ithome was within a quadrangle, formed by the four cities Tricca, Metropolis, Pelinnaeum, and Gomphi. The position of Metropolis is also determined by its being on Caesar's march from Gomphi to Pharsalus. (Caes. B. C. iii. 81; Appian, B. C. ii. 64; Dion Cass. xli. 51.) It was taken by Flaminius on his descending into this part of Thessaly, after the battle of the Aous, B. C. 198. (Liv. xxxii. 15.) We learn from an inscription that the territory of Metropolis adjoined that of Cierium (the ancient Arne), and that the adjustment of their boundaries was a frequent subject of discussion between the two peoples. [CIERIUM.] Metropolis is mentioned in the sixth century by Hierocles (p. 642), and continued to exist in the middle ages under the name of Neo-Patrae (Νέα Πάτρα, Constant. de Them. ii. p. 50, ed. Bonn). The remains of Metropolis are placed by Leake at the small village of *Paleokastro*, about 5 miles SW. of *Kardhizza*. The city was of

a circular form, and in the centre of the circle are the vestiges of a circular citadel, part of the wall of which still exists in the yard of the village church of *Paleokastro*, where is a collection of the sculptured or inscribed remains found upon the spot within late years. Among other sculptures Leake noticed one in low relief, representing a figure seated upon a rock, in long drapery, and a mountain rising in face of the figure, at the foot of which there is a man in a posture of adoration, while on the top of the mountain there are other men, one of whom holds a hog in his hands. Leake conjectured with great probability that the seated figure represents the Aphrodite of Metropolis, to whom Strabo says (l. c.) that hogs were offered in sacrifice. (Leake, *Northern Greece*, vol. iv. p. 506.)

2. Another town in Thessaly, which Stephanus B. calls simply a town in Thessaly. This appears to be the Metropolis mentioned by Livy in his account of the campaign of Antiochus, in B. C. 191, where it is related that the Syrian king having landed at Demetrias, first took Pherae, then Crannon, then Cypaera, Metropolis, and all the neighbouring fortresses, except Atrax and Gyrtion, and afterwards proceeded to Larissa. (Liv. xxxvi. 10.) From this account it would appear that this Metropolis was in Perrhaebia; and its site has been discovered by Leake, near that of Atrax, at a place called *Kastri*, where the name of *Μητροπολιτης* occurs in an inscription. (Leake, *Northern Greece*, vol. iii. p. 371.)

3. (*Lygovița*), a town in the interior of Acarnania, S. of Stratus, and on the road from the latter place to Conope in Aetolia. At a later time it fell into the hands of the Aetolians, but was taken and burned by Philip in his expedition against the Aetolians, B. C. 219. It is mentioned as one of the towns of Acarnania, in a Greek inscription found at Actium, the date of which is probably prior to the time of Augustus. (Polyb. iv. 64; Steph. B. s. v.; Böckh, *Corpus Inscript.* No. 1793; Leake, *Northern Greece*, vol. iii. p. 576.)

4. A town in Amphilochia, near Olpae. (Thuc. iii. 107.) As to its site, see ARGOS AMPHILOCHICUM.

5. A town of Doris. (Steph. B. s. v.)

6. A town of Euboea. (Steph. B. s. v.)

METULUM. [LAFODES, Vol. II. p. 3, b.]

MEVANIA (Μηνανία, Strab., Ptol.: *Eth. Mevanas, ātis: Bevagna*), a considerable city of Umbria, on the Flaminian Way, between Carsulae and Fulginium. It was situated on the river Tina, in a broad and fertile valley, which extends from the neighbourhood of Spolegium to the Tiber, separating the main chain of the Apennines from a lateral mass or offshoot of the same range, which extends from Mevania and Spolegium to Tuder and Ameria. It is this valley, about 8 or 10 miles in breadth, watered by the Clitumnus and Tina, with several tributary streams, the pastures of which were celebrated for their breed of white oxen, the only ones thought worthy to be sacrificed as victims on triumphal and other solemn occasions. Hence their praises are not less frequently associated with the name of Mevania than with that of the Clitumnus. (Colum. iii. 8. Sil. Ital. vi. 647, viii. 458; Lucan, i. 473.) Mevania appears to have been an important place before the Roman conquest of this part of Italy. In B. C. 308 it was chosen by the Umbrians as the headquarters of their assembled forces, where they were defeated by Q. Fabius. (Liv. ix. 41.) At a much

later period it was occupied by the emperor Vitellius, with the intention of defending the passes of the Apennines against the generals of Vespasian, but he quickly abandoned it again, and retired to Rome. (Tac. *Hist.* iii. 55, 59.) As it was situated in the plain, it could scarcely be a very strong fortress; but Pliny notices it as one of the few cities of Italy that had walls of brick (xxxv. 14. s. 49). Strabo speaks of it as in his time one of the most considerable towns in the interior of Umbria: it was only of municipal rank, but seems to have continued a flourishing place throughout the period of the Empire. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; *Itin. Ant.* p. 311; Orell. *Inscr.* 98.) The modern *Bevagna* is a very poor and decayed place, with little more than 2000 inhabitants, though retaining its episcopal see, and the title of a city. It contains some remains of an amphitheatre, and mosaic pavements which belonged to the ancient *Thermae*. (Calindri, *Stat. del Pontif. Stato*, p. 104.)

Mevania appears to be indicated by the poet Propertius himself as the place of his birth (iv. 1. 123), though others understand this passage differently, and regard Hispellum as having the better claim. (Barth. *Vit. Propert.*; Kunoel, *ad l. c.*) It was noted for the fogs to which it was subject. (Propert. *l. c.*; Sil. Ital. vi. 646.) Pliny speaks of its territory (Mevanas ager, xiv. 3. § 37) as producing a particular kind of vine, which he calls *Irtiola*; probably the same now called "Pizzotello," for which the district is still celebrated. (Harduin, *ad loc.*; Rampoldi, *Corografia*, vol. i. p. 233.) [E. H. B.]

MEVANIOLA. [UMBRIA.]

MICORUS or MILCORUS (*Μίκορος*, *Μιλκορος*; Theopomp. *ap. Steph. B. s. v.*), a place which may be assigned to the interior of Chalcidice. (Leake, *North. Greece*, vol. iii. p. 456.) [E. B. J.]

MIBA, in Britain, supposed more correctly Mida, is placed in the Ravenna's *Chorography* among the towns in the south of Britain. It has been conjectured that *Milhurst*, in Sussex, is its modern representative; but this supposition is not warranted by existing remains. [C. R. S.]

MICHMAS (*Μαχμάς*, LXX.; *Μαχμά*, Joseph., Euseb.), a city of the tribe of Benjamin, eastward from Bethel or Bethaven (1 *Sam.* xiii. 5), held by the Philistines, while Saul and the Israelites were in Gibeah. It was on the line of march of an invading army from the north, and the Assyrians are represented as depositing their baggage there when advancing against Jerusalem. (*Isaiah*, x. 28.) It is placed by Eusebius and St. Jerome in the borders of Aelia, and was then a considerable village, retaining its ancient name, 9 miles from Aelia, near Rama. (*Onomast. s. v.*) The same description exactly applies to it at the present day. It is 3 hours distant from Jerusalem, nearly due north. *Mikhmas* stands on a low ridge between two small *Wady*s running south into the much larger valley named *Wady es-Swinit*. It bears marks of having been a much larger and stronger place than any in the vicinity. There are many foundations of hewn stones, and some columns among them. The *Wady es-Swinit* is "the Passage of Michmas" spoken of in 1 Samuel (xiii. 23), and *Isaiah* (x. 29). It is an extremely steep and rugged valley, which commences in the neighbourhood of Bethel, and a little below (E.) *Mikhmas* contracts between perpendicular precipices.

The rocks Bozez and Seneh, mentioned in connection with Jonathan's exploit (1 *Sam.* xiv. 4),

may still be recognised in two conical rocky knolls projecting into the valley between *Jebel* (ancient Gibeah) and *Mikhmas*. (Robinson, *Bibl. Res.* vol. ii. pp. 116, 117.) In the Talmud the soil of Michmas is celebrated for its fertility. (Reland, *Palæstina*, s. v. p. 897.) [G. W.]

MIDAEIUM or MIDAÏUM (*Μιδάειον*), a town in the NE. of Phrygia, on the little river Bathys, on the road from Dorylaeum to Pessinus, and belonging to the conventus of Synnada. (Steph. B. s. v.; Plin. v. 32. s. 41; Ptol. v. 2. § 22; Strab. xii. p. 576; Hierocl. p. 678, where it is wrongly called *Μεδάειον*.) The town, as its name indicates, must have been built by one of the ancient kings of Phrygia, and has become celebrated in history from the fact that Sextus Pompeius, the son of Pompey the Great, was there taken prisoner by the generals of M. Antony, and afterwards put to death. (Dion Cass. lix. 18.) It has been supposed, with some probability, that the town of Mygdum, mentioned by Ammianus Marcellinus (xxvi. 7), is the same as Midaeium. [L. S.]

MIDEIA or MIDEA. 1. (*Μίδεια*, Paus.; *Μίδεια*, Strab.; *Ἔθ. Μιδετρης*), an ancient city of the Argæa, was originally called Persepolis (*Περσέως πόλις*, Steph. B. s. v. *Μίδεια*), and is mentioned by Apollodorus (ii. 4. § 4) in connection with this hero. It was said to have derived its name from the wife of Electryon, and was celebrated as the residence of Electryon and the birthplace of his daughter Alcmena. (Paus. ii. 25. § 9; Schul. *ad Pind. Ol.* vii. 49.) But it is mentioned in the earliest division of the country, along with the Heraeum and Tiryns, as belonging to Proetus. (Paus. ii. 16. § 2.) It was the residence of Hippodameia in her banishment. (Paus. vi. 20. § 7.) It was destroyed by Argos, probably at the same time as Tiryns, soon after the Persian wars. (Paus. viii. 27. § 1; Strab. viii. p. 373.)

Strabo describes Midea as near Tiryns; and from its mention by Pausanias, in connection with the Heraeum and Tiryns, it must be placed on the eastern edge of the Argæan plain; but the only clue to its exact position is the statement of Pausanias, who says that, returning from Tiryns into the road leading from Argos to Epidaurus, "you will reach Midea on the left" (ii. 25. § 9).

Two different sites have been assigned to Midea. The French Commission place it at the Hellenic remains at *Dendrá*, 5½ geographical miles direct E. by N. from the citadel of Argos, as this place lies to the left of the road from Argos to Epidaurus. But Leake objects, that the distance of *Dendrá* from this road—more than 3 geographical miles—is greater than is implied by the words of Pausanias. He therefore places Midea at the Hellenic remains near *Katzingri*, 2 geographical miles due E. of Tiryns. The objection to the latter site is that it lies to the right of the road from Argos to Epidaurus, from which it is separated by a deep ravine. The ruins at *Dendrá* stand upon a hill almost inaccessible on three sides, enclosed by four different walls, one above another. In one of them is a gateway formed of three pieces of stone, resembling the smaller gateway of the citadel of Mycenæ. The ruins descend from the summit to a fountain, which springs out of a grotto near a chapel of the Panaghia. The surrounding meadows afford good pasture for horses, and thus illustrate the epithet of Statius (*Theb.* iv. 44)

"aptior armentis Midea," and the selection of this place as the residence of the horse-loving Hippodameia in her banishment. (Bobbay, *Récherches*, &c. p. 52; Leake, *Peloponnesiaca*, p. 268; Curtius, *Peloponnesos*, vol. ii. p. 395.)

2. A city of Boeotia. [LEBADEIA.]

MIDIANITAE (*Madiavirai*), the descendants of Midian, one of the sons of Abraham by Keturah, whom the patriarch is said to have sent away during his lifetime "eastward, unto the east country" (*Gen.* xxv. 2, 6), and whom we subsequently find reckoned among "the children of the east." (*Judg.* vi. 3.) In the third generation after Abraham they were a distinct people, trading between Gilead and Egypt; but are associated with, or confounded with, another Arab family, the Ishmaelites. (*Gen.* xxxviii. 25, 28, 36.)

The Midianites were probably a Bedawi tribe, and their situation may be pretty accurately determined, by the following notices, to the territory afterwards occupied by the NABATAEI, to the south and east of Palaestine. Moses fed the sheep of Jethro, a priest of Midian, in the peninsula of Mount Sinai, and about Mount Horeb (*Exod.* iii. 1); subsequently Jethro came to his son-in-law from the land of Midian, while Israel was encamped in the vicinity of Horeb (*xviii.* 2, &c.); and Moses was glad to avail himself of his local knowledge while traversing the desert to the north of the peninsula. (*Numb.* x. 29—32.) The close alliance between the Midianites and the Moabites, to oppose the progress of Israel, indicates the proximity of the two peoples; and the hostility of the former proves that the alliance of Moses with one of their family did not conciliate the national feeling. (*Numb.* xxii. 4, 7, xxv. xxxi. 8—12; *Josh.* xiii. 21.)

The Midianites continued the bitter enemies of the Israelites throughout the period of the Judges, when, in concert with "the Amalekites and the children of the east," they invaded simultaneously, and in countless numbers, the southern frontier towards Gaza and the trans-Jordanic tribes in Gilead and Bashan (*Judg.* vi. vii.), from whence they extended their ravages to the west, and north as far as the confines of Naphthali and Asher. After their signal defeat by Gideon, they disappear from the records of history, but their slaughter became proverbial. (*Psalms* lxxxiii. 9; *Isaiah*, ix. 4, x. 26.)

The country of the Midianites, however, had still a traditional recollection; and subsequent notices, consistently with the foregoing, place them between Elom and Paran, which bordered on Egypt (*1 Kings*, xi. 17, 18), in the country afterwards comprehended under the name of Idumaea, and still later assigned to the SARACENI. Indeed Josephus (*Ant.* iv. 7. § 1) asserts that Petra, the capital of Arabia (i. e. Idumaea), was called by the natives Arecemé (*Ἀρεκεμή*), from the Midianitish king Rekem, one of the five slain by Moses. (*Numb.* xxxi. 8.) Eusebius and St. Jerome mention a city Madian, so named after one of the sons of Abraham by Keturah, situated beyond Arabia (i. e. Idumaea) to the south, in the desert of the Saracens, by the Red Sea, from which the district was called; and another city of the same name near the Arnon and Arcepolis; the ruins of which only existed in their days. (*Onomast.* s. v.; comp. Hieron. *Comm. ad Jes.* lx. and *Ezech.* xxv.)

The situation of these two cities would define the limits of the territory of the Midianites in

their most palmy days. The former of these two cities is doubtless that mentioned by Josephus (*Ant.* ii. 11. § 1) under the name of Madiene (*Μαδιηνή*), situated at the Red Sea, and is properly identified by Reland as the modern *Midian* (the Madian of Abulfeda), identical with the Modiana of Ptolemy. (Reland, *Palaestina*, pp. 98—100.) It is situated about half-way down the eastern coast of the Eleanitic gulf. (Forster, *Geog. of Arabia*, vol. ii. p. 116; and see the references in his index under *Midian*.) [G. W.]

MIEZA (*Μιζα*: *Eth.* *Μιζαῖος*, *Μιζεύς*), a Macedonian city, the position of which it is most difficult to ascertain. Stephanus of Byzantium (s. v.), on the authority of Theagenes, assigns to an eponymous founder, Mieza, a sister of Beroea, and granddaughter of Macedon: this legend implies that it was an important city. From the name it would seem most natural to look for it in the neighbourhood of Beroea, which agrees with Ptolemy (iii. 13. § 39), who classes it among the cities of Emathia. Stephanus, on the other hand, still deriving his information apparently from Theagenes, alludes to it as a *τόπος Στρυμόνιος*, and adds that it was sometimes called Strymonium. Alexander the Great established an Aristotelian school at Mieza (*Plut. Alex. M.* 7); and it was famed for a stalactitic cavern. (*Plin.* xxxi. 2. s. 20; Leake, *North Greece*, vol. iv. p. 583.) [E. B. J.]

MIGDOL, a Hebrew word signifying "a tower," and used as a compound of several proper names of places in Holy Scripture.

1. MIGDOL-EDER, translated in *Gen.* xxxv. 21 (v. 16 in LXX.), *τοῦ πύργου Ἐδερί*, Auth. Ver. "the tower of Eder;" and in *Micah*, iv. 8., *πύργος κοιμίου*, Auth. Ver. "tower of the flock" (marg. "Edar"). From the first cited passage, it would appear to have been near Bethlechem; and St. Jerome mentions a shepherd's tower a mile from Bethlechem, so called, as he suggests, in prophetic anticipation of the angelic announcement of the Nativity. (*Onomast.* s. v.; Reland, *Palaestina*, s. v. p. 898.)

2. MIGDOL-EL, a town in the tribe of Naphthali (*Josh.* xix. 38), where the LXX., running two names together, read *Μεγδαλαρῆ* for "Migdal-el, Horem." Eusebius and St. Jerome mention it as a large village named Magdieu, ix. M. P. (St. Jerome writes v. M. P.) from Dora on the road to Ptolemais, probably identical with the modern *El-Mejdel* in the plain of Eadraelon, a little to the SW. of *Skefa Amar*, which is, however, more remote than even Eusebius states from Dora, i. e. the modern *Tantura*. Neither could this have any connection with the Migdal-el of Naphthali, as Reland, in agreement with his two authors, seems to imagine, seeing it was situated in the tribe of Asher or Issachar. (Reland, *Palaestina*, p. 898.) The *Magdala* of Galilee (now *El-Mejdel*) is much more probably the Migdal-el of Naphthali. [MAGDALA.]

3. MIGDAL-GAD (*Μεγδαλαγάδ*, LXX.), a city of the tribe of Judah. (*Josh.* xv. 37.)

4. MIGDAL-SENNA, corrupted to *Μεγδαλη Σεννά* in Eusebius (*Onomast.* s. v. *Senna*), which, however, St. Jerome's translation enables us to correct to *Μεγδαλ Σέννα*, "quod interpretatur turris Senna." There is yet another corruption of the Greek corrected in the Latin; the former having *δρον τῆς Ἰδουμαίας*, the latter, correctly, "terminus Judae." A village of this name existed in their days 7 miles north of Jericho. [G. W.]

MIGONUM. [GYTHIUM.]

MIGRON, a town in the tribe of Benjamin, mentioned in 1 *Samuel*, xiv. 2 (where the LXX. reads *Μαργωβ*) as in the extreme border of Gibeah, celebrated for its pomegranate tree; and connected with Aiath (probably Ai) in *Isaiah*, x. 28 (where the LXX. reads *Μαργβεβ*). Its site has not been recovered in modern times. Dr. Robinson remarks, "Migron must have been situated between *Deir Dicsa* and *Michmash*;" and so the line of the Assyrian march in *Isaiah* would seem to require. But the passage in *Samuel* implies that it was S. of *Michmash*, which was then occupied by the Philistine garrison, watched by the Israelites in Gibeah, which lay to the S. of "the passage of *Michmash*," and with which Migron is connected. (Robinson, *Bibl. Res.* vol. ii. p. 149.) [G. W.]

MILETOPOLIS (Μιλητοπολις), a town in the north of Mysia, at the confluence of the rivers Macestus and Rhyndacus, and on the west of the lake which derives its name from it. (Strab. xii. p. 575, xiv. p. 681; Steph. B. s. v.; Plin. v. 32, 40.) Some modern geographers, as D'Anville and Manert, have identified Miletropolis with the modern *Beli Kessr* or *Balikeseri*, but this place is situated too far S. Leake, too, seems to place Miletropolis too far SW. of the lake, and identifies it with *Mivius*, which others regard as the site of the ancient *Puemanum*. The most probable view is, that the site of Miletropolis is marked by the modern *Mualish* or *Mukalitsch*, or by the place *Hamanli*, near which many ruins of an ancient town are found. (Hamilton, *Researches*, &c., vol. i. p. 81, &c., vol. ii. p. 91.) [L. S.]

MILETOPOLITIS LACUS (Μιλητοπολιτις λίμνη), a lake in the north-west of Mysia, deriving its name from the town of Miletropolis, near its western shore. (Strab. xii. pp. 575, 576.) According to Pliny (v. 40) the lake also bore the name *Artynia*, and probably confounding the river *Tarsius* with the *Rhyndacus*, he erroneously describes the latter river as having its origin in the lake, whereas, in fact, the *Rhyndacus* enters the lake in the south, and issues from it in the north. It now bears the name of the lake of *Maniyas* (Hamilton, *Researches*, &c., vol. ii. p. 105, &c.) [L. S.]

MILETUS (Μίλητος; *Eth.* *Μλήσιος*, Milesius), once the most flourishing city of Ionia, was situated on the northern extremity of the peninsula formed, in the south-west of the *Latnucis Sinus*, by Mount *Grion*. The city stood opposite the mouth of the *Maeander*, from which its distance amounted to 80 stadia.

At the time when the Ionian colonies were planted on the coast of Asia Minor, Miletus already existed as a town, and was inhabited, according to Herodotus (i. 146), by Carians, while *Eplonus* (ap. Strab. xiv. p. 634) related that the original inhabitants had been *Leleges*, and that afterwards *Sarpedon* introduced Cretan settlers. The testimony of Herodotus is born out by the Homeric poems, in which (*Il.* ii. 867) Miletus is spoken of as a place of the Carians. That the place was successively in the hands of different tribes, is intimated also by the fact mentioned by Pliny (v. 30), that the earlier names of Miletus were *Lelegeis*, *Pityusa*, and *Anactoria*. (Comp. Paus. vii. 2. § 3; Steph. B. s. v.) On the arrival of the Ionians, *Neleus*, their leader, with a band of his followers, took forcible possession of the town, massacred all the men, and took the women for their wives,—an event to which certain social customs, regulating the intercourse between

the sexes, were traced by subsequent generations. It appears, however, that *Neleus* did not occupy the ancient town itself, but built a new one on a site somewhat nearer the sea. (Strab. l. c.) Tombs, fortifications, and other remains, attributed to the ancient *Leleges*, were shown at Miletus as late as the time of Strabo (xiv. p. 611; comp. Herod. ix. 97). As in most other colonies the Ionians had amalgamated with the ancient inhabitants of the country, the Milesians were believed to be the purest representatives of the Ionians in Asia. Owing to its excellent situation, and the convenience of four harbours, one of which was capacious enough to contain a fleet, Miletus soon rose to a great preponderance among the Ionian cities. It became the most powerful maritime and commercial place; its ships sailed to every part of the Mediterranean, and even into the Atlantic; but the Milesians turned their attention principally to the *Euxine*, on the coasts of which, as well as elsewhere, they founded upwards of 75 colonies. (Plin. v. 31; Senec. *Cons. ad Helo.* 6; Strab. xiv. p. 635; Athen. xii. p. 523.) The most remarkable of these colonies were *Abydos*, *Lampascus*, and *Parium*, on the *Hellepont*; *Proconessus* and *Cyzicus* on the *Propontis*; *Sinope* and *Amisus* on the *Euxine*; while others were founded in *Thrace*, the *Crimes*, and on the *Borysthenes*. The period during which Miletus acquired this extraordinary power and prosperity, was that between its occupation by the Ionians and its conquest by the Persians, B. C. 494.

The history of Miletus, especially the earlier portion of it, is very obscure. A tyranny appears to have been established there at an early time; after the overthrow of this tyranny, we are told, the city was split into two factions, one of which seems to have been an oligarchical and the other a democratic party. (Plut. *Quest. Gr.* 32.) The former gained the ascendant, but was obliged to take extraordinary precautions to preserve it. On another occasion we hear of a struggle between the wealthy citizens and the commonalty, accompanied with horrible excesses of cruelty on both sides. (Athen. xii. p. 524.) Herodotus (v. 28) also speaks of a civil war at Miletus, which lasted for two generations, and reduced the people to great distress. It was at length terminated by the mediation of the Persians, who seem to have committed the government to those landowners who had shown the greatest moderation, or had kept aloof from the contest of the parties. All these convulsions took place within the period in which Miletus rose to the summit of her greatness as a maritime state. When the kingdom of Lydia began its career of conquest, its rulers were naturally attracted by the wealth and prosperity of Miletus. The first attempts to conquer it were made by *Ariys*, and then by *Salyattes*, who conquered the Milesians in two engagements. After the death of *Sadyattes*, the war was continued by *Alyattes*, who, however, concluded a peace, because he was taken ill in consequence, it was believed, of his troops having burnt a temple of *Athena* in the territory of Miletus. (Herod. i. 17, &c.) At this time the city was governed by the tyrant *Thra-sybulus*, a friend of *Periander* of Corinth (Herod. v. 92), and a crafty politician. Subsequently Miletus seems to have concluded a treaty with *Croesus*, whose sovereignty was recognised, and to whom tribute was paid.

After the conquest of Lydia by the Persians, Miletus entered into a similar relation to *Cyrcus*

as that in which it had stood to Croesus, and was thereby saved from the calamities inflicted upon other Ionian cities. (Herod. i. 141, &c.) In the reign of Darius, the Ionians allowed themselves to be prevailed upon by Histiaeus and his unscrupulous kinsman and successor openly to revolt against Persia, B. C. 500. Miletus having, in the person of its tyrant, headed the expedition, had to pay a severe penalty for its rashness. After repeated defeats in the field, the city was besieged by land and by sea, and finally taken by storm B. C. 494. The city was plundered and its inhabitants massacred, and the survivors were transplanted, by order of Darius, to a place called Ampe, near the mouth of the Tigris. The town itself was given up to the Carians. (Herod. vi. 6, &c.; Strab. xiv. p. 635.)

The battle of Mycale, in B. C. 479, restored the freedom of Miletus, which soon after joined the Athenian confederacy. But the days of its greatness and glory were gone (Thuc. i. 15, 115, &c.); its ancient spirit of liberty, however, was not, yet extinct, for, towards the end of the Peloponnesian War, Miletus threw off the yoke imposed upon her by Athens. In a battle fought under the very walls of their city, the Milesians defeated their opponents, and Phrynichus, the Athenian admiral, abandoned the enterprise. (Thuc. viii. 25, &c.) Not long after this, the Milesians demolished a fort which the Persian Tissaphernes was erecting in their territory, for the purpose of bringing them to subjection. (Thuc. viii. 85.) In B. C. 334, when Alexander, on his Eastern expedition, appeared before Miletus, the inhabitants, encouraged by the presence of a Persian army and fleet stationed at Mycale, refused to submit to him. Upon this, Alexander immediately commenced a vigorous attack upon the walls, and finally took the city by assault. A part of it was destroyed on that occasion; but Alexander pardoned the surviving inhabitants, and granted them their liberty. (Arrian, *Anab.* i. 18, &c.; Strab. *l. c.*) After this time Miletus continued, indeed, to flourish as a commercial place, but was only a second-rate town. In the war between the Romans and Antiochus, Miletus sided with the former. (Liv. xxxvii. 16, xliii. 6.) The city continued to enjoy some degree of prosperity at the time when Strabo wrote, and even as late as the time of Pliny and Pausanias. (Comp. Tac. *Ann.* iv. 63, 55.) From the Acts (xx. 17), it appears that St. Paul stayed a few days there, on his return from Macedonia and Troas. In the Christian times, Ephesus was the see of a bishop, who occupied the first rank among the bishops of Caria; and in this condition the town remained for several centuries (Hierocl. p. 687; Mich. Duc. p. 14), until it was destroyed by the Turks and other barbarians.

Miletus, in its best days, consisted of an inner and an outer city, each of which had its own fortifications (Arrian *l. c.*), while its harbours were protected by the group of the Tragusæan islands in front of which Lade was the largest. Great and beautiful as the city may have been, we have now no means of forming any idea of its topography, since its site and its whole territory have been changed by the deposits of the Mæander into a pestilential swamp, covering the remains of the ancient city with water and mud. Chandler, and other travellers not being aware of this change, mistook the ruins of Myus for those of Miletus, and describe them as such. (Leake, *Asia Minor*, p. 239.)

Great as Miletus was as a commercial city, it is no less great in the history of Greek literature, being the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus.

The Milesians, like the rest of the Ionians, were notorious for their voluptuousness and effeminacy, though, at one time, they must have been brave and warlike. Their manufactures of couches and other furniture were very celebrated, and their woollen cloths and carpets were particularly esteemed. (Athen. i. p. 28, xi. p. 428, xii. 540, 553, xv. 691; Virg. *Georg.* iii. 306, iv. 335; comp. Rambach, *De Miletu ejusque colonis*, Halæ, 1790, 4°; Schroeder, *Comment. de Rebus Milesiorum*, part i. Stralsund, 1817, 4°; Soldan, *Rerum Milesiarum Comment.* i. Darmstadt, 1829, 4°.) [L. S.]



COIN OF MILETUS.

MILETUS, a town of Mysia, in the territory of Scepsis, on the river Evenus, which was destroyed as early as the time of Pliny (v. 32.). Another town of the same name in Paphlagonia, on the road between Amastris and Sinope, is mentioned only in the Penteing. Table. [L. S.]

MILETUS (*Μίλητος*), a town of Crete, mentioned in the Homeric catalogue. (*Il.* ii. 647.) This town, which no longer existed in the time of Strabo, was looked upon by some writers as the mother-city of the Ionian colony of the same name. (Ephorus, *ap. Strab.* xii. p. 573, xiv. p. 634; Schol. *Apoll. Rhod.* i. 186; Apollod. iii. 1, 2, 3; Plin. iv. 12.)

Mr. Pashley (*Trav.* vol. i. p. 269) explored the site of this Homeric city not far from *Episkopiano*, at which, considerable remains of walls of polygonal masonry, both of the acropolis and city are still to be seen. (Hück, *Kreta*, vol. i. pp. 15, 418.) [E. B. J.]

MILEUM, a Roman "colonia" ("Mileu colonia" *Peut. Tab.*) in Numidia, which the Antonine Itinerary places at 25 M. P. from Cirta. There can be little doubt that this place, which, from the circumstance of two councils having been held there, was of some importance (Morcelli, *Africa Christiana*, vol. i. p. 228), was the same as MIREUM (*Μίρεον* *al. Μύραον*, Ptol. iv. 3. § 28). [E. B. J.]

MILICHUS. [ACHAIA, p. 13, b.]

MILOLITUM (*Il. Ant.* p. 329; Melalicum, *It. Hieros.* p. 602; Mytoliton, Geogr. Rav. iv. 6), a town in the interior of Thrace, on the road from Maximianopolis to Trajanopolis. [A. L.]

MILONIA. [MARSII.]

MILYAS (*Μίλυδα*) is said to have been the ancient and original name of the country afterwards called Lycia (Herod. i. 173); but during the period of the Persian dominion, it was the name given to the whole mountainous country in the north of Lycia, the south of Pisidia, and a portion of eastern Phrygia. (Strab. xii. p. 573.) The boundaries of this country, however, were never properly fixed, and the whole of it is sometimes described as a part of Lycia. (Arrian, *Anab.* i. 25.) After the accession of the dynasty of the Seleucidae in Syria, the name Milyas was limited to the south-western part of

Psidia, bordering upon Lycia, that is, the territory extending from Termessus northward to the foot of mount Cadmus. (Polyb. v. 72; Strab. xii. p. 570, xiii. p. 631, xiv. p. 666.) This district, the western part of which bore the name of Cabalia, is afterwards described, sometimes as a part of Lycia (Ptol. v. 3. § 7, 5. § 6), and sometimes as part of Pamphylia or Psidia. (Ptol. v. 2. § 12; Plin. v. 42.) After the conquest of Antiochus the Great, the Romans gave the country to Eumenes (Polyb. *Exc. de Leg.* 36), though Pisidian princes still continue to be mentioned as its rulers.

The greater part of Milyas was rugged and mountainous, but it also contained a few fertile plains. (Strab. xii. p. 570.) The inhabitants were called Milyae. (Μιλῳαί, Herod. vii. 77; Strab. xiv. p. 667; Plin. v. 25, 42.) This name, which does not occur in the Homeric poems, probably belonged to the remnants of the ancient Solymi, the original inhabitants of Lycia, who had been driven into the mountains by the immigrating Cretans. The most important towns in Milyas were CIBYRA, OENOANDA, BALBURA, and BUHON, which formed the Cibyrtian tetropolis. Some authors also mention a town of Milyas (Polyb. v. 72; Ptol. v. 2. § 12; Steph. B. s. v. Μιλῳαί), which must have been situated N. of Termessus in Psidia. [L. S.]

MIMACES (Μίμακες), a people in Byzacium (Ptol. iv. 3. § 26), and also in Libya Interior. (Ptol. iv. 6. § 20.) [E. B. J.]

MIMAS (ὁ Μίμας), a mountain range in Ionia, traversing the peninsula of Erythrae from south to north. It still bears its ancient name, under which it is mentioned in the *Odyssey* (iii. 172.) It is, properly speaking, only a branch of Mount Tmolus, and was celebrated in ancient times for its abundance of wood and game (Strab. xiv. pp. 613, 645.) The neck at the south-western extremity of the peninsula formed by Mount Mimas, a little to the north of Teos, is only about 7 Roman miles broad, and Alexander the Great intended to cut a canal through the isthmus, so as to connect the Caystrian and Hermaean bays; but it was one of the few undertakings in which he did not succeed. (Plin. v. 31; Paus. ii. 1. § 5; comp. vii. 4. § 1; Thucyd. viii. 34; *Ov. Met.* ii. 222; *Amm. Marc.* xxxi. 42; *Callim. Hymn. in Del.* 157; *Sil. Ital.* ii. 494.)

Mount Mimas forms three promontories in the peninsula; in the south Coryceum (*Koraka* or *Kurko*), in the west Argennum (*Cape Blanco*), and in the north Melaena (*Kara Burnu*). Chandler (*Travels*, p. 213) describes the shores of Mount Mimas as covered with pines and shrubs, and garnished with flowers. He passed many small pleasant spots, well watered, and green with corn or with myrtles and shrubs. The summit of the mountain commands a magnificent view, extending over the bays of Smyrna, Clazomenae, and Erythrae, the islands of Samos, Chios, and several others. [L. S.]

MINAEI (Μινῳαί), a celebrated people of *Yemen*, in the SW. of Arabia. Strabo names them first of four great nations situated in this extremity of the peninsula, and bordering on the Red Sea: their principal town was Carna or Carana; next to these were the Sabaei, whose capital was Mariaba. The Catabanes were the third, extending to the straits and the passage of the Arabian Gulf—the *Straits of Bab-el Mandeb*. Their royal city was Tamna. To the east were the Chatramotitae, whose capital was named Cabatanum. From Elana to the country of the Minaei was 70

days' journey. Thus far Strabo (xvi. pp. 768, 776); consistently with whose account, Ptolemy (vi. 7. § 23) mentions the Minaei as a mighty people (*Μινῳαί, μέγα ἔθνος*), bordering on the inner frankincense country, not far from the Sabaei, and places Carna Metropolis in long. 73° 30', lat. 23° 15', which would be on the coast of the Gulf of Arabia, distinct from the Carnus or Carna above named, and identical with the Cornon of Pliny, a town of the Charmaei, who were contiguous to the Minaei. Pliny represents the Minaei as contiguous to the Atramatiae in the interior; which Atramatiae—identical no doubt with the Chatramotitae of Strabo—he represents as a branch of the Sabaei, which last tribe extended along both seas, i. e. the *Indian Ocean* and the *Arabian Gulf*; and as the Carnus, which he names as a city of the Sabaei, is doubtless the Carna which Strabo makes the capital of the Minaei, he would seem to imply that these last were also another division of the same principal tribe of the Sabaei. Their country was reported by Aelius Gallus to be exceedingly rich. "Minaei fertiles agros palmetis arabustique, in pecore divitias." (Plin. vi. 32.) They are mentioned by Diodorus (as *Μινῳαί*), in connection with the Gerrhaei, as transporting frankincense and other scented wares from Upper Arabia (*ἐκ τῆς ἑσσο λεγομένης Ἀραβίας*), i. e. the interior (iii. 42). All these notices would serve to fix the seat of this tribe at the SW. part of the peninsula, in the modern *Yemen*. Pliny says that they were supposed to derive their origin from Minos, the king of Crete, as their neighbours, the Rhadamaei, were from his brother Rhadamanthus (vi. 32), in which Mr. Forster thinks we may "easily recognise, under the thin veil of classical fiction, the important historical fact of the existence of an open trade between the Greeks and Arabs from very remote times, and of all the facilities implied by commercial intercommunity." (*Arabia*, vol. i. p. xxxvii., ii. pp. 74, 75.) In his account of the myrrh and frankincense, Pliny relates that this plant, which grew in the country of the Atramatiae, one canton (pagus) of the Sabaei, was conveyed by one narrow path through the neighbouring canton of the Minaei, who were the first to carry on the trade, and always the most active in it; from which fact the frankincense came to be called Minnaeum (xii. 30). And in speaking of the various qualities of myrrh, he mentions second, "Minaea, in qua Atramatitica," as most esteemed next to the Troglodytica (xii. 35).

With regard to the position of this important tribe in the modern map of Arabia, there is a wide difference of opinion among geographers. D'Anville finds their capital Carana in the modern *Almakarana*, which is, he says, a strong place. (*Geograph. Anc.* tome ii. p. 221; comp. Forster, *Arabia*, vol. i. p. liii.) Gosselin contends that *Almakarana* is too far south for the Carna of the Minaei, and is disposed to find this capital in *Carna-al-Manazil*, as Bochart had suggested (*Phaleg*, lib. ii. cap. 22. p. 121); which Edriai places two days' journey from *Mekka*, on the road to *Sanaa*. (Gosselin, *Récherches sur la Géographie des Anciens*, tome ii. p. 116.) Dean Vincent thus attempts to fix their position:—"The site of the Minaeans is not easy to fix; but by a comparison of different accounts, they were S. of *Hedjas*, N. of *Hadramaut*, and to the eastward of *Sabaa*; and they were the carriers to all these provinces: their caravans passed in 70 days from *Hadramaut* to *Aila*, as we learn from Strabo; and *Aila* is but 10 miles (?) from *Petra*." He re-

marks, in direct opposition to Gosselin, that Bochart, in placing them at *Carno-l-Manazoli* (l. *Karn-el-Maghoul*), only 3 stations S. of *Mecca*, which he supposes to be the *Carna* or *Carana* of Pliny, brings them too far to the N., for that "Ptolemy places them much farther S." (*Periplus*, cap. xxvii. p. 363, and note 254.) But M. Jomard holds that *Wady Mina*, to the S. (?) of *Mecca*, corresponds with the ancient *Minæi*; the distance to *Aïla* he computes as 10½ degrees, or 294 hours (ap. Mengin. *Histoire de l'Égypte*, &c. p. 377). Mr. Forster assigns them a wide extent of territory in the modern provinces of *Hedjaz*, *Nedjd*, and *Yemen*, even to the borders of *Hadramaut*. "The seat of this great commercial people, who divided with the *Gerræi* the commerce of the peninsula (transported by D'Anville to the heart of *Yemen*, and by Vincent to the country of the *Asyr* Arabs), assuredly lay, if any reliance whatever may be placed in the position of Ptolemy, in an inland direction ESE. of *Mecca*. For the *Minæi*, according to him, lay immediately S. of the "regio interior myrrifera;" and this, again, was situated due S. of the *Manitæ*. The *Manitæ* being the same with the *Mezeyie*, this description would identify the "interior myrrifera" with the fruitful mountain region E. of *Tayf*, and the *Minæi*, consequently, with the great *Ateybe* tribe described by Burckhardt, as the most numerous of the tribes of *Hedjaz*, and inhabiting the rich inland country stretching eastward, under those mountains, from *Lye* and *Kolâkh* to *Turaba*." (*Arabia*, vol. ii. pp. 251, 252.) He adds, in a note (*), "Its site (viz. that of the 'interior myrrifera'), with that of its inhabitants, the *Minæi*, may be determined independently, by the concurrent testimonies of Ptolemy and Pliny: the former places his *Chargatha* [*Xapidda*, Pal. *Xapidda*], and the latter his *Kurriata*, in conjunction with the *Minæi*. The town thus denominated is clearly that of *Kariatain*; but *Kariatain* is seated beneath, or rather upon, the mountains of *Tayf*." Having thus determined their northern border "S. of *Kariatain*, or in the plains below the mountain chain running ENE. from *Tayf*," he thus defines their southern limits. "On the S., according to Ptolemy, the *Minæi* were bounded by the *Doreni* and the *Mokeretæ*. It is impossible to mistake, in the *Doreni*, the inhabitants of *Zokran*, or in the *Mokeretæ*, those of *Mekhra*, two adjoining provinces, lying S. of *Mecca* and *Tayf*, and crossing the entire space between the sea and the uninhabited desert. This decisive verification shuts in the ancient *Minæi* the mountains of *Zokran* and *Mekhra*, and those N. of *Tayf*" (p. 255). "The chief towns, the territory, and the national habits of the *Minæi*, as described by the ancient geographers, bear a remarkable correspondence to those of the *Ateybe* Arabs, the present inhabitants of this district; and the coincidence of the palm-groves, and other fruit-trees of the *Minæi*, and their wealth in cattle, noticed by Pliny, with the excellent pasture-grounds, the great abundance of camels and sheep, possessed by the powerful tribe of *Ateybe*, and with the plantations for which *Turaba* is remarkable, that furnish all the surrounding country with dates, environed, as Burckhardt describes both it and *Tayf* to be, 'with palm-groves and gardens, watered by numerous rivulets,' must be allowed to corroborate, in a very remarkable manner, this verification of the ancient seats of the *Minæi*." (Forster, *Arabia*, vol. ii. pp. 254—257.)

Mr. Forster further identifies the principal town of the *Minæi* (the *Carman* Regia of Ptolemy) with *Karn-al-Manzil*, a considerable town still in being between *Tayf* and *Mekka*; . . . and *Carnon* with *Karn-al-Maghal*, upon the mountains S. of *Tayf*; which former Bochart had already identified with the *Carna* or *Carana* of Pliny. "The site of their capital, within a few miles of *Wady Mina* [immediately to the E. of *Mekka*], suggests the not improbable derivation of their name from that famous seat of the idolatry of ancient Arabia" (p. 254, note †); an hypothesis in which, it has been seen, Jomard coincides. But, though fixing the original and principal seat of the *Minæi* in the S. of the *Hedjaz*, he thinks "it still is certain, from Pliny's statement, that this people possessed a key to the commerce of the incense country, by having obtained the command of one of the two passes into the *Djebel-al-Kamir*" (which is in the heart of *Hadramaut*); and he hence infers that they possessed one of the two emporiums of the trade in incense and myrrh, mentioned by Pliny, on the southern coast; "an inference which at once conducts us to *Thauane* or *Doân* [NE. of *Kas Fartak*], and to the mountain pass immediately behind it" (p. 258, comp. vol. i. p. 135, 136). The arguments in proof of this position, and of the connection of the *Minæi* with the *Juktanite* patriarch *Jerah*, which cannot be considered as convincing, are fully stated and enforced by Mr. Forster with his usual ingenuity (vol. i. pp. 128—136); but it is an unfortunate circumstance that he has removed the central seat of this tribe,—descended, according to this hypothesis, from "the father of *Yemen*,"—into the territory of *Hedjaz* and for *Nedjd*; he maintains that, "from E. to W. the *Minæi* stretched the entire breadth of the peninsula, their eastern frontier touching the *Gerrheans*, on the *Perisian Gulf*; while *Carman* Regia, now *Karn-al-Manzil*, their metropolis, is seated only 21 leagues ESE. of *Mekka*, in the great province of *Al-Kardje* or *Ienama*" vol. i. p. lxxviii.)

The question of the position of the *Minæians* has been investigated by M. Fresnel with a widely different result. (*Journal Asiatique*, 3me Série, tome x. pp. 90—96, 176—200.) He confines them to the central part of *Yemen*, and denies their connection either with *Wady Mina*, near *Mekka*, or with *Manâh*, an idol of the *Houdhaylides* and the *Khouzâides*, between *Mekka* and *Medina*. He regards the name as a possible corruption of *Yemenæi*, the first syllable being converted into the Greek article, in its transmutation from one language to another; but suggests also another derivation of the name from the patriarch *Ayman*, found in the native genealogies third in descent from *Saba*. In confirmation of the former etymology, he maintains that the name *Yemen*, which now comprehends the eastern quarter of Southern Arabia, was formerly proper to the central portion of that province. He thinks that the capital of the *Minæi*—the *Carna* or *Carana* of Strabo, the *Carnon* of Pliny, identical, also, with the *Carman* Regia of Ptolemy (to which that geographer assigns too high a latitude, as he does also the *Minæi*)—is to be found in the *Al-Karn* of *Wady Doân*, five or six days N. or, according to another authority, WNW., of *Mukallah*. Their other town, *Mariaba* Baranlacum, he places in the same valley. [*MARIABA*, 2.] The position thus assigned to *Carna* in the *Wady Doân*, enables us to fix the extent of the territory of the *Minæi* between the *Sabæans* and

Hadramaut. Their country must have comprehended the eastern half of the territory of *Yafa*, and the western half of the modern *Hadramaut*. So that *Shibim* and *Férim*, and the tomb of *Hud*, and the wells of *Barkit* (Ptolemy's source of the Styx), which now form part of *Hadramaut*, pertained to the Minaei. (Ritter, *Erakunde von Arabien*, i. pp. 278—284.) [G. W.]

MINARIACUM, in Belgica, is placed on a road from Castellum (*Cassel*) to Turnacum (*Tournai*); and a road also ran from Castellum through Minariacum to Nemetacum (*Arras*). The distance is xi. (leagues) from *Cassel*, a well-known position, to Minariacum. D'Anville contends that the geographers are mistaken in placing Minariacum at *Merghem*, or, as the French call it, *Merville*, on the river *Lys*, instead of placing it at *Esterre*, also on the *Lys*. The distances as usual cause a difficulty, and there is nothing else that decides the question. An old Roman road leads from *Cassel* to *Esterre*, and Roman coins have been found at *Esterre*. [G. L.]

MINAS SABBATHA (*Meias Sabartha*, Zosim. iii. 23), a small fortified work in Babylonia, which Zosimus describes as, in his day, occupying the site of the celebrated Parthian capital Ctesiphon. Abulfeda (p. 253) speaks of a place in the neighbourhood called *Sabath*. [V.]

MINATICUM, in Belgica, is placed by the Antonine Itin. and the Table on a road from Bagacum (*Baras*) to Durocortorum (*Reims*). It is placed in the Itin. between Catusiacum (*Chauxs*) and Auxenna or Axuenna. [AXUENNA.] Catusiacum is omitted in the Table, and Minaticum appears under the form Ninitiaci, or Nintocasi, as D'Anville writes it. Here, as in some other cases, the name in the Table appears to be more exact, for Ninitiaci is *Nizy le Comte*, which stands on an old Roman road that leads from *Chauxs* to *Reims*. [G. L.]

MINCIUS (*Milykios*: *Mincio*), a considerable river of Gallia Cisalpina, and one of the most important of the northern tributaries of the Padua. (Plin. iii. 16. s. 20, 19. s. 23; Strab. iv. p. 209.) It has its sources in the Rhaetian Alps, at the foot of the *Monte Tonale*, from which it flows to the lake Benacus, or *Lago di Garda*, which is formed by the accumulation of its waters; from thence it issues again at *Peschiera* (the ancient Ardelica), and has from thence a course of about 40 miles, till it falls into the *Po* near *Governolo*, about 10 miles above *Hostilia*. In the upper part of its course it is a mere mountain torrent; but after it leaves the lake Benacus it is a deep and clear stream, which holds a slow and winding course through the low and marshy plains of this part of Cisalpine Gaul. It is characteristically described by Virgil, who dwelt on its banks. (Virg. *Ecl.* vii. 13, *Georg.* iii. 15, *Aen.* x. 206.) In the immediate neighbourhood of Mantua the waters of the Mincius stagnate, so as to form shallow lakes of considerable extent, which surround that city on three sides, the fourth being also protected by artificial inundations.

A battle was fought on the banks of the Mincius in B. C. 197, between the consul Cornelius and the combined forces of the Insubres and Cenomani, in which the latter were entirely defeated, and their leader, the Carthaginian Hamilcar, taken prisoner. (Liv. xxxii. 30.) At a much later period it was on the banks of the Mincius, near its confluence with the Padua, at a place called by Jornandes *Acroventus*, *Marnoleius*, that the celebrated interview took place between Pope Leo I. and Attila,

which led the king of the Huns to withdraw his forces from Italy. (Jornand. *Get.* 42; P. Diae. *Hist. Miscell.* xv. p. 549.) [E. H. B.]

MINERVAE PROMONTORIUM (*τὸ Ἀθηναιῶν ἀπερτήριον*, Strab.: *Punta della Campanella*), a promontory on the coast of Campania, opposite to the island of Capreae, forming the southern boundary of the celebrated Crater or *Bay of Naples*. It is a bold and rocky headland, constituting the extremity of a mountain ridge, which branches off from the main mass of the Apennines near Nuceria, and forms a great mountain promontory, about 25 miles in length, which separates the *Bay of Naples* from that of Paestum or *Salerno*. The actual headland derived its name from a temple of Minerva, situated on its summit, which was said to have been founded by Ulysses (Strab. v. p. 247): it was separated by a channel of only 3 miles in width from the island of Capreae (*Capri*). On the S. side of the promontory, but about 5 miles from the extreme headland, are some small rocky islets now called *Li Galli*, very bold and picturesque in appearance, which were selected by tradition as the abode of the Sirens, and hence named the SIRENUSÆ INSULÆ (*Σειρηνουῶσαι νῆσοι*, Ptol. iii. 1. § 79; Strab. v. p. 247; Pseud. Arist. *Mirab.* 110). From the proximity of these, according to Strabo, the headland itself was sometimes called the Promontory of the Sirens (*Σειρηνουῶσιν ἀπερτήριον*), but all other writers give it the more usual appellation of Promontory of Minerva, though Pliny adds that it had once been the abode of the Sirens; and there was an ancient temple on the side towards Surrentum in honour of those mythical beings, which had at one time been an object of great veneration to the surrounding population. (Strab. v. pp. 242, 247; Plin. iii. 5. s. 9; Pseud. Arist. *l. c.*; Ovid. *Met.* xv. 709; Mel. ii. 4. § 9; Liv. xlii. 20.) Tacitus in one passage calls the headland Surrentinum Promontorium, from its proximity to the town of Surrentum, from which it was only 5 miles distant; and Statius also speaks of the temple of Minerva as situated "in vertice Surrentino." (Tac. *Ann.* iv. 67; Stat. *Silo.* v. 3. 165.)

The Promontory of Minerva is a point of considerable importance in the coast-line of Italy: hence we find it selected in B. C. 181 as the point of demarcation for the two squadrons which were appointed to clear the sea of pirates; the one protecting the coasts from thence to Massilia, the other those on the S. as far as the entrance of the Adriatic. (Liv. xl. 18.) In B. C. 36 a part of the fleet of Augustus, under Appius Claudius, on its voyage from Misenum to Sicily, encountered a tempest in passing this cape, from which it suffered heavy loss. (Appian, *B. C.* v. 98.) It is mentioned also by Lucilius as a point of importance in his voyage along the coast of Italy. (Lucil. *Sat.* iii. *Fr.* 10.) [E. H. B.]

MINIO (*Mignone*), a small river of Etruria, flowing into the Tyrrhenian sea, between Centumcellae (*Civita Vecchia*) and Graviscae, and about 3 miles S. of the mouth of the Marta. It is a trifling stream, though noticed by Virgil, as well as by Rutilius in his voyage along this coast; but Mela and the Geographer of Ravenna are the only geographical writers who deem it worthy of mention. (Virg. *Aen.* x. 183; Serv. *ad loc.*; Rutil. *Itin.* i. 279; Mel. ii. 4. § 9; Geogr. Rav. iv. 32.) [E. H. B.]

MINIUS (*Mivros*: *Minho*), a river of Spain, rising in the north of Gallæcia, in the Cantabrian mountains, and falling into the Ocean. (Strab. iii. p. 153.) Strabo erroneously says that it is the

largest river of Lusitania, and is navigable for 800 stadia. According to Aethicus Ister (p. 17), it has a course of 310 miles; but its real course is about 120 miles. The river was said to have derived its name from the *minium*, or vermilion, carried down by its waters. (Justin, xlv. 3.) According to Strabo (*l. c.*) it was originally called *BAENIS* (*Baivis*); but as this name does not occur elsewhere, it has been conjectured that *Baivis* is a false reading for *Naëvis*, or *Nhëvis*, mentioned by Ptolemy (ii. 6. § 1) and Mela (iii. 1). The *NAËVIS* is a river falling into the Ocean between the Minius and the Durius; and it is supposed that Poseidonius, whom Strabo followed, confounded this river with the Minius. (Groskurd's *Strabo*, vol. i. p. 260.) *Nhmos*, in Appian (*Hisp.* 72), is clearly only a false reading for *Mivios*. The Minius is also mentioned by Ptol. ii. 6. § 1; Mela, iii. 1; Plin. iv. 21. s. 35.

MINIZUS. [MNIZUS.]

MINNAGARA (*Μιννάγαρα*, Arrian, *Peripl.* p. 24; *Μιννάγαρα*, Ptol. vii. 1. § 63), the chief town of the district lying between the Namadus and Indus, which towards the sea was known generically by the name of Indo-Scythia. Its exact position cannot now be determined; hence, some have supposed that it is represented by *Tatta*, near the mouths of the Indus, which is said to be called by the native Ruppûts, *Sa-Mingur*. (Ritter, *Erdrkunde*, vol. v. p. 475.) There is little doubt that the name expresses the "city of Min," *nagara* being a common Sanscrit word for city, and Isidore of Charax mentioning a town called *Min* in this exact locality. (Parth. p. 9; Lassen, *Pentap. Indic.* p. 56.) [V.]

MINNITH, a town on the E. of Jordan, in the country of the Ammonites (*Judges*, xi. 33), celebrated for its corn, which was sold for export in the markets of Tyre. (*Ezech.* xxvii. 17.) The proper name does not occur in the LXX. in either of these passages, reading in the former Arnon (Alex. Σεμειθ) and translating a corrupt reading in the latter by *μύραρον*, after *στρού*, as in the same passage they represent the proper name Pannag by *κασιάρ*. Its situation, as Ireland has remarked (*Palaestina*, s. r. p. 899), depends on the two questions, (1) of the line of march followed by Jephtha, and (2) of the existence of two Aroers. There is no proof of the latter hypothesis; and the course of the narrative seems to demand that the former question should be resolved in favour of a course from N. to S.; which would oblige us to look for Minnith some distance south of Aroer, which was situated, we know, on the river Arzon. [ANNON; ANONEN.] Josephus names it Maniathe (*Μανιάθη*), but gives no clue to its position, further than that it was in Ammanitis. Eusebius places it at Maanith (*Μαανίθ*), iv. M. P. from Esbus (Heshbon), on the road to Philadelphia (*Onomast. s. r. Mevorhθ*; St. Jerome, Memnith); but this does not accord with the above notifications of its site. [G. W.]

MINNODUNUM, is in the country of the Helvetii, on a road from Viviscus (*Vervai*), on the lake of Geneva, to Aventicum (*Arenches*). The place is *Moudon*, or as the Germans call it *Milden*, in the Canton of *Vaud*, on the road from *Bern* to *Lausanne*. [G. L.]

MINO'A (*Μινώα*, Ptol. iii. 17. § 7; *Mino*, *Stadiasm.*; Minoum, Plin. iv. 12.) 1. A place in Crete, which Ptolemy (*l. c.*) fixes to the W. of the headland of Drepanon. Mr. Pashley (*Trav.* vol. i. p. 44) thinks that it was situated at *Sitrnes*, on the Akrotéri of the bay of *Sitha*.

2. A city of Crete, which belonged to the district of Lyctus, and stood on the narrowest part of the island, at a distance of 60 stadia from Hierapytna. (Strab. x. p. 475; Ptol. iii. 17. § 5.)

Its position has been fixed at *Castel Mirabello*, near *Istrónes*. (Hück, *Kreta*, vol. i. p. 421.) [E.B.J.] MINO'A (*Μινώα*). 1. A small island in front of Nisaea, the port of Megara. [For details, see MEGARA.]

2. A promontory of Laconia, S. of Epidaurus Limera. [EPIDAUROS LIMERA.]

3. Another name of the island of Paros. [PAROS.]

4. A city of Sicily, usually called Heracleia Minoa. [HERACLEIA MINOA.]

5. A town in the island of Amorgos. [AMORGOS.]

6. A town in the island of Siphnos. [SIPHNOS.] MINTHE. [ELIS, p. 817, b.]

MINTURNÆ (*Μιντοῦρναί*, Ptol.; *Μιντοῦρνη*, Strab.; *Eth. Μιντοῦρφόσιος*, Plut.; *Minturnensis*),

a city of Latium, in the more extended sense of that term; but originally a city of the Ausonians, situated on the right bank of the Liris (*Garigliano*), about 3 miles from the sea. It was on the line of the Appian Way, which here crossed the Liris. (Strab. v. p. 233.) The name of Minturnæ is first mentioned in history during the great Latin War,

B. C. 340—338, when it afforded a refuge to the Latin forces after their defeat in Campania. (Liv. viii. 10.) It was not, however, at that time a Latin city, but belonged to the Ausonians, who appear to have been then in alliance with the Latins and Campanians. For, in B. C. 315, Livy tells us that there were three cities of the Ausonians, Ausona,

Minturnæ, and Vescia, which had declared themselves hostile to Rome after the battle of Lantulae, but were again betrayed into the hands of the Romans by some of the young nobles in each, and the inhabitants unsparingly put to the sword. (Liv. ix. 25.) Not many years later, in B. C. 296, a Roman colony was established at Minturnæ, at the same time with one at Sinuessa, a little further down the coast: they were both of them of the class called "Coloniae Maritimæ," with the rights of Roman citizens (Liv. x. 21; Vell. Pat. i. 14); and were obviously designed to maintain and secure the communications of the Romans with Campania. During the Second Punic War both Minturnæ and Sinuessa were among the colonies which endeavoured, but without success, to establish their exemption from the obligation to furnish military levies (Liv. xxvii. 38); and again, during the war with Antiochus (B. C. 191), they attempted, with equal ill success, to procure a similar exemption from providing recruits and supplies for the naval service. (Id. xxxvi. 3.) Minturnæ was situated on the borders of an extensive marsh, which rendered the city unhealthy, but its situation on the Appian Way must have contributed to maintain its prosperity; and it seems to have been already under the Republic, what it certainly became under the Empire, a flourishing and populous town. In B. C. 88 Minturnæ was the scene of a celebrated adventure of C. Marius, who, while flying from Rome by sea, to escape from the hands of Sulla, was compelled to put into the mouth of the Liris. He at first endeavoured to conceal himself in the marshes near the sea-coast; but being discovered and dragged from thence, he was cast into prison by order of the magistrates of Minturnæ, who sent a slave to put him to death. But the man is said to have been so struck with the majestic appearance of the aged general that he was unable

to execute his task; and hereupon the magistrates determined to send Marius away, and put him on board a ship which conveyed him to Africa. (Plut. *Mar.* 36—39; Appian, *B. C.* i. 61, 62; Vell. Pat. ii. 19; Val. Max. i. 5. § 5. ii. 10. § 6; Liv. *Epit.* lxxvii.; Juv. x. 276; Cic. *pro Planc.* 10, *pro Sext.* 22.)

We hear little more of Minturnæ under the Republic, though from its position on the Appian Way it is repeatedly noticed incidentally by Cicero (*ad Att.* v. 1, 3, vii. 13, xvi. 10.) It still retained in his time the title of a colony; but received a material accession from a fresh body of colonists established there by Augustus; and again at a later period under Caligula. (*Lib. Colon.* p. 235; Hygin. *de Limit.* p. 178; Zumpt, *de Colon.* p. 355.) We find it in consequence distinguished both by Pliny and Ptolemy by the title of a colony, as well as in inscriptions (Plin. iii. 5. s. 9; Ptol. iii. 1. § 63; Orell. *Inscr.* 3762; Mommsen, *I. R. N.* 4058—4061); and notwithstanding its unhealthy situation, which is alluded to by Ovid, who calls it "Minturnæ graves" (*Met.* xv. 716), it appears to have continued throughout the Roman Empire to have been a flourishing and important town. Its prosperity is attested by numerous inscriptions, as well as by the ruins still existing on the site. These comprise the extensive remains of an amphitheatre, of an aqueduct which served to bring water from the neighbouring hills, and the substructions of a temple, as well as portions of the ancient walls and towers. (Romanelli, vol. iii. p. 430; Eustace, *Classical Tour*, vol. ii. p. 318.) All these remains are on the right bank of the Liris, but according to Pliny the city extended itself on both sides of the river; and it is certain that its territory comprised a considerable extent on both banks of the Liris. (Hygin. *de Limit.* p. 178.) The period of its destruction is unknown: we find it still mentioned in Procopius (*B. G.* iii. 26) as a city, and apparently a place of some strength; but at the commencement of the middle ages all trace of it is lost, and it was probably destroyed either by the Lombards or Saracens. The inhabitants seem to have withdrawn to the site of the modern *Trajetto*, a village on a hill about 1½ mile distant, the name of which is obviously derived from the passage of the Liris (*Ad Trajectum*), though wholly inapplicable to its present more elevated position.

Between Minturnæ and the sea-coast, at the mouth of the Liris, was the celebrated grove of Marica [*LUCUS MARICÆ*], with a temple or shrine of the goddess of that name, which seems to have enjoyed a great reputation for sanctity. (Plut. *Mar.* 39; Strab. v. p. 233.) She appears to have been properly a local divinity; at least we do not meet with her worship under that name any where else in Italy; though many writers called her the mother of Latinus, and others, perhaps on that very account, identified her with Circe. (Virg. *Aen.* vii. 47; Serv. *ad loc.*; Lactant. *Inst. Div.* i. 21.) We may probably conclude that she was connected with the old Latin religion; and this will explain the veneration with which her grove and temple were regarded, not only by the inhabitants of Minturnæ, but by the Romans themselves. Frequent allusions to them are found in the Latin poets, but always in close connection with Minturnæ and the Liris. (Hor. *Carm.* iii. 17. 7; Lucan. ii. 424; Martial, xiii. 83; Claudian, *Prob. et Ol. Cons.* 259.)

Strabo calls Minturnæ about 80 stadia from Formiæ, and the same distance from Sinuessa: the

Itineraries give the distance in each case as 9 miles. (Strab. v. p. 233; *Itin. Ant.* pp. 108, 121.) After crossing the Liris a branch road quitted the Appian Way on the left, and led by Suessa to Teanum, where it joined the Via Latina. [E. H. B.]

M'NYA (*Μινύα*), a city of Thessaly, said by Stephanus B. (*s. v.*) to have been formerly called Halmonia (*Ἁλμωνία*), and to have derived its name from Minyas. It is mentioned by Pliny (iv. 8. s. 15) under the name of Almon, and in conjunction with Orchomenus Minyæus in Thessaly. (See Müller, *Orchomenos und die Minyer*, p. 244, 2nd ed.)

M'NYAE (*Μινύαι*), an ancient race in Greece, said to have been descended from Minyas, the son of Orchomenus, who originally dwelt in Thessaly, and afterwards migrated into Boeotia, and founded Orchomenus. [For details see ORCHOMENUS.] Most of the Argonautic heroes were Minyæ; and some of them having settled in the island of Lemnos, continued to be called Minyæ. These Lemnian Minyæ were driven out of the island by the Tyrrhenian Pelasgians, and took refuge in Lacedæmon, from whence some of them migrated to Thera, and others to Triphylia in Elis, where they founded the six Triphylian cities. (Herod. iv. 145—148.) [ELIS, p. 818.]

MINYEIUS (*Μινυήϊος*), the ancient name of the river Anigrus in Elis. (Hom. *Il.* xi. 721.) [ANIGRUS.]

MIROBRIGA (*Μιρόβριγα*). 1. Also called MEROBRICA (Plin. iv. 12. s. 35; Coins), a town of the Cellici in Lusitania, upon the Ocean (Ptol. ii. 5. § 6), identified by some with *Odemira*, by others with *Sines*. (Mentelle, *Esp. Anc.* p. 260; Ukert, ii. 1. p. 390.)

2. A Roman municipium, in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesar Augusta, now *Capilla*, N. of *Fuente Ovejuna*. (Ptol. ii. 4. § 13; Plin. iii. 1. s. 3; *It. Anton.* p. 444; *Inscr.* Gruter, pp. 76, 257.)

3. A town of the Oretani, in Hispania Tarracensis, mentioned only by Ptolemy (ii. 6. § 59).

MISENUM (*Μισσηνόν*), was the name of a remarkable promontory on the coast of Campania (*MISENUM PROMONTORIUM*, Tac. *Ann.* xiv. 4; sometimes also *MISEI PROMONTORIUM*, Liv. xxiv. 13; τὸ Μισσηνὸν ἕκρον, Strab.: *Capo di Miseno*), together with the adjacent port (*PORTUS MISENUS*, Flor. i. 16), and a town which grew up adjoining it, after the harbour had become the station of the Roman fleet. The promontory of Misenum forms the northern limit of the celebrated gulf called the Crater or Sinus Cumanus (the *Bay of Naples*). It is an almost isolated headland, forming a hill of considerable elevation, and of a somewhat pyramidal form, joined to the mainland opposite to *Procida* only by a narrow strip of low land, between which and the continuation of the coast by Bauli and Baiæ is a deep inlet forming the harbour or port of Misenum (Strab. v. p. 243). A large stagnant pool or basin, still deeper in, now called the *Mare Morto*, communicated with this outer port by a very narrow entrance, which could be closed by a bridge or causeway. It is probable that the headland of Misenum itself at one time formed part of the encircling heights of the crater of a long extinct volcano, of which the *Mare Morto* occupies the centre, and the *Monte di Procida* (as the headland opposite to the island of that name is now called) constituted the opposite margin. (Daubeny *On Volcanoes*, p. 202, 2nd edit.)

The name of the promontory of Misenum was derived, according to a tradition very generally adopted by the Roman writers, from the trumpeter of Aeneas, who was supposed to be buried there (Virg. *Aen.* vi. 163, 212—235; Propert. iv. 18. 3; Sil. Ital. xii. 155; Stat. *Silv.* iii. 1. 150; Mel. ii. 4. § 9; Solin. 2. § 13). Another legend, however, seems to have represented Misenum as one of the companions of Ulysses (Strab. v. p. 245). There is no trace of the existence of a town on the spot at an early period, though it is almost certain that its secure and land-locked port (already alluded to by Lycophron, *Alex.* 737) must have been turned to account by the Cumaeans during the period of their naval and commercial power. Before the close of the Roman Republic the actual promontory of Misenum, as well as the neighbouring shores of Bauli and Baiae, was become a favourite site for the villas of wealthy Romans; but it was not till the reign of Augustus that any considerable population was collected there. That emperor first introduced the custom of maintaining a fleet for the defence of the Tyrrhenian or Lower Sea, of which Misenum was made the permanent station (Suet. *Aug.* 49; Tac. *Ann.* iv. 5), as it continued throughout the period of the Empire. Thus we find the "classis Misensis" continually alluded to by Tacitus (*Ann.* xiv. 3, 62, xv. 51, *Hist.* ii. 100, iii. 56, &c.); and the elder Pliny was stationed at Misenum in command of the fleet, when the memorable eruption of Vesuvius broke out, in which he perished, A. D. 79, and of which his nephew has left us so interesting an account (*Ep.* vi. 16, 20). At a much later period we find the establishment of a fleet at Misenum, with a legion specially organised for its service, referred to as a permanent institution, both by Vegetius and the Notitia. (Veget. v. 1, 2; *Notit. Dign.* ii. p. 118.) There can be no doubt that in consequence of this important establishment a considerable town grew up around the port of Misenum; and we learn from several inscriptions that it possessed municipal privileges, and even bore the title of a colony. (Orell. *Inscr.* 3772; Mommsen, *I. R. N.* 2575—2577.) But the "Misenses," whose name frequently occurs in inscriptions, are in general the soldiers of the fleet (*Milites classis praetoriae Misensium*, Mommsen, *I. c.* 2725, &c.), not the inhabitants of the town.

Before it became thus memorable as the station of the Roman fleet, Misenum was remarkable in history for the interview between Octavian and Antony and Sextus Pompeius, in which the two former were received by Sextus on board his ship, and a treaty was concluded for the division of the Roman Empire between the three contracting parties. It was on this occasion that his admiral Menas proposed to Pompey to cut the cables and carry the two triumvirs off to sea. (Plut. *Ant.* 32; Dion Cass. xlviii. 36; Vell. Pat. ii. 77.) At a somewhat earlier period Cicero notices it as having been infested by the Cilician pirates, who carried off from thence the daughters of M. Antonius, who had himself carried on the war against them. (Cic. *pro Leg. Manil.* 12.) We learn from Plutarch that C. Marius had a villa there, which he describes as more splendid and luxurious than was suited to the character of the man (Plut. *Mar.* 34); nevertheless it was then far inferior to what it became in the hands of L. Lucullus, who subsequently purchased it for a sum of 2,500,000 donari, and adorned it with his usual magnificence. It subsequently passed into the hands of the emperor Tiberius, who appears to have not unfrequently

made it his residence; and who ultimately died there, on the 16th of March, A. D. 37. The villa itself is described as situated on the summit of the hill, commanding an extensive view over the sea; but it is evident, from the account of its vast substructions and subterranean galleries, &c., that it must have comprised within its grounds the greater part of the promontory. (Plut. *L. c.*, *Lucull.* 39; Seneca, *Ep.* 51; Tac. *Ann.* vi. 50; Suet. *Tib.* 72, 73; Dion Cass. lviii. 28; Phaedr. *Fab.* ii. 36.) Besides this celebrated villa of Lucullus, we learn from Cicero that M. Antonius the orator had a villa at Misenum, and that the triumvir, his grandson, made it a frequent place of residence. (Cic. *de Or.* ii. 14, *ad Att.* x. 8, xiv. 20, *Phil.* ii. 19.) At a much later period Misenum became the place of exile or confinement of the unhappy Romulus Augustulus, the last emperor of the West, to whom the villa of Lucullus was assigned as a place of residence by Odoacer after his deposition, A. D. 476. (Jornand. *Get.* 46; Marcellin. *Chron.* p. 44.) Horace notices the sea off Cape Misenum as celebrated for its echini or sea-urchins. (*Hor. Sat.* ii. 4. 33.)

Some ruins, still extant near the summit of the hill, are in all probability those of the villa of Lucullus. Of the town of Misenum the remains are but inconsiderable; they are situated on the S. side of the *Porto di Miseno*, at a place now called *Casaluce*; while those of a theatre are situated at a spot called *Il Forno*, a little further to the W., just where the inner basin or *Mare Morto* opens into the outer port. The two were separated in ancient times by a bridge of three arches, which has recently been replaced by a closed causeway, the effect of which has been to cause both the inner basin and outer harbour to fill up with great rapidity, and the latter has in consequence become almost useless. In the sides of the hill at the head of the port, and on the N. of the *Mare Morto* are excavated numerous sepulchres, which, as we learn from the inscriptions discovered there, are those of officers and soldiers of the fleet stationed at Misenum. Many of these inscriptions are of considerable interest, as throwing light upon the military and naval institutions of the Roman Empire. They are all collected by Mommsen (*Inscr. Regn. Neap.* pp. 145—154). [E. H. B.]

MISE'TUS (*Μισήτρος*; *Eth. Μισήτρος*, Steph. B.), a town of Macedonia, the position of which is undetermined. [E. B. J.]

MISTHIUM (*Μισθιον*), a town of the mountain tribe of the Orondici in the north of Pisidia (Ptol. v. 4. § 12), and probably the same as the town of Mistheia, which Hierocles (p. 625) places in Lycania. The latter name occurs also in other late writers, as Theophaues (*Chron.* p. 320) and Nicephorus (c. 20). [L. S.]

MISUA. [CARTHAGO, Vol. I. p. 551, a.]

MISULANI. [MUSULANI.]

MITHRIDATIS REGIO (*ἡ Μιθριδάτρου χώρα*, Ptol. v. 9. § 19), a district of Asiatic Sarmatia, E. of the Hippici Montes. It derived its name from Mithridates, king of the Bosphorus, whom Vaillant (*Achaemenidarum Imper.* vol. ii. p. 246) calls eighth of that name, and who fled to this country for refuge in the reign of the emperor Claudius. (Plin. vi. 5; Tac. *Ann.* xii. 15; Dion Cass. lx. 8.) [E. B. J.]

MITHRIDATIUM (*Μιθριδάτιον*), a fortress of the Trocmi, situated on the frontiers of Galatia and Pontus. After the subjugation of Pontus by the Romans, Pompey took Mithridatium from Pontus,

and gave it to a Galatian prince Bogodiatarus, or Brogitarus, as he is called on coins. (Strab. xii. p. 567; Sestini, p. 129.) [L. S.]

MITYLE'NE. [ΜΙΤΥΛΕΝΕ.]

MITYS, a river of Pieria in Macedonia, which the Roman army, in the third campaign against Perseus, under Q. Marcius, reached on the first day after their occupation of Dium. (Liv. xlv. 7.) The Mitys was perhaps the river of *Katerina*. (Leuke, *North Greece*, vol. iii. p. 424.) [E. B. J.]

MIZAGUS. [ΜΙΖΑΓΟΣ.]

MIZPAH v. MIZPEH (Μαζφά). This Hebrew appellative (r. מִצְפָּה), signifying "a commanding height," "a beacon," "watchtower," and the like (κατοπτρεύμενον τούτο σημαίνει κατά την Ἑβραίων γλώτταν, Joseph. *Ant.* vi. 2. § 1), is used as the proper name of several sites or towns in Palestine, doubtless from their positions.

1. The most important was Mizpah (once written Mizpeh, *Josh.* xvii. 26), in the tribe of Benjamin, where a convocation of the tribes of Israel was held on important occasions, during the times of the Judges, and was one of the stations in Samuel's annual circuit. (*Judges*, xx. 1, 3, xxi. 1; 1 *Sam.* vii. 5—17, x. 17, &c.) It was strengthened by Asa, king of Judah, as a frontier garrison against Israel, and he used for his works the materials brought from the neighbouring Ramah, which Baasha, king of Israel, had built on his southern frontier, "that he might not suffer any to go out or to come in to Asa, king of Judah." (1 *Kings*, xv. 17—22; comp. 2 *Chron.* xvi. 6.) After the destruction of Jerusalem by Nebuchadnezzar it became, for a short time, the seat of the government, and there it was that Gedaliah and his officers were barbarously murdered by Ishmael and his company. (2 *Kings*, xxv. 22—25; *Jeremiah*, xl. xii.) It is clear from this narrative that it was situated on the highroad between Samaria and Jerusalem (xii. 5, 6); and it is evident from the narrative in *Judges* that it could not be far distant from Gibeah of Benjamin, as the head-quarters of the Israelites were at Mizpah while they were besieging Gibeah. It was restored and inhabited soon after the captivity (*Nehem.* ii. 7, 15), and is mentioned in the book of Maccabees as situated over against Jerusalem (Μασσηθά κατέναντι Ἱερουσαλήμ), and as having been formerly an oratory of Israel; and there it was that Judas Maccabaeus and his brothers inaugurated their great work with fasting and prayer. (1 *Maccab.* iii. 46.) It is frequently mentioned by Josephus in his narrative of the Scripture history, but his orthography is far from uniform. *Μαζφάρη* (vi. 2. § 1), *Μαζφαθά* (vi. 4. § 4, x. 9. §§ 2, 4, 5), *Μαζφά* (viii. 13. § 4). In the last cited passage he informs us that Mizpah was in the same place as Ramathon (or Ramah), which he places 40 stadia from Jerusalem (§ 3). Eusebius and St. Jerome most unaccountably confound this Mizpah with the Mizpah of Gilead (*infra*, No. 3). They place it near Kirjathjearim. (*Onomast. s. v. Μασσηθά*.) Its site has not been satisfactorily identified. Dr. Robinson thinks that either *Tell-el-Fül* (Bean-hill), lying about an hour south of *Er-Râm* (Ramah) towards Jerusalem, or *Neby Samwil*, somewhat further distant from *Er-Râm*, to the west of the former site, would correspond to the site of Mizpah. He inclines strongly to the latter site (*Bib. Res.* vol. ii. p. 144); which, however, seems to be too far removed from the highroad between Jerusalem and Samaria, on which Mizpah was cer-

tainly situated. Possibly the modern village of *Shaphat*, identical in meaning with Mizpah, situated on that road, near to *Tell-el-Fül*, may mark this ancient site; or another site, between this and *Er-Râm*, on the east of the road, still called *Ain Nuspeh*, may mark the spot. It is worthy of remark that the high ground to the north of Jerusalem is called by a name of kindred signification with Mizpah, and doubtless derived its name *Σκωός* from that town. It is on this ridge that *Shaphat* lies.

2. Mizpeh (LXX., *Μαζφά*) is mentioned among the cities of Judah (*Josh.* xv. 38); and this must be either the one which Eusebius mentions as still existing under the same name, in the borders of Eleutheropolis to the north, or the other in the tribe of Judah, on the way to Aelia. The former of these is probably *Tell-es-Safleh*, the *Alba Specula* of the middle ages; the latter may be *Beit-Safa*, a little to the south of Jerusalem, between that city and Bethlehem.

3. Mizpah, in Mount Gilead, probably identical with Ramath-Mizpeh in Gad (*Josh.* xiii. 26), derived its name from the incident mentioned in *Genesis*, xxxi. 44—55, and was apparently the site of the rough monument of unhewn stones called by Laban in Chaldee, "Yegar-sahadutha," and by Jacob in Hebrew, "Galeed," both signifying "the heap of witness." The site was called "Mizpah; for, he said, The Lord watch between me and thee, when we are absent one from the other." This is doubtless the Mizpah of Jephtha the Gileadite, which seems to have had somewhat of a sacred character, and to have served for the national conventions of the trans-Jordanic tribes, as its namesake in Benjamin did in Palestine Proper. (*Judges*, x. 17, xi. 11, 34.) Eusebius notices it as a Levitical city in the tribe of Gad. (*Onomast. s. v. Μαζφά*.)

4. A fourth Mizpeh is named in *Josh.* xi. 3, more to the north of Peraea, where we read of "the Hivite under Hermon, in the land of Mizpeh;" and presently afterwards of "the valley of Mizpeh eastward" (ver. 8), which cannot be identical with the Gileadite Mizpeh, but must have been at the southern base of Mount Hermon.

5. Mizpeh of Moab is mentioned (in 1 *Sam.* xxii. 3) in a manner which seems to intimate that it was the capital of that country in the time of David, as it was certainly the residence of its king. (Euseb. *Onom. s. v. Μασσηθά*.) [G. W.]

MNIZUS, or MINIZUS, a small town in Galatia, between Lagania and Ancyra, where the Emperor Anastasius must have resided for some time, as several of his constitutions are dated from that place, both in the Codex Theodosianus and the Codex Justinianus. (*Itin. Hieros.* p. 575; *It. Ant.* p. 142; *Notit. Episc.*, where it is called *Μνήσος*; Hieroc. p. 697, where it bears the name *Πεγύμωνος*; *Tab. Peut.* calls it *Mizagus*; Cod. Theod. *de his qui ad Eccles.* i. 3; *de Epist.* i. 33; *de Poen.* i. 16.) M nizus was the see of a bishop, as we know from several councils at which its bishops are mentioned. Kiepert identifies the place with the modern *Ajas*. [L. S.]

MOAB (*Μωάβ*), vallis, regio, campestris, &c. [MOABITAE.] The notice of Eusebius may be here introduced (*Onomast. s. v. Μωάβ*):—"A city of Arabia, now called Areopolis. The country also is called Moab, but the city Rabbath Moab." [AREOPOLIS.] [G. W.]

MOABITAE (*Μωαβίται*: the country *Μωαβίταις*), the people descended from Moab, the son of

Lot, the fruit of his incestuous connection with his eldest daughter. (*Gen. xix. 37.*) Moses has preserved the very early history of their country in Deuteronomy (ii. 9—11):—"The Lord said unto me, Distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims." The Moabites, having dispossessed these gigantic aborigines, held possession of their country, which was bounded on the north by the river Arnon, which separated them from the Amorites. At an earlier period, indeed, they had extended their conquests far to the north of the Arnon, but had been forced to retire before the Amorites, to whom they had ceded their northern conquests, even before the children of Israel came into their coasts; and several fragments of the ancient war-songs relating to these times are preserved by Moses. (*Numb. xxi. 13—15, 26—30.*) The boundary question was revived subsequently, in the days of Jephthah, when the Amorites demanded the restoration of the conquests that Israel had made between the Arnon and the Jabbok south and north, and to the Jordan westward, as of right belonging to them, their title not having been invalidated by 300 years' occupation by the Israelites. It appears from Jephthah's historical review of the facts, that the Israelites had neither invaded nor occupied any part of the territories of which Moab and Ammon were in actual possession at the period referred to; but only so much of their ancient possessions as Sihon king of the Amorites had already forced them to abandon (*Judges, xi. 12—28*); and it is remarkable that the memorial of the occupation of the territory north of Arnon by the Moabites has been preserved, through the Mosaic records, even to this day, in the name that is popularly assigned to that remarkable mountain district east of the Dead Sea, which forms so conspicuous and remarkable a feature in the distant view from Jerusalem towards the east, still called "the mountains of Moab," as in Deuteronomy that high table land is described as the "plains of Moab" (*Deut. xxix. 1, xxxii. 49*); and Josephus occasionally uses the name with the same latitude, of the country north of the Arnon, describing the Moabites as still a mighty nation of Coelesyria (*Ant. i. 11. § 5*); and reckoning among the Moabite cities occupied by the Jews under Alexander Jannaeus, Chesbon (Heshbon), Medaba, Pellas, and others that lay considerably north of the Arnon (*Ant. xiii. 15. § 4*), although in other passages he makes that river divide the Moabites from the Amorites (*Ant. iv. 5. § 1*), and describes the country of Moab as the southern limit of Peraea (*Bell. Jud. iii. 3. § 3*), consistently with which notices he compares the country of the Amorites to an island, bounded by the Arnon on the S., the Jabbok on the N., and the Jordan on the E. (*Ant. iv. 5. § 2*). It is then justly remarked by Reland (*Palaestina, p. 102*), that by "the plains of Moab," where the Israelites were encamped before they crossed the Jordan (*Numb. xxxiii. 48, 49, 50*), which is described as being over against Jericho, and by the "land of Moab," in which mount Nebo is said to be situated (*Deut. xxxii. 49, comp. xxxiv. 1. 5. 6. 8*), it is not to be understood as though that district was actually in possession of the Moabites at that time; but is so called because they formerly held it under their dominion. (*Numb.*

xxi. 26.) It may be added, that after it had been occupied by the tribes of Gad and Reuben, to whom Moses assigned it (*Numb. xxxii. 3. 33—38*), the Moabites again conquered it for a time, as it is clear that Eglon must have subjugated that district east of the Jordan, before he could have possessed himself of Jericho, on the west of that river. (*Judges, iii. 12—30.*) Their long and undisturbed tenure of their own proper country is forcibly described by the prophet Jeremiah. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed" (*xlviii. 11*); and the enumeration of its prosperous cities, in his denunciation, indicates the populousness and richness of the country, to which the Israelites resorted when suffering from famine in their own most fruitful districts (*Ruth, i. 1*), and which supplied the market of Tyre with grain. (*Ezek. xxvii. 17.*) [*ΜΙΝΝΙΤΗ.*] The country is described by Josephus as fertile, and capable of supporting a number of men on its produce. (*Ant. iv. 5. § 1.*) This account both of its populousness and fertility is remarkably confirmed by modern travellers, and the existing monuments of its numerous cities. Thus Irby and Mangles, proceeding south from Kerek, "ascended into a country of downs, with verdure so close as to appear almost like turf, and with cornfields at intervals." They passed many ruined sites, the names of several of which they obtained; "in short," they add, "the whole of the fine plains in this quarter are covered with sites of towns, on every eminence or spot convenient for the construction of one; and as all the land is capable of rich cultivation, there can be little doubt that this country, now so deserted, once presented a continued picture of plenty and fertility" (*Travel, p. 371*, compare under June 5, p. 456); and it is to this quarter that the Arabs referred, when they reported to Volney "that there are to the SE. of the lake Asphalt, within three days' journey, upwards of three hundred ruined towns absolutely deserted; several have large edifices with columns." (*Ib. p. 310.*) He indeed assigns the country to "the Nabathaeans, the most potent of the Arabs and of the Idumaeans;" but the ruins are more probably to be referred to the earlier inhabitants of the country, who, we know, lived in settled habitations, while the Nabathaei were a Bedowi tribe, living for the most part in tents. In any case the present aspect of the country furnishes a striking commentary on Jeremiah *xlviii.*, e. g. "Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting: their shouting shall be no shouting." [*G.W.*]

MOCISUS, or MOCISUM (*Μοκισός, Μοκισόν*), a fort in the north western part of Cappadocia, which the Emperor Justinian, at the time when he divided the country into three provinces, raised to the rank of the capital of Cappadocia III. On that occasion the place was considerably enlarged, and its name was changed into Justinianopolis. (*Procop. de Aed. v. 4*; Hierocl. p. 701, where it is miswritten *Πεγεκουκισός*, for *Πεγεμουκισός*; Const. Porph. *de Them. i. 2*; Steph. B. s. v. *Μοκισός*; Conc. Const. ii. p. 96.) Its modern name is *Kir Shehr*. [*L. S.*]

MODICIA (*Μονζα*), a city of Cisalpine Gaul, situated on the river Lambrus, about 12 miles N. of Milan, the name of which is not found during the period of the Roman Empire, and it was probably in

those days a mere village, or at least a dependency of Mediolanum; but the Gothic king Theodoric constructed a palace there, and made it his summer residence. It continued to be a favourite abode of the Lombard kings, and Queen Theodolinda founded a basilica there, which has ever since been one of the most celebrated churches in the N. of Italy, and still contains many interesting relics of the celebrated Lombard queen. (P. Diac. *Hist. Lang.* iv. 22. 49.) [E. H. B.]

MODIN (Μωδείμ, LXX.; Μωδείμ, Μωδείν, Joseph.; Μηδείμ, Euseb.), the residence of Mattathias, the great grandson of Asamoneus, and the father of Judas Maccabaeus and his four valiant brothers, who was however only a sojourner at Modin, being a native of Jerusalem, and a priest of the course of Joarib. It was probably the native place of the sons, as it was also their burying-place. Here it was that the first opposition to the impious edict of Antiochus Epiphanes was made, when Mattathias slew with his own hand the renegade Jew who had offered idolatrous sacrifice, and demolished the altar. (Jos. *Ant.* xii. 8. §§ 1, 2.) Judas was buried there in the sepulchre of his father (Ib. 11. § 27); and subsequently on the death of Jonathan, Simon erected a monument of white polished marble over their graves, which he raised to a great height, so as to be conspicuous from afar, and surrounded with a monolithic colonnade. In addition to this, he raised seven pyramids, one for each of the family, remarkable both for their size and beauty, which remained until the age of the historian (xiii. 6. § 5, comp. 1 Macc. xiii. 27—30), as indeed Eusebius and S. Jerome affirm that the sepulchres of the Maccabees were shown there at their day. (*Onomast. s. v.*) Josephus (xii. 6. § 1) simply calls it a village of Judaea; but the last-cited authors speak of it as a village near to Diospolis (*Lydda*). The author of the 1st Book of Maccabees writes that upon the pillars which were set about the pyramids, Simon "made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea." (xiii. 28, 29.) This would imply that these pyramids were not very far distant from the sea, and so far confirm the report of Eusebius and S. Jerome, who place the sepulchres in the vicinity of *Lydda*, and perhaps affords some countenance to the idea that the name "Maccabee" was derived from the root מן the final radicals of the names of the three patriarchs Abraham, Isaac, and Jacob, which the tribe of Dan, on whose borders Modin was situated, are said to have carried on their banner. (Reland, *s. v.* p. 901.) A comparatively modern tradition has placed Modin on a remarkable conical hill, named *Sôba*, 2½ hours from Jerusalem, on the left of the Jaffa road; but this is, as Dr. Robinson has remarked "several hours distant from the plain, upon the mountains, and wholly shut out from any view of the sea." (*Bib. Res.* vol. ii. p. 329.) He suggests that it may have been at *Litrôn*, which is also on the Jaffa road, on the very verge of the plain (Ibid. note 4, and vol. iii. p. 30, r. 4.) But this is too far from *Lydda*, and so near to Nicopolis [EMMAUS, 2.] that Eusebius would doubtless have described it by its vicinity to that city, rather than to Diospolis. Its site has yet to be sought. [G. W.]

MODOGALINGA (Plin. vi. 19. s. 22), one of the large islands in the Delta of the Ganges. Calinga is of frequent occurrence in the ancient notices of India. [CALINGA.] [V.]

MODOGULLA (Μοδόγουλλα, Ptol. vii. 1. § 83), a town mentioned by Ptolemy, on the western side of *Hindustân*. It is probably the present *Modgull*, at no great distance from *Calliany*. [V.]

MODOMA'STICE (Μοδομαστική, Ptol. vi. 6. § 2), one of the four divisions into which Ptolemy divides the province of Carmania Deserta (now *Kirmân*). [V.]

MODRA (ῥὰ Μόδρα), a small town, which, according to Strabo (xii. p. 543), was situated in Phrygia Epictetus, at the sources of the river Galus; but as this river flows down from the northern slope of mount Olympus, which there forms the boundary between Phrygia and Bithynia, Strabo must be mistaken, and Modra probably belonged to the south-west of Bithynia, and was situated at or near the modern *Aine Geul*. (Paul. Lucas, *Sec. Voy.* i. 14.) As Strabo's expression is ἐκ Μόδρων, some have supposed that Modra was no town at all, but only a name of a district; but it is known from Constantine Porphyrogenitus (*de Them.* vi.) that the district about Modra was called *Modrene*. [L. S.]

MODUBAE (Plin. vi. 19. s. 22), one of several unknown tribes or nations placed by Pliny beyond the Ganges, in that part of India which was anciently called India extra Gangem. [V.]

MODURĀ (Μόδουρα, Ptol. vii. 1. § 89.) There are two places of this name mentioned in the accounts of ancient India: one described by Ptolemy (*l. c.*) as βασιλείον Πανδίωνος, the Palace of King Pandion; and the other as Μόδουρα ἢ τῶν Δεῶν, the Sacred Modoura (vii. 1. § 50). The former of these towns was in the southern part of *Hindustân*, and is most probably the present ruined city, *Madura*; the second was in the land of the Caspærai in the NW. part of India, either on the frontier or in the *Panjâb*. Its exact position cannot now be determined. [V.]

MODUTTI (Μοδούττου ἐμπόριον, Ptol. vii. 4. § 7), a port in the island of Taprobane or *Ceylon*, mentioned by Ptolemy. The strong resemblance of the name makes it extremely probable that it is the same with the present *Mantotte*, where there are still the remains of a great city, and where a great number of Roman coins of the times of the Antonines have been dug up. It appears to have been situated at the northern point of the island. The inhabitants were called *Μοδούττοι*. [V.]

MOENUS (the *Main*), a navigable river of Germany, which has its sources in the Sudeti Montes, near the town of Menosgada, and after flowing in a western direction through the country of the Hermunduri and the Agri Decumates, empties itself into the Rhine, a little above Moguntiacum (Plin. ix. 17; Mela, iii. 3. § 3; Amm. Marc. xvii. 1; Tac. *Germ.* 28; Eumen. *Paneg. Constant.* 13.) [L. S.]

MOERIS LACUS (ἡ Μοίριδος λίμνη, Herod. ii. 13, 148, seq.; Diod. i. 52; Μοίριδος λίμνη, Strab. xviii. p. 810; Ptol. iv. 5. §§ 20, 36; Moeris Lacus, Mela, i. 9. § 5; Moeridis, Plin. v. 9. s. 9), was the most extensive and remarkable of all the Egyptian lakes. It formed the western boundary of the Arsinoite nome [Ἀρσινόε] in Middle Egypt, and was connected with the Nile by the canal of Joseph (*Bahr-Jusuf*). A portion of its ancient bed is represented by the modern *Birket-el-Kerâm*. Of all the remarkable objects in a land so replete with wonders, natural and artificial, as Egypt, the lake of Moeris was the most enigmatical to the ancients. Herodotus (ii. 149), who is followed by Pliny (v. 9. s. 9), regarded it as the work of man, and ascribes it to a

king of the same name. This supposition is incredible, and runs counter both to local tradition and actual observation. "Nothing," says a modern traveller (Browne, *Travels in Egypt*, p. 169), "can present an appearance so unlike the works of men. On the NE. and S. is a rocky ridge, in every appearance primeval;" and Strabo (xvii. p. 112) observes upon the marine conformation of its shores and the billowy colour and motion of its waters. So far as it has been hitherto surveyed, indeed, Moeris is known to have been inclosed by elevated lands; and, in early times, the bed of the Nile was too low to admit of its waters flowing into the basin of the lake, even if there had been a natural communication between the river and Moeris. Strabo believed it to be altogether a natural reservoir, and that the canal which connected it with the Nile was alone the work of human art. His opinion is doubtless the correct one, but admits perhaps of some modification. The whole of the Arsinoite nome was indebted to human enterprise for much of its extent and fertility. Geologically speaking, it was, in remote periods, a vast limestone valley, the reservoir of waters descending from the encompassing hills, and probably, if connected with the Nile at all, the communication was subterraneous. As the accumulated waters gradually subsided, the summits and sides of the higher ground were cultivated. The richness of the soil—a deposit of clay and muriate of lime, like that of the *Oases*—would induce its occupiers in every age to rescue the land from the lake, and to run dams and embankments into the water. In the dry season, therefore, Moeris would exhibit the spectacle of a body of water intersected by peninsulas, and broken by islands, while, at the period of inundation, it would wear the aspect of a vast basin. Accordingly, the accounts of eye-witnesses, such as were Strabo and Herodotus, would vary according to the season of the year in which they inspected it. Moreover, there are grounds for supposing that ancient travellers did not always distinguish between the connecting canal, the *Bahr-Jusuf*, and Moeris itself. The canal was unquestionably constructed by man's labour, nor would it present any insuperable difficulties to a people so laborious as the Egyptians. There was also a further motive for redeeming the Moerite district generally, for the lands opposite to it, on the eastern bank of the Nile, were generally barren, being either a sandy level or stone quarries, while the soil of the Arsinoite nome was singularly fertile, and suited to various crops, corn, vegetables, and fruit. If then we distinguish, as Strabo did, the canal (*διώρυξ*) from the lake (*λίμνη*), the ancient narratives may be easily reconciled with one another and with modern surveys. Even the words of Herodotus (*ὅτι δὲ χειροποίητός ἐστι καὶ διώρυξ*) may apply to the canal, which was of considerable extent, beginning at Hermopolis (*Ashmuneen*), and running 4 leagues W., and then turning from N. to S. for 3 leagues more, until it reaches the lake. Modern writers frequently reproach the ancients with assigning an incredible extent to the lake; and some of them surmise that Herodotus and Strabo do not speak of the same waters. But the moderns have mostly restricted themselves to the canal, and have either not explored Moeris itself, the NW shores of which are scarcely known, or have not made allowance for its diminution by the encroaching sands and the detritus of fallen embankments.

We infer, therefore, that the lake Moeris is a natural lake, about the size of that of Geneva, and was originally a depression of the limestone plateau, which intersects in this latitude the valley of the Nile. Even in its diminished extent it is still at least 30 miles long, and 7 broad. Its direction is from SW. to NE., with a considerable curve or elbow to the E. The present level of its surface is nearly the same with that of the Mediterranean, with which indeed, according to a tradition mentioned by Herodotus, it was connected by a subterranean outlet into the Syrtes. If the lake, indeed, ever discharged any portion of its waters into the sea, it must have been in pre-historic times.

The waters of Moeris are impregnated with the alkaline salts of the neighbouring desert, and with the depositions—muriate of lime—of the surrounding hills. But, although brackish, they are not so saline as to be noxious to fish or to the crocodile, which in ancient times were kept in preserves, and tamed by the priests of the Arsinoite nome. (Strab. xvii. p. 112; Aelian, *Hist. A.* x. 24.) The fisheries of the lake, especially at the point where the sluices regulated the influx of the *Bahr-Jusuf*, were very productive. The revenue derived from them was, in the Pharaonic era, applied to the purchase of the queen's wardrobe and perfumes. Under the Persian kings they yielded, during the season of inundation, when the canal fed the lake, a talent of silver daily to the royal treasury (150*l.*). During the rest of the year, when the waters ebbed towards the Nile, the rent was 30 minae, or 60*l.*, daily. In modern times the right of fishing in the *Birket-el-Kerán* has been farmed for 13 purses, or about 84*l.*, yearly. (Laborde, *Révue Française*, 1829, p. 67.) It is probable, indeed, that a copious infusion of Nile water is required to render that of Moeris palatable to man, or salutary for fish.

To Thoutmosis III. the Egyptians were probably indebted for the canal which connected the lake of Moeris with the Nile. It may have been, in part, a natural channel, but its dykes and embankments were constructed and kept in repair by man. There is, indeed, some difficulty respecting the influx and reflux of the water, since the level of the *Bahr-Jusuf* is much higher than that of the Arsinoite nome and the lake; and Herodotus seems to say (ii. 149) that the waters returned by the same channel by which they entered Moeris. As mention is made, however, of sluices at their point of junction, it is possible that a series of floodgates retained or impelled the water. The main dyke ran between the Memphite and Arsinoite nomes.

Belzoni found remains of ancient cities on the western side of Moeris, and is disposed to place the Great Labyrinth in that quarter. But if we may trust the accounts of the best ancient writers, it certainly was not on that side of the lake. Its shores and islands were, however, covered with buildings. Of the ruins of Arsinoe mention has been made already. But Herodotus tells an extraordinary story of pyramids seated in the lake itself (*l. c.*):—"About the middle of it are two pyramids, each rising 300 feet above the water; the part that is under the water is just the same height. On the top of each is a colossus of stone seated in a chair." This account is singular, as implying that pyramidal buildings were sometimes employed as the bases of statues. But it is impossible to reconcile this statement with the ascertained depth of the *Birket-el-Kerán*, which on an average does

not exceed 12 feet, and even where it is deepest is only 28. We may indeed admit, that, so long as the fisheries were a royal monopoly, a larger body of water was admitted from the Nile, and the ordinary depth of the lake may thus have been greater than at present. It is also possible that much of the surrounding country, now covered with sand, may formerly, during the inundation, have been entirely submerged, and therefore that the pyramids which Herodotus saw, the sides of which even now bear traces of submersion (Vyse, *On the Pyramids*, vol. iii. p. 84), may have been the truncated pyramids of *Biahmu*, now beyond the reach of the *Iirket-el-Kerûn*, but within the range of the ancient Moeris. Herodotus, if, as is probable, he visited the Arsinoite nome in the wet season, may have been struck with the elevation of these monuments above the lake, and exaggerated their proportions as well above as below its surface. Pococke (*Travels*, vol. i. p. 65) tells us that he saw on its western extremity, "a head of land setting out into the lake, in a semicircular figure, with white cliffs and a height above," which he thought might be the lower part of the two pyramids described by Herodotus. And Père Lucas (*Voyages en Egypte*, vol. ii. p. 48) observed an island in the middle of the lake, a good league in circumference. He was assured by his guides that it contained the ruins of several temples and tombs, two of which were loftier and broader than the rest.

The region of Moeris awaits more accurate survey. The best accounts of it, as examined by modern travellers, will be found in Belzoni, *Travels*; Champollion, *l'Egypte*, vol. i. p. 329; Jomard, *Descript. de l'Egypte*, vol. i. p. 79; Ritter, *Erdkunde*, vol. i. p. 803. [W. B. D.]

MOESIA, a Roman province in Europe, was bounded on the S. by M. Haemus, which separated it from Thrace, and by M. Orbelus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by the Pontus Euxinus, thus corresponding to the present *Servia* and *Bulgaria*. The Greeks called it Mysia (*Μυσία*), and the inhabitants Mysians (*Μυσιολοί*), and sometimes European Mysia (*Μυσία ἡ ἐν Εὐρώπῃ*, Dion Cass. xlix. 36; Appian, *Ill.* 6), to distinguish it from Mysia in Asia.

The original inhabitants of Moesia were, according to Strabo, a tribe of Thracians, and were the ancestors of the Mysians of Asia (vii. p. 295). Of the early history of the country, little or nothing is known. In B. C. 277, a large body of Gaulish invaders entered Moesia, after the defeat and death of their leader Brennus, and settled there under the name of the Scordisci. The Romans first entered Moesia in B. C. 75, when C. Scribonius Curio, proconsul of Macedonia, penetrated as far as the Danube, and gained a victory over the Moesians. (S. Ruf. *Brev.* 7; Jomard. *de Regn. Succ.* 50; Entrop. vi. 2.) But the permanent subjugation of Moesia was probably effected by M. Licinius Crassus, the grandson of the triumvir, who was proconsul of Macedonia in B. C. 29. (Liv. *Ep.* 134, 135; Dion Cass. li. 25—27; Flor. iv. 12, 15.) This may be inferred from the statement of Dion Cassius (liii. 7), who represents Augustus two years afterwards (B. C. 27) speaking of the subjugation of Gallia, Mysia, and Aegypt. Further, in A. D. 6, Dion Cas-

sius mentions the governor of Mysia (lv. 29), and in A. D. 14 Tacitus speaks of the *legatus Moesiae* (*Ann.* i. 79); so that there can be no doubt that it was reduced into the form of a province in the reign of Augustus, and that the statement of Appian is incorrect, that it did not become a Roman province till the reign of Tiberius. (*Ill.* 30.) In the reign of Tiberius, Moesia was laid waste by the Dacians and Sarmatians, being then without a garrison, contrary to the usual Roman practice, for a legion was generally stationed there. (Suet. *Tib.* 41, *Vesp.* 6; Tacit. *Ann.* xvi. 6.) As a frontier province of the empire, it was strengthened by a line of stations and fortresses along the south bank of the Danube. A Roman wall was built from Axiopolis to Tomi, as a defence against the Sarmatians and Scythians, who inhabited the delta of the Danube. Moesia was originally only one province, but was divided into two provinces, called Moesia Superior and Inferior, probably at the commencement of Trajan's reign. (Marquardt, in Becker's *Romisch. Alterth.* vol. iii. pt. i. p. 106.) Each province was governed by a consular *legatus*, and was divided into smaller districts (*regiones et vici*). Moesia Superior was the western, and Moesia Inferior the eastern half of the country; they were separated from each other by the river Ceburus or Ciabrus, a tributary of the Danube. (Ptol. iii. 9, 10.) They contained several Roman colonies, of which two, Ratiaria and Oescus, were made colonies by Trajan, and Viminacium by Gordian III. (Marquardt, *l. c.*) The conquest of Dacia, by Trajan, removed the frontiers of the empire farther north, beyond the Danube. The emperor Hadrian visited Moesia, as we are informed by his medals, in his general progress through the empire, and games in his honour were celebrated at Pincum. In A. D. 250 the Goths invaded Moesia. Decius, who was then emperor, marched against them, but was defeated and killed in a battle with them in 251. What the valour of Decius could not effect, his successor, Trebonianus Gallus, obtained by bribery; and the Goths withdrew to the Dniester. When Aurelian gave up Dacia to the Goths, and withdrew his troops and part of the inhabitants to the south side of the river, he formed a settlement in the heart of Moesia, which was named from him *Dacia Aureliana*. [DACIA, Vol. I. p. 745.] In 395 the Ostrogoths, being hard pressed by the Huns, requested permission of the Romans to pass the Danube, and settle in Moesia. The request was acceded to by Valens, who was then emperor, and a large number took advantage of the privilege. They soon, however, quarrelled with the Roman authorities, and killed Valens, who marched to oppose them. The Goths, who settled in Moesia, are sometimes called *Moeso-Goths*, and it was for their use that Ulphilas translated the Scriptures into Gothic about the middle of the fourth century. In the seventh century the Slavonians entered Moesia, and the Bulgarians about the same time, and founded the kingdoms of Bulgaria and Servia.

Moesia was occupied by various populations; the following are enumerated by Ptolemy and Pliny (Ptol. iii. 9; Plin. iii. 26): the Dardani, Celegeri, Triballi, Timachi, Moesi, Thraeces, Scythae, Tricrnesii, Pincensii, Troglodytes, and Pucini, to which may be added the Scordisci. (Liv. xl. 57.) The relative situations of these people were somewhat as follows: the Dardani, said to be a colony from Dardania in Asia, dwelt on the borders of Macedonia. The Triballi dwelt near the river Ciabrus; the

Timachi by the river Timachus. The Triconesii, who derived their name from Tricornum, were on the confines of Dalmatia. The Peucini inhabited the island of Peuce, at the mouth of the Danube. The Thraces were near their own country; the Scordisci, between the Dardani and Dalmatia. The Moesi, or Mysi, proper, inhabited the heart of the country to which they gave their name, on the banks of the river Ciabrus. [A. L.]

MOGETIANA or MOGENTIANA, a place in Lower Pannonia, on the road from Sopianae to Sabaria. (*It. Ant.* pp. 263, 233.) Its exact site is uncertain. [L. S.]

MOGONTIACUM or MAGONTIACUM (*Mainz*), a city of Gallia, on the Rhine. On this spot was built a monument in honour of Drusus the father of Germanicus. (Eutrop. vii. 13.) Magontiaco, as it is written in the text of Tacitus, is often mentioned in the history of the war of Civilis. (Tacit. *Hist.* iv. 15, 24, &c.) Ptolemy (ii. 9. § 14) writes the name *Μογοντιακόν*, and places the town in Germania Inferior. In Eutropius the form of the word is Mogontiaco (ed. Verheyk); but the MSS. have also the forms Maguntia and Moguntia, whence is easily derived the French form *Mayence*, and the German *Mainz*. The position of Mogontiaco at Mainz on the Rhine is determined by the Itins, which place it 18 M. P. from Bingium (*Bingen*), also on the Rhine. It was an important position under the Roman empire, but no great events are connected with the name. Ammianus Marcellinus (xv. 11) calls it a Municipium, which means a town that had a Roman form of administration. [G. L.]

MOGRUS (*Μώγρος*), a navigable river in Colchis, flowing into the Euxine between the Phasis in the north, and the Isis in the south; its mouth is just midway between the two, being 90 stadia distant from each. (Arrian, *Peripl. Pont. Eux.* p. 7; Plin. vi. 4.) As an ancient reading in Pliny is Nogrus, and the Table has Nigrus, it is possible that the real name of the river may have been Nogrus, and that in Arrian also we must read *Νώγρος*. [L. S.]

MOLADA (*Μωλαδά*), a town of Palestine, reckoned among the uttermost cities of the tribe of Judah toward the coast of Edom southward (*Joshua*, xv. 21, 26), and indeed in that part which fell to the tribe of Simeon, "whose inheritance was within the inheritance of the children of Judah." (Ib. xix. 1, 2; 1 *Chron.* iv. 24, 28.) Reland remarks, "Videtur esse eadem ac Malatha" (*Palaest. s. r.* p. 901.), which Malatha is mentioned by Josephus as a castle of Idumaea, to which Agrippa, the son of Aristobulus and son-in-law of Herod the Great, retired in his distress after his return from Rome, and where he meditated suicide. (*Ant.* xviii. 7. § 2.) It is mentioned also by Eusebius and S. Jerome as iv. M. P. distant from Arad (*Ἀραδά*), which they describe as an ancient city of the Amorites, situated in the wilderness of Kadesh (*Κάδδης*), xx. M. P. from Hebron, on the road to Aila. (*Onomast. s. v. Ἀραδά, Ἀρασαν θαλάσσης*; Reland, *Palaestina, s. v. Malatha*, pp. 885, 886.) The site of Arad is still marked by a ruin of the same name, at the required distance S. of Hebron; near to which are wells and ruins named *El Mill*, which Dr. Robinson "was disposed to regard as marking the site of the ancient Moladah of the Old Testament, the Malatha of the Greeks and Romans." (*Bib. Res.* vol. ii. p. 621.) [G. W.]

MOLINDAE (Plin. vi. 19. s. 22), a people men-

tioned by Pliny, who lived in the eastern part of India extra Gangem. It seems probable that they are the same as those noticed by Ptolemy with the name Marundae (*Μαρουνδαί*, vii. 2. § 14). [V.]

MOLOCATH. [MULUCHA.]

MOLOEIS. [ΠΛΑΤΑΕΑΕ.]

MOLOSSI, MOLOSSIA. [EPIRUS.]

MOLU'RIS. [MEGARA, Vol. II. p. 317, a.]

MOLYCREIUM, MOLYCREIA, or MOLYCRIA (*Μολύκρειον*, Thuc. ii. 84; *Μολύκρεια*, Strab. x. p. 451, et alii; *Μολυκρία*, Polyb. v. 94; Pans. ix. 31. § 6; *Eth. Μολύκριος*, more rarely *Μολυκρείος*, *Μολυκράιος*, fem. *Μολύκρεια*, *Μολυκρία*), a town of Aetolia, situated near the sea-coast, and at a short distance from the promontory Antirrhium, which was hence called *Ἰλιον τὸ Μολυκρικόν* (Thuc. ii. 86), or *Μολύκριον Ἰλιον*. (Strab. viii. p. 336.) Some writers call it a Locrian town. It is said by Strabo to have been built after the return of the Heraclidae into Peloponnesus. It was colonised by the Corinthians, but was subject to the Athenians in the early part of the Peloponnesian War. It was taken by the Spartan commander Eurylochus, with the assistance of the Aetolians, B. C. 426. It was considered sacred to Poseidon. (Strab. x. pp. 451, 460; Scyl. p. 14; Thuc. ii. 84, iii. 102; Diod. xii. 60; Polyb., Paus., *ll. cc.*; Plin. iv. 2. s. 3; Ptol. iii. 15. § 3; Steph. Byz. s. v.)

MO MEMPHIS (*Μώμεμφις*, Strab. xvii. p. 803; Diodor. i. 66, 97; Steph. B. s. v.), the capital of the nome Mo-Memphitis, in the Delta. It was seated in lat. 31° 5' N., on the eastern shore of the lake Mareotis, N. of the Natron Lakes. Both its ancient and its modern appellation—*Μανουσελεσφύ*—indicate its position as the Lower Memphis, or Memphis in the marshes. During the troubles which led to the Dodecarchy, Momephitis was a place of some strength, owing to the difficulties of its approaches. It was chiefly remarkable for its exportation of mineral alkalies from the neighbouring Natron Lakes. Athôr or Aphrodite, under the form of a cow, was worshipped at Momephitis. [W. B. D.]

MONA (*Μόνα*, Ptol. iii. 2. § 12; *Μόννα*, Dion Cass. lxii. 7), an island in Britain, off the coast of the Ordovices, the *Isle of Anglesey*.

Caesar describes Mona as situated in the middle of the passage from Britain to Ireland (*B. G. v.* 13), but by Mona in this passage he must mean the *Isle of Man*, which Pliny calls *Μοναπία* (iv. 16. s. 30); and Ptolemy that of *Μοναρίνα* or *Μονακίδα* (*Μοναρίνα, Μονακίδα*).

The *Isle of Anglesey* was first invaded by Suetonius Paullinus, governor of Britain under Nero, A. D. 61. Previous to the appointment of Suetonius Paullinus, the Romans had met with some reverses in the west of Britain. From the vigorous measures adopted by Paullinus on entering upon the government of Britain, it may be inferred that the Druids of Mona had excited the Ordovices and the Silures to rise in rebellion; or had assisted them; probably both. Tacitus states that Mona was a receptacle for fugitives. The island was well populated, and there the priests of the Druidical religion had established themselves in great strength. Paullinus was recalled from the conquest of *Anglesey* by the revolt of the Britons under Boadicea, and its subjugation was not completed till A. D. 78 by Agricola. (Tac. *Agric.* pp. 15, 18, *Ann.* xiv. 29.) [C. R. S.]

MONAPIA. [ΜΟΝΑ.]

MONDA. [MUNDA.]

MONESI, one of the many peoples of Aquitania

enumerated by Pliny, who places them below the Saltus Pyrenaicus (iv. 19). The name seems to be preserved in that of *Moneins*, which is between *Pons* and *Navarreins*, where it is said that there are traces of Roman camps. *Moneins* is in the department of *Basses Pyrénées*. [G. L.]

MONETIUM (*Μονητιον*), a town of the Iapodes in Illyria. (Strab. iv. p. 207, vii. p. 314.)

MONOECI PORTUS (*Μονοικου λιμην*, Strab. Ptol.), or more correctly PORTUS HERCULIS MONOECI (Plin. iii. 5. § 7; Tac. *Hist.* iii. 42), sometimes also PORTUS HERCULIS alone (Val. Max. i. 6. § 7: *Monaco*), a port and town on the coast of Liguria, at the foot of the Maritime Alps, distant rather more than 200 stadia from Antipolis. (Strab. iv. p. 202.) Its name was obviously derived from the existence there of a temple of Hercules; and the Greek form of the epithet by which it was characterised, at once shows that it must have owed its foundation to the Greeks of Massilia. But Strabo, who derives the same inference from the name, had evidently no account of its origin or foundation, which were naturally connected by later writers with the fables concerning the passage of Hercules, so that Ammianus ascribes the foundation of "the citadel and port" of Monoecus to Hercules himself. (Amm. Marc. xv. 10. § 9.) The port is well described by Strabo (l. c.) as of small size, so as not to admit many vessels, but well sheltered. Lucan, however, who gives a somewhat detailed notice of it, says it was exposed to the wind called by the Gauls *Circius* (the *Vent de Bise*) which rendered it at times an unsafe station for ships (Lucan. i. 405—408); and Silius Italicus dwells strongly on the manner in which the whole of this part of the coast of Liguria was swept by the same wind, which he designates under the more general name of *Boreas*. (Sil. Ital. i. 586—593.) The port was formed by a projecting rocky point or headland, on which stands the modern town of *Monaco*, and which was doubtless occupied in like manner in ancient times, at first by the temple of Hercules, afterwards by the town or castle of Monoecus (*arx Monoeci*, Ammian. l. c.) The town, however, does not seem to have ever been a place of much importance; the advantage of its port for commercial purposes being greatly neutralised by the want of communication with the interior. It was, however, frequently resorted to by the Roman fleets and ships, on their way along the coast of Liguria into Spain; and hence was a point of importance in a naval point of view. (Val. Max. i. 6. § 7; Tac. *Hist.* iii. 42.) The headland of *Monaco* itself is of comparatively small height, and lies immediately under a great mountain promontory, formed by one of the spurs or projecting ridges of the Maritime Alps; and which was regarded by many writers as the natural termination of the great chain of the Alps. [ALPES, p. 107.]* The passage of this mountain must always have been one of the principal difficulties in the way of constructing a high road along the coast of Liguria; this was achieved for the first time by Augustus, and on the highest point of the passage (called in the Itineraries "in Alpe summa" and "in Alpe maritima," *Itin. Ant.* p. 296; *Tab. Peut.*), he erected a trophy or monument to commemorate the complete subjugation of the different

* Hence Virgil uses the expression "descendens arce Monoeci" (*Aen.* vi. 830) by a poetical figure for the Maritime Alps in general.

nations inhabiting the Alps. The inscription of this monument has been preserved to us by Pliny (iii. 20. s. 24), and is one of our chief authorities for the geography of the Alpine tribes. The ruins of the monument itself, which was of a very massive character, still remain, and rise like a great tower above the village of *Turbia*, the name of which is evidently a mere corruption of ΤΡΟΠΑΕΑ ΑΥΓΟΥΣΤΙ (*Τρόπαια Σεβαστου*, Ptol. iii. 1. § 2), or ΤΡΟΠΑΕΑ ΑΛΠΙΟΥ, as it is termed by Pliny (l. c.).

The line of the Roman road, cut in the face of the mountain, may be traced for some distance on each side of *Turbia*, and several ancient milestones have been found, which commemorate the construction of the road by Augustus, and its repairation by Hadrian. (Millin. *Voy. en Piémont*, vol. ii. pp. 135, 138; Durante, *Chorographie du Comté de Nice*, pp. 23—30.)

The port of Monoecus seems to have been the extreme limit towards the E. of the settlements of Massilia, and hence both Pliny and Ptolemy regard it as the point from whence the Ligurian coast, in the more strict sense of the term, began. (Plin. iii. 5. s. 7; Ptol. iii. 1. §§ 2, 3.) Ptolemy has made a strange mistake in separating the Portus Herculis and Portus Monoeci, as if they were two distinct places. [E. H. B.]

MONS AUREUS (*Χρυσου ορος*). 1. A mountain in Moesia Superior, which the emperor Probus planted with vines. (Entrop. ix. 17, 20; *It. Ant.* p. 132; *It. H.* p. 564.)

2. A town on the Danube, at the foot of the mountain, 23 miles from Singidunum. (*Tab. Peut.*) [A. L.]

MONS BALBUS, a mountain fastness of N. Africa, to which Masinissa retired. (Liv. xxix. 31.) Shaw (*Trav.* p. 184) places the range in the district of *Dakhul*, E. of Tunis; perhaps *Sabalet-es-Sahib*. [E. B. J.]

MONS BRISIACUS. This is one of the positions in the Roman Itins. along the Rhine. They place it between Helvetum or Heleebus [*ΗΕΛΕΒΟΥΣ*] and Urunci. There is no doubt that it is *Vieux-Brisach* or *Altbreisach*, as the Germans call it. All the positions of the Itins. on the Rhine are on the west or Gallic side of the river, but *Vieux-Brisach* is on the east side. The Rhine has changed its bed in several parts, and this is one of the places where there has been a change. *Breisach* is described by Luitprand of Pavia (quoted by D'Anville), as being in the tenth century surrounded by the Rhine "in modum insulae." It may have been on an island in the Roman period. The hill (mons) of *Altbreisach* is a well marked position, and was once crowned by a citadel. *Altbreisach* is now in the duchy of Baden, and opposite to *Neubreisach* on the French side of the Rhine. [G. L.]

MONS MARIO'RUM, a town in Hispania Baetica, on the Mons Marianus, and on the road leading from the mouth of the *Anas* to Emerita, now *Marrines*, in the *Sierra Morena*. (*It. Ant.* p. 442; Inscr. ap. Caro, *Ant.* i. 20; Spon. *Miscell.* p. 191; Florez, *Esp. Sagr.* ix. p. 23.)

MONS SACER (*το ιερον ορος*, Ptol. iii. 17. § 4), a mountain range on the SE. coast of Crete, near Hierapytna, identified with the ΠΥΤΤΑ (*Πύττα*) of Strabo (x. p. 472; comp. Groskurd, *ad loc.*; Höck, *Kreta*, vol. i. p. 16.) [E. B. J.]

MONS SELEUCUS, in Gallia Narbonensis, is placed in the Antonine Itin. next to Vapincum (*Gap*), on a road from Vapincum to Vienna (*Vienne*)

It is 24 M. P. from Vapincum to Mons Seleucus, and 26 M. P. from Mons Seleucus to Lucus (*Luc*). The Jerusalem Itin. has two Mutaciones (Ad Fines, and Davianum) between Vapincum and the Mansio Mons Seleucus, and the whole distance is 31 M. P. The distances would not settle the position of Mons Seleucus, but the name is preserved in *Saléon*. The *Bâtie Mont-Saléon* is only an abbreviation of the *Bastida Montis Seleuci*, a name that appears in some of the old documents of *Dauphiné*. Many remains exist or did exist at Mons Seleucus; certain evidence that there was a Roman town here.

Magnentius was defeated A. D. 353 by Constantius at Mons Seleucus. (Tillemont, *Histoire des Empereurs*, vol. iv. p. 383.) The memory of the battle is preserved in several local names, as *Le Champ l'Impeiris*, and *Le Champ Batailles*. (Ukert, *Gallien*, p. 448.) [G. L.]

MOPSIUM (Μόψιον: *Eth.* Μόψιος, Steph. B., Μοψιεύς, a dialectic form of Μοψιεύς), a town of Pelasgiotis in Thessaly, situated upon a hill of the same name, which, according to Livy, was situated midway between Larissa and Tempe. Its ruins are still conspicuous in the situation mentioned by Livy, near the northern end of the lake *Karatjair* or *Nessonis*. (Steph. B. s. v.; Strab. ix. pp. 441, 443; Liv. xlii. 61, 67; Leake, *Northern Greece*, vol. iii. p. 377.)

MOPSOPIA. [PAMPHYLIA.]

MOPSOPIA (Μοψοπία), an ancient name of Attica, derived from the hero Mopsopus or Mopsops. (Strab. iv. p. 397; Lycophr. 1339; Steph. B. s. v.)

MOPSUCRENE (Μόψου κρήνη), a town in the eastern part of Cilicia, on the river Cydnus, and not far from the frontier of Cataonia to which Ptolemy (v. 7. § 7), in fact, assigns it. Its site was on the southern slope of Mount Taurus, and in the neighbourhood of the mountain pass leading from Cilicia into Cappadocia, twelve miles north of Tarsus. It is celebrated in history as the place where the emperor Constantius died, A. D. 361. (Sozom. v. 1; Philostorg. vi. 5; Eutrop. x. 7; Amm. Marc. xxi. 29; *Itin. Ant.* p. 145, where it is called Namsucrone; *It. Hieros.* p. 579, where its name is mutilated into Mansverine.)

MOPSUESTIA (Μόψου ἑστία or Μοψουεστία: *Eth.* Μοψεάτης), a considerable town in the extreme east of Cilicia, on the river Pyramus, and on the road from Tarsus to Issus. In the earlier writers the town is not mentioned, though it traced its origin to the ancient soothsayer Mopsus; but Pliny (v. 22), who calls it Mopsos, states that in his time it was a free town. (Comp. Strab. xiv. p. 676; Cic. *ad Fam.* iii. 8; Steph. B. s. v.; Procop. *de Aed.* v. 5; Amm. Marc. xiv. 8; Phot. *Cod.* 176; Ptol. v. 8. § 7; *It. Ant.* p. 705; Hierocl. p. 705; *It. Hieros.* p. 680, where it is called Mansista.) A splendid bridge across the Pyramus was built at Mopsuestia by the emperor Constantius. (Malala, *Chron.* xiii.) It was situated only 12 miles from the coast, in a fertile plain, called Ἰαλίον πεδιον. (Arrian, *Anab.* ii. 5; Eustath. *ad Dionys.*

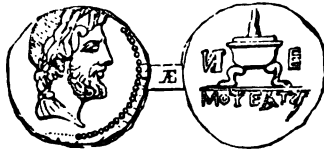
Per. 872.) In the middle ages the name of the place was corrupted into Mamista; its present name is *Messis* or *Mensis*. Ancient remains are not mentioned, and travellers describe *Mensis* as a dirty and uninteresting place. (Leake, *Asia Minor*, p. 217; Otter's *Reisen*, i. c. 8.) [L. S.]

MORBIUM, in Britain, is mentioned in the *Notitia* as the quarters of a body of horse Cataphractarii ("praefectus equitum Cataphractoriorum Morbio"). We are justified by an inscription in placing *Morbium* at *Moresby* near *Whitehaven*, where the remains of a Roman camp are yet to be traced. The inscription, preserved in a MS. of Dr. Stukeley, but not read by him, is upon a monument to the memory of a soldier of the Cataphractarii, which was found within the precincts of the Camp. [C.B.S.]

MORDULAMNE (Μορδουλάμνη, Ptol. vii. 4. § 5), a port on the eastern coast of Taprobane (*Ceylon*). The name is probably a corruption of the *MSS*, and ought to be Μόρδου λιμνη or Μόρδουλα λιμνη. It is, perhaps, represented by the present *Kattregan*, where there are still extensive ruins. (Ritter, *Erdkunde*, vi. p. 22; Davy, *Account of Ceylon*, p. 420.) [V.]

MORGA'NTIA, MURGA'NTIA, or MORGAN'TIUM (Μοργάντιον, Strab.; *Μοργαντινη*, Diod.: *Eth.* Μοργαντινος. The name is variously written by Latin writers Murgantia, Murgentia, and Morgentia; the inhabitants are called by Cicero and Pliny, Murgentini), a city of Sicily, in the interior of the island, to the SW. of Catana. It was a city of the Siculi, though Strabo assigns its foundation to the *Morgetes*, whom he supposes to have crossed over from the southern part of Italy. (Strab. vi. pp. 257, 270.) But this was probably a mere inference from the resemblance of name; Stephanus of Byzantium (s. v.), who is evidently alluding to the same tradition, calls *Morgentium*, or *Morgentia* (as he writes the name), a city of *Italy*, but no such place is known. [MORGETES.] Strabo is the only author who notices the existence of the *Morgetes* in Sicily; and it is certain that when *Morgantium* first appears in history it is as a Sicilian town. It is first mentioned by Diodorus in B. C. 459, when he calls it a considerable city (πόλις ἐξυλόλογον, Diod. xi. 78): it was at this time taken by Ducetius, who is said to have added greatly to his power and fame by the conquest; but after the fall of that leader, it became again independent. We next hear of it in B. C. 424, when, according to Thucydides, it was stipulated, at the peace concluded by Hermocrates, that *Morgantia* (or *Morgantina*, as he writes the name) should belong to the *Camarinseans*, they paying for it a fixed sum to the *Syracusans*. (Thuc. iv. 65.) It is impossible to understand this arrangement between two cities at such a distance from one another, and there is probably some mistake in the names.* It is certain that in B. C. 396, *Morgantia* again appears as an independent city of the Siculi, and was one of those which fell under the arms of Dionysius of Syracuse, at the same time with *Agyrium*, *Menaenum*, and other places. (Diod. xiv. 78.) At a later period it afforded a refuge to *Agathocles*, when driven into exile from Syracuse,

* It has been suggested that we should read *Katavalois* for *Kamariivalois*: but the error is more probably in the other and less-known name. Perhaps we should read *Μοτυκάρη* for *Μοργαντιν* in *Italia* the district of *Motyca* immediately adjoined that of *Camarina*.



COIN OF MOPSUESTIA.

and it was in great part by the assistance of a body of mercenary troops from Morgantia and other towns of the interior, that that tyrant succeeded in establishing his despotic power at Syracuse, B. C. 317. (Justin. xxii. 2; Diod. xix. 6.) Morgantia is repeatedly mentioned during the Second Punic War. During the siege of Syracuse by Marcellus it was occupied by a Roman garrison, and great magazines of corn collected there; but the place was betrayed by the inhabitants to the Carthaginian general Himilco, and was for some time occupied by the Syracusan leader Hippocrates, who from thence watched the proceedings of the siege. (Liv. xxiv. 36, 39.) It was ultimately recovered by the Roman general, but revolted again after the departure of Marcellus from Sicily, B. C. 211; and being retaken by the prætor M. Cornelius, both the town and its territory were assigned to a body of Spanish mercenaries, who had deserted to the Romans under Mericus. (Id. xxvi. 21.)

Morgantia appears to have still continued to be a considerable town under the Roman dominion. In the great Servile insurrection of B. C. 102 it was besieged by the leaders of the insurgents, Tryphon and Athenion; but being a strong place and well fortified, offered a vigorous resistance; and it is not clear whether it ultimately fell into their hands or not. (Diod. xxxvi. 4, 7. Exc. Phot. pp. 533, 534.) Cicero repeatedly mentions its territory as one fertile in corn and well cultivated, though it suffered severely from the exactions of Verres. (Cic. Verr. iii. 18. 43.) It was therefore in his time still a municipal town, and we find it again mentioned as such by Pliny (iii. 8. s. 14); so that it must be an error on the part of Strabo, that he speaks of Morgantium as a city that no longer existed. (Strab. vi. p. 270.) It may, however, very probably have been in a state of great decay, as the notice of Pliny is the only subsequent mention of its name, and from this time all trace of it is lost.

The position of Morgantia is a subject of great uncertainty, and it is impossible to reconcile the conflicting statements of ancient writers. Most authorities, however, concur in associating it with the Sicilian towns of the interior, that border on the valleys of the Symæthus and its tributaries, Menaenum, Aggrium, Assorus, &c. (Diod. xi. 78, xiv. 78; Cic. Verr. l. c.; Sil. Ital. xiv. 265); and a more precise testimony to the same effect is found in the statement that the Carthaginian general Mago encamped in the territory of Aggrium, by the river Chrysa, on the road leading to Morgantia. (Diod. xiv. 95.) The account of its siege during the Servile War also indicates it as a place of natural strength, built on a lofty hill. (Diod. xxxvi. l. c.) Hence it is very strange that Livy in one passage speaks of the Roman fleet as lying at Morgantia, as if it were a place on the sea-coast; a statement wholly at variance with all other accounts

of its position, and in which there must probably be some mistake. (Liv. xxiv. 27.) On the whole we may safely place Morgantia somewhere on the borders of the fertile tract of plain that extends from Catania inland along the Simeto and its tributaries; and probably on the hills between the *Dittaino* and the *Gurna Longa*, two of the principal of those tributaries; but any attempt at a nearer determination must be purely conjectural.

There exist coins of Morgantia, which have the name of the city at full, MOPFANTINON: this is unfortunately effaced on the one figured in the preceding column. [E. H. B.]

MORGETES (*Μόργητες*), an ancient people of southern Italy, who had disappeared before the period of authentic history, but are noticed by several ancient writers among the earliest inhabitants of that part of the peninsula, in connection with the Oenotrians, Itali, and Siculi. Antiochus of Syracuse (*ap. Dionys.* i. 12) represented the Siculi, Morgetes and Italietes as all three of Oenotrian race; and derived their names, according to the favourite Greek custom, from three successive rulers of the Oenotrians, of whom Italus was the first, Morges the second, and Siculus the third. This last monarch broke up the nation into two, separating the Siculi from their parent stock; and it would seem that the Morgetes followed the fortunes of the younger branch; for Strabo, who also cites Antiochus as his authority, tells us that the Siculi and Morgetes at first inhabited the extreme southern peninsula of Italy, until they were expelled from thence by the Oenotrians, when they crossed over into Sicily. (Strab. vi. p. 257.) The geographer also regards the name of Morgantium in Sicily as an evidence of the existence of the Morgetes in that island (Ibid. pp. 257, 270); but no other writer notices them there, and it is certain that in the time of Thucydides their name must have been effectually merged in that of the Siculi. In the *Etymologicon Magnum*, indeed, Morges is termed a king of Sicily: but it seems clear that a king of the Siculi is intended; for the fable there related, which calls Siris a daughter of Morges, evidently refers to Italy alone. (*Etym. M. v. Σίρις*.) All that we can attempt to deduce as historical from the legends above cited, is that there appears to have existed in the S. of Italy, at the time when the Greek colonists first became acquainted with it, a people or tribe bearing the name of Morgetes, whom they regarded as of kindred race with the Chones and other tribes, whom they included under the more general appellation of the Oenotrians. [OENOTRIA.] Their particular place of abode cannot be fixed with certainty; but Strabo seems to place them in the southern peninsula of Bruttium, adjoining Rhegium and Locri. (Strab. vi. p. 257.) [E. H. B.]

MORGINNUM, in Gallia Narbonensis, is placed by the Table on the road from Vienna (*Vienne*) to Alpis Cottia, and 14 M. P. short of Cularu (*Grenoble*). The place is *Moirans*. [G. L.]

MORI'AH. [JERUSALEM.]

MORICAMBA (*Μορικαμβη*, Ptol. ii. 3. § 3), an estuary of Britain, *Morecambe Bay*, on the coast of Lancashire. [C. R. S.]

MORIDU'NUM, in Britain, placed both by the Antonine Itin. and Geogr. Rav. near Isea of the Dumnonii (*Exeter*): it was one of the stations termed *mansiones* and *mutationes*, probably the latter: its site has by no means been agreed upon by



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topographers, and three or four localities have been proposed. Of these, *Seaton* and *Hembury*, near *Honiton*, appear to have the best claims for consideration; but as the stations next to large towns were often merely establishments for relays of horses and other purposes connected with posting, they were the least likely to be constructed on a large or substantial scale; and thus we have often great difficulty in detecting even a vestige of them. [C. R. S.]

MORIMARUSA. [OCEANUS SEPTENTRIONALIS.]

MORIMENE (*Μοριμηνή*), a district in the north-west of Cappadocia, comprising both banks of the river Halys, is said to have been fit only for pasture land, to have had scarcely any fruit-trees, and to have abounded in wild asses. (Strab. xii. pp. 534, 537, 539, 540; Plin. *H. N.* vi. 3.) The Romans regarded it as a part of Galatia, whence Ptolemy (v. 6) does not mention it among the districts of Cappadocia. [L. S.]

MORINI, a nation of Belgica. Virgil is the authority for the quantity:—

“Extremique hominum Morini.” (*Aen.* viii. 727.)

It has been shown in the article *MENAPII* that on the north the Morini were bounded by the Menapii. On the west the ocean was the boundary, and on the south the Ambiani and the Atrebatas. The eastern boundary cannot be so easily determined. The element of Morini seems to be the word *mor*, the sea, which is a common Flemish word still, and also found in the Latin, the German, and the English languages.

Caesar, who generally speaks of the Morini with the Menapii, has fixed their position in general terms. When he first invaded Britannia he went into the country of the Morini, because the passage from there to Britain was the shortest (*B. G.* iv. 21). In the next expedition, B. C. 54, he sailed from Portus Itius, having ascertained that the passage from this port to Britain was the most commodious. Portus Itius is in the country of the Morini [*ITUS PORTUS*]. Ptolemy (ii. 9. § 8) mentions two cities of the Morini, Gesoriacum or Bononia (*Boulogne*), and Taruenna (*Thérouenne*), east of it, in the interior. If we add Castellum Morinorum (*Cassel*), in the interior, south of *Dunkerque*, “we see that, besides the diocese of *Boulogne*, the territory of the Morini comprises the new dioceses of *St. Omer* and *Ypern*, which succeeded to that of *Tournai*.” (D’Anville.) But if *Cassel* is not within the limits of the Morini, their territory will not be so extensive as D’Anville makes it. [*MENAPII*.]

Caesar’s wars with the Morini were more successful than with the Menapii. A large part of the territory of the Morini did not offer such natural obstacles as the land of the Menapii. The marshes of the Morini would be between *Calais* and *Dunkerque*. The force which the Morini were supposed to be able to send to the Belgic confederation in B. C. 57 was estimated at 25,000 men. Though most of the Morini were subdued by Caesar, they rose again in the time of Augustus, and were put down by C. Carinas (Dion Cassius, li. 21). When Bononia was made a Roman port, and Taruenna a Roman town, the country of the Morini would become Romanised, and Roman usages and the Roman language would prevail. There were Roman roads which terminated at Bononia and Castellum.

An inscription mentions the Decemviri of the Colonia Morinorum, but it is unknown what place it is. [G. L.]

MOSCHA PORTUS.

MORIIUS. [*ΒΟΚΟΤΙΑ*, Vol. I. p. 412, b.]

MORON (*Μόρων*), a town of Lusitania upon the Tagus, which Brutus Callaicus made his headquarters in his campaign against the Lusitanians. (Strab. iii. p. 152.) Its exact site is unknown.

MORONTABARA (*τὰ Μοροντάβα*), Arrian, *Indic.* c. 22), a place on the coast of Gedrosia, at no great distance W. of the mouths of the Indus, noticed by Arrian in his account of Nearchus’s expedition with the fleet of Alexander the Great. It does not appear to have been satisfactorily identified with any modern place. [V.]

MOROSGI, a town of the Varduli in Hispania Tarraconensis, identified by Ukert with *St. Sebastiana*, which, however, more probably represents *Menisca*. (Plin. iv. 20. s. 34; Ukert, ii. 1. p. 446; Forbiger, iii. p. 80.)

MORTUUM MARE. [*ΠΑΛΑΕΣΤΙΝΑ*.]

MORTUUM MARE. [*SEPTENTRIONALIS OCEANUS*.]

MORYLLUS. [*ΜΥΓΔΟΝΙΑ*.]

MOSA in Gallia is placed by the Antonine Itin. between Andomatunum (*Langres*) and Tullum (*Toul*). It is 18 M. P. from Andomatunum to Mosæ, which is supposed to be *Meuse*, situated at a passage over the *Maas*, and in the line of an old Roman road. [G. L.]

MOSA (*Maas*), a river of Gallia, which Caesar supposed to rise in the Vosegus (*Vosges*) within the limits of the Lingones. (*B. G.* iv. 10.) This passage of Caesar, in which he speaks of the Mosæ in the lower part of its course receiving a part of the Rhine, called *Vahalis* (*Waal*), is very obscure. This matter is discussed in the article *BATAVI*. Dion Cassius writes the word in the form *Μόσας* (xliv. 42); and Ptolemy (ii. 9. § 3) has the form *Μόσα* in the genitive.

Caesar (*B. G.* vi. 33) says that the Scaldis (*Schelde*) flows into the Mosæ; a mistake that might easily be made with such knowledge of the coast of Belgium and Holland as he possessed. The only branch of the Mosæ which Caesar mentions is the Sabis (*Sambre*), which joins the *Maas* on the left bank at *Charleroi* in Belgium.

The *Maas*, called *Meuse* by the French, rises about 48° N. lat. in the *Faucilles*, which unite the *Côte d’Or* and the *Fosges*. The general course of the *Maas* is north, but it makes several great bends before it reaches *Liège* in Belgium, from which its course is north as far as Grave, where it turns to the west, and for 80 miles flows nearly parallel to the *Waal*. The *Maas* joins the *Waal* at *Gorcum*, and, retaining its name, flows past *Rotterdam* into the North Sea. The whole length of the *Maas* is above 500 miles. [G. L.]

MOSAEUS (*Μόσαϊος*, Ptol. vi. 3. § 2), a small stream, placed by Ptolemy between the Eulaeus and the Tigris. It is probably the same as that called by Marcian (p. 17) the *Μαγαϊος*. It was, no doubt, one of the streams which together form the mouths of the Tigris, and may not possibly be the same which Pliny names the Aduna (vi. 27, 31), and which he appears to have considered as a feeder of the Eulaeus. [V.]

MOSCHA PORTUS (*Μόσχα λιμήν*). 1. A harbour on the S. coast of Arabia, near the extreme east of the *ADRAMITAE*, or more properly of the *Ascitae*, since the next named place is “*Syagros extrema*” (*Συάγρος ἄκρα*), and the *Ascitae* extended from *Syagros mons* to the sea. (Ptol. vi. 7. p. 153, comp. p. 154). Mr. Forster thinks there is no diffi-

culty in identifying it with *Keem*, the last seaport westward of *Cape Fartak*, his "Syagros extrema." (*Geogr. of Arabia*, vol. ii. pp. 164. 178.) The position assigned it by D'Anville at the modern *Muscat* is certainly untenable. (lb. pp. 167, 168, 224, 233, 234.)

2. A second harbour of this name is mentioned by the author of the *Periplus*, on the east of the Syagros Promontorium, in the large bay named by Ptolemy Sachalites Sinus (Σαχαλίτης κόλπος), and east of the smaller one, named Omana (Ὀμανα), by the author of the *Periplus*, who places this Moscha Portus 1100 stadia east of Syagros. He calls it a port appointed for the lading of the Sachalite incense (ὄμιος ἀποδεξιγμένος τοῦ Σαχαλίτου λιθίου πρὸς ἐμβολήν), frequented by ships from Cane, and a wintering-place for late vessels from Lymyrica and Barygaza, where they bartered fine linen, and corn, and oil for the native produce of this coast. Mr. Forster furnishes an ingenious etymological explanation of the recurrence of this name on the coast of the Sachalites Sinus. "The Arabic Moscha, like the Greek ἀσκάς, signifies a hide, or skin, or a bag of skin or leather blown up like a bladder. Now, Ptolemy informs us that the pearl divers who frequented his Sinus Sachalites (unquestionably the site of Arrian's Moscha Portus), were noted for the practice of swimming, or floating about the bay, supported by inflated hides or skins. What more natural than that the parts frequented by these divers should be named from this practice? . . . And hence, too, the name of the Ascitae of Ptolemy ('floaters on skins'), the actual inhabitants of his Moscha Portus immediately west of his Syagros." It is a remarkable fact mentioned by modern travellers, that this practice still prevails among the fishermen on this coast; for "as the natives have but few canoes, they generally substitute a single inflated skin, or two of these having a flat board across them. On this frail contrivance the fisherman seats himself, and either casts his small hand-net or plays his hook and line." (Lieut. Wellsted, *Travels in Arabia*, vol. i. pp. 79, 80, cited by Forster, *Arabia*, vol. ii. p. 175, note*.) The identification of Arrian's Moscha with the modern *Ausara*, is complete. Arrian reckons 600 stadia from Syagros across the bay which he names Omana. This measurement tallies exactly with that of the Bay of *Segez*, in Commodore Owen's chart of this coast; and from the eastern extremity of this bay to Moscha Portus, Arrian assigns a distance of 500 stadia, which measures with nearly equal exactness the distance to *Ras-al-Sair* (the *Ausara* of Ptolemy), situated about 60 Roman miles to the east of the preceding headland. The identity of the Moscha Portus of Arrian with the *Ausara* of Ptolemy is thus further corroborated. "Arrian states his Moscha Portus to have been the emporium of the incense trade; and Pliny proves *Ausara* to have been a chief emporium of this trade, by his notice of the fact that one particular kind of incense bore the name of *Ausaritis*." (Plin. xii. 35; Forster, l. c. pp. 176, 177.) [G. W.]

MOSCHI (Μόσχοι, Hecat. Fr. 188, ap. Steph. B. s. v.), a Colchian tribe, who have been identified with the МѠСХЕН of the prophet Ezekiel (xxvii. 13; Rosenmüller, *Bibl. Alterthumsk.*, vol. i. pt. i. p. 248). Along with the Tibareni, Mosynaëii, Macrones, and Mardae, they formed the 19th satrapy of the Persian empire, extending along the SE. of the *Euxine*, and bounded on the S. by the lofty chain of the Armenian mountains. (Herod. iii.

94, vii. 78.) In the time of Strabo (xi. pp. 497—499) MOSCHICE (Μοσχική)—in which was a temple of Leucothea, once famous for its wealth, but plundered by Pharnaces and Mithridates—was divided between the Colchians, Albanians, and Iberians (comp. Mela, iii. 5. § 4; Plin. vi. 4). Procopius (*B. G.* iv. 2), who calls them Μέσχοι, says that they were subject to the Iberians, and had embraced Christianity, the religion of their masters. Afterwards their district became the appanage of Liparites, the Abasgian prince. (Cedren. vol. ii. p. 770; Le Beau, *Bus Empire*, vol. xiv. p. 355; St. Martin, *Mémoires sur l'Arménie*, vol. ii. p. 222.) [E. B. J.]

MO'SCHICI MONTES (τὰ Μοσχικά ὄρη, Strab. i. p. 61, xi. pp. 492, 497, 521, 527, xii. p. 548; Plut. *Pomp.* 34; Mela, i. 19. § 13; Ptol. v. 6. § 13; Moschicus M., Plin. v. 27), the name applied, with that of Paryadres, and others, to the mountain chain which connects the range of Anti-Taurus with the Caucasus. Although it is obviously impossible to fix the precise elevation to which the ancients assigned this name, it may be generally described as the chain of limestone mountains, with volcanic rocks, and some granite, which, branching from the Caucasus, skirts the E. side of *Imiretia*, and afterwards, under the name of the *Perengah Tâgh*, runs nearly SW. along the deep valley of *Ajirah* in the district of *Tchildir*; from whence it turns towards the S., and again to the W. along the valley of the *Acampsia*, to the W. of which, bearing the name of the *Kop Tâgh*, it enters Lesser Asia. (Ritter, *Erdkunde*, vol. x. p. 816; Chesney, *Expéd. Euphrat.* vol. i. p. 235.) [E. B. J.]

MOSE in Gallia appears in the Table on a road from Durocortorum (*Reims*) to Meduantium. [MEDUANTIUM.] The place appears to be *Mousson* on the *Maas*. D'Anville says that the place is called Mosomagus in the oldest middle age records. [G. L.]

MOSELLA (*Mosel, Moselle*), a river of Gallia, which joins the Rhine at *Coblenz* [CONFLUENTES]. In the narrative of his war with the Usipetes and Tenetheri Caesar (*B. G.* iv. 15) speaks of driving them into the water "ad confluentem Mosae et Rheni." One of the latest and best editors of Caesar, who however is singularly ignorant of geography, supposes this confluence of the Mosae and the Rhenus to be the junction of the Mosae and a part of the Rhenus which is mentioned by Caesar in another place (*B. G.* iv. 10; MOSA.) But this is impossible, as D'Anville had shown, who observes that the Usipetes [MENAPII] had crossed the Rhine in the lower part of its course, and landed on the territory of the Menapii. Having eaten them up, the invaders entered the country of the Eburones, which we know to be between the Rhine and the Mosae, and higher up than the country of the Menapii. From the Eburones the Germans advanced into the Condrusi in the latitude of *Liège*; and they were here before Caesar set out after them. (*B. G.* iv. 6.) Caesar's narrative shows that the German invaders were not thinking of a retreat: their design was to penetrate further into Gallia, where they had been invited by some of the Gallic states, who hoped to throw off the Roman yoke. After the defeat of the Germans on the river, Caesar built his wooden bridge over the Rhine, the position of which was certainly somewhere between *Coblenz* and *Andernach*. The conclusion is certain that this confluence of the Rhenus and the Mosae is the confluence of the Rhenus and the Mosella at *Coblenz*; and we must explain Caesar's

mistake as well as we can. It is possible that both rivers were called Mosa; and Mosella or Mosula, as Florus has it, seems to be a diminutive of Mosa, but that reading is somewhat doubtful. (Florus, iii. 10. ed. Duk.) There is no variation in Caesar's text in the passage where he speaks of the confluence of the Rhenus and the Mosa. (Caesar, ed. Schneider.) Several of the affluents of the Mosel are mentioned in the ancient writers, and chiefly by Ausonius: the Sura (*Sour*), Pronaea (*Prum*), Nemesa (*Nims*), Gelbis (*Kill*), Erubrius (*Ruver*), Lesura (*Leser*), Drahonus (*Drone*), Saravus (*Saar*), and Salmuna (*Salm*).

The Mosella is celebrated in one of the longer poems of Ausonius, who wrote in the 4th century A. D. The vine at that time clothed the slopes of the hills and the cliffs which bound this deep and picturesque river valley in its course below Trier:

"Qua sublimis apex longo super ardua tractu,
Et rupe et aprica jugi, flexusque sinusque
Vitibus adsurgunt naturalique theatro." (v. 154.)

There is a German metrical translation of this poem by Bücking with notes.

The *Mosel* rises on the western face of the *Vosges*, and its upper course is in the hill country, formed by the offsets of the mountains. It then enters the plain of *Lorraine*, and after passing Tullum (*Toul*), it is joined by the *Meurthe* on the right bank. From the junction of the *Meurthe* it is navigable, and has a general north course past Divodurum (*Metz*), and *Thionville*, to Augusta Trevirorum (*Trier* or *Trèves*). From *Trier* its general course is about NNE. with many great bends, and in a bed deep sunk below the adjacent country, to its junction with the Rhine at *Coblenz*. The whole course of the river is somewhat less than 300 miles. It is navigable for steamboats in some seasons as far as *Metz*.

A Roman governor in Gallia proposed to unite the Mosella and the Arar (*Saône*) by a canal, and thus to effect a navigation from the Mediterranean to the North Sea [GALLIA TRANSALPINA, Vol. I. p. 967.] [G. L.]

MOSTE'NI (Μοστήνοι), a town of Lydia in the Hyrcanian plain, south-east of Thyatira, and on the road between this latter town and Sardis. In A. D. 17, Mosteni and many other towns of that country were visited by a fearful earthquake. (Ptol. v. 2. § 16; Tac. *Ann.* ii. 17; Hierocl. p. 671, where it is erroneously called Μοστήνη or Μόστυνα; Concl. Chalc. p. 240. where it bears the name Μοστήνη.) Its exact site is unknown. (Comp. Rasche, *Lex. Num.* iii. 1. p. 869, &c.) [L. S.]

MOSYCHLUS. [LEMNOS.]

MOSYNOECI, MOSSYNOECI, MOSYNI, MOSYNI (Μοσύνοικοι, Μοσσύνοικοι, Μοσύνοι, Μοσσύνοι), a tribe on the coast of Pontus, occupying the district between the Tibareni and Macrones, and containing the towns of CERASUS and PHARNACIA. The Mosynoeci were a brave and warlike people, but are at the same time said to have been the rudest and most uncivilised among all the tribes of Asia Minor. Many of their peculiar customs are noticed by the Greeks, who planted colonies in their districts. They are said to have lived on trees and in towers. (Strab. xii. p. 549.) Their kings, it is said, were elected by the people, and dwelt in an isolated tower rising somewhat above the houses of his subjects, who watched his proceedings closely, and provided him with all that was necessary; but when he did

anything that displeased them, they stopped their supplies, and left him to die of starvation. (Xen. *Anab.* v. 4. § 26; Apollon. Rhod. ii. 1027; Diod. xiv. 30; Scymnus, *Fragm.* 166.) They used to cut off the heads of the enemies they had slain, and carry them about amid dances and songs. (Xen. *Anab.* iv. 4. § 17; v. 4. § 15.) It is also related that they knew nothing of marriage (Xen. *Anab.* v. 4. § 33; Diod. *l. c.*), and that they generally tattooed their bodies. Eating and drinking was their greatest happiness, whence the children of the wealthy among them were regularly fattened with salt dolphins and chestnuts, until they were as thick as they were tall (Xen. *Anab.* v. 4. § 32). Their arms consisted of heavy spears, six cubits in length, with round or globular handles; large shields of wicker-work covered with ox-hides; and leather or wooden helmets, the top of which was adorned with a crest of hair. (Xen. *l. c.*, v. 4. § 12; Herod. vii. 79.) The fourth chapter of the fifth book of Xenophon's *Anabasis* is full of curious information about this singular people. (Comp. also Strab. xi. p. 528; Hecat. *Fragm.* 193; Steph. B. s. v.; Herod. iii. 94; Scylax, p. 33; Amm. Marc. xxii. 8; Orph. *Argon.* 740; Mela, i. 19; Tibull. iv. 1. 146; Curtius, vi. 4, 17; Plin. vi. 4; Val. Flacc. v. 152; Dionys. Per. 766.) [L. S.]

MOTE'NE. [OTENE.]

MOTYA (Μοτύη: *Εὐθ. Μοτυαῖος*: *S. Pantalco*), a city on the W. coast of Sicily, between Drepanum and Lilybaeum. It was situated on a small island, about three quarters of a mile (six stadia) from the mainland, to which it was joined by an artificial causeway. (Diod. xiv. 48.) It was originally a colony of the Phoenicians, who were fond of choosing similar sites, and probably in the first instance merely a commercial station or emporium, but gradually rose to be a flourishing and important town. The Greeks, however, according to their custom, assigned it a legendary origin, and derived its name from a woman named Motya, whom they connected with the fables concerning Hercules. (Steph. B. s. v.) It passed, in common with the other Phoenician settlements in Sicily, at a later period under the government or dependency of Carthage, whence Diodorus calls it a Carthaginian colony; but it is probable that this is not strictly correct. (Thuc. vi. 2; Diod. xiv. 47.) As the Greek colonies in Sicily increased in numbers and importance the Phoenicians gradually abandoned their settlements in the immediate neighbourhood of the new comers, and concentrated themselves in the three principal colonies of Solus, Panormus, and Motya. (Thuc. *l. c.*) The last of these, from its proximity to Carthage and its opportune situation for communication with Africa, as well as the natural strength of its position, became one of the chief strongholds of the Carthaginians, as well as one of the most important of their commercial cities in the island. (Diod. xiv. 47.) It appears to have held, in both these respects, the same position which was attained at a later period by Lilybaeum. [LILYBAEUM.] Notwithstanding these accounts of its early importance and flourishing condition, the name of Motya is rarely mentioned in history until just before the period of its memorable siege. It is first mentioned by Hecataeus (*ap. Steph. B. s. v.*), and Thucydides notices it among the chief colonies of the Phoenicians in Sicily, which still subsisted at the period of the Athenian expedition, B. C. 415. (Thuc. vi. 2.) A few years later (B. C. 409) when the Carthaginian army under

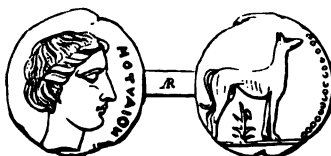
Hannibal landed at the promontory of Lilybaeum, that general laid up his fleet for security in the gulf around Motya, while he advanced with his land forces along the coast to attack Selinus. (Diod. xiii. 54, 61.) After the fall of the latter city, we are told that Hermocrates, the Syracusan exile, who had established himself on its ruins with a numerous band of followers, laid waste the territories of Motya and Panormus (Id. xiii. 63); and again during the second expedition of the Carthaginians under Hamilcar (B. C. 407), these two cities became the permanent station of the Carthaginian fleet. (Id. xiii. 88.)

It was the important position to which Motya had thus attained that led Dionysius of Syracuse to direct his principal efforts to its reduction, when in B. C. 397 he in his turn invaded the Carthaginian territory in Sicily. The citizens on the other hand, relying on succour from Carthage, made preparations for a vigorous resistance; and by cutting off the causeway which united them to the mainland, compelled Dionysius to have recourse to the tedious and laborious process of constructing a mound or mole of earth across the intervening space. Even when this was accomplished, and the military engines of Dionysius (among which the formidable catapult on this occasion made its appearance for the first time) were brought up to the walls, the Motyans continued a desperate resistance; and after the walls and towers were carried by the overwhelming forces of the enemy, still maintained the defence from street to street and from house to house. This obstinate struggle only increased the previous exasperation of the Sicilian Greeks against the Carthaginians; and when at length the troops of Dionysius made themselves masters of the city, they put the whole surviving population, men, women, and children, to the sword. (Diod. xiv. 47—53.) After this the Syracusan despot placed it in charge of a garrison under an officer named Biton; while his brother Leptines made it the station of his fleet. But the next spring (B. C. 396) Himilcon, the Carthaginian general, having landed at Panormus with a very large force, recovered possession of Motya with comparatively little difficulty. (Id. *ib.* 55.) That city, however, was not destined to recover its former importance; for Himilcon, being apparently struck with the superior advantages of Lilybaeum, founded a new city on the promontory of that name, to which he transferred the few remaining inhabitants of Motya. (Diod. xxii. 10. p. 498.) From this period the latter altogether disappears from history; and the little islet on which it was built, has probably ever since been inhabited only by a few fishermen.

The site of Motya, on which earlier geographers were in much doubt, has been clearly identified and described by Captain Smyth. Between the promontory of Lilybaeum (*Capo Bofo*) and that of Aegithallus (*S. Teodoro*), the coast forms a deep bight, in front of which lies a long group of low rocky islets, called the *Stagnone*. Within these, and considerably nearer to the mainland, lies the small island called *S. Pantaleo*, on which the remains of an ancient city may still be distinctly traced. Fragments of the walls, with those of two gateways, still exist, and coins as well as pieces of ancient brick and pottery—the never failing indications of an ancient site—are found scattered throughout the island. The circuit of the latter does not exceed a mile and a half, and it is inhabited only by a few fishermen; but is not devoid of

fertility. (Smyth's *Sicily*, pp. 235, 236.) The confined space on which the city was built agrees with the description of Diodorus that the houses were lofty and of solid construction, with narrow streets (*στενωροί*) between them, which facilitated the desperate defence of the inhabitants. (Diod. xiv. 48, 51.)

It is a singular fact that, though we have no account of Motya having received any Greek population, or fallen into the hands of the Greeks before its conquest by Dionysius, there exist coins of the city with the Greek legend ΜΟΤΤΑΙΟΝ. They are, however, of great rarity, and are apparently imitated from those of the neighbouring city of Segesta. (Eckhel, vol. i. p. 225.) [E. H. B.]



COIN OF MOTYA.

MOTYCA, or MUTYCA (*Μότρικα*, Ptol.: *Eth. Mutycensis*, Cic. et Plin.: *Modica*), an inland town in the SE. of Sicily, between Syracuse and Camarina. It was probably from an early period a dependency of Syracuse; and hence we meet with no mention of its name until after the Roman conquest of Sicily, when it became an independent municipality, and apparently a place of some consequence. Cicero tells us that previous to the exactions of Verres, its territory (the "ager Mutycensis") supported 187 farmers, whence it would appear to have been at once extensive and fertile. (Cic. *Verr.* iii. 43, 51.) Motyca is also mentioned among the inland towns of the island both by Pliny and Ptolemy; and though its name is not found in the Itineraries, it is again mentioned by the Geographer of Ravenna. (Plin. iii. 8. § 14; Ptol. iii. 4. § 14; Geogr. Rav. v. 23.) Silius Italicus also includes it in his list of Sicilian cities, and immediately associates it with Netum, with which it was clearly in the same neighbourhood. (Sil. Ital. xiv. 268.) There can be no doubt that it is represented by the modern city of *Modica*, one of the largest and most populous places in the *Val di Noto*. It is situated in a deep valley, surrounded by bare limestone mountains, about 10 miles from the sea.

Ptolemy notices also a river to which he gives the name of Motychanus (*Μοτρίχωνος ποταμός*), which he places on the S. coast, and must evidently derive its name from the city. It is either the trifling stream now known as the *Fiume di Scicli*, which rises very near *Modica*; or perhaps the more considerable one, now known as *Fiume di Ragusa*, which flows within a few miles of the same city. [E. H. B.]

MOTYUM (*Μότρυον*), a small town or fortress of Sicily, in the territory of Agrigentum. It was besieged in B. C. 451 by the Sicilian chief Ducetius, and fell into his hands after a battle in which he defeated the Agrigentines and their allies; but was recovered by the Agrigentines in the course of the following summer. (Diod. xi. 91.) No other mention of it is found, and its site is wholly unknown. [E. H. B.]

MOXOENE, one of the five provinces beyond the Tigris, ceded by Narses to Galerius and the Romans, and which Sapor afterwards recovered

from Jovian. (Amm. Marc. xxv. 7. § 9, comp. xxiii. 3. § 5; Le Beau, *Bas Empire*, vol. i. p. 380, vol. iii. p. 161; Gibbon, cc. xiii. xxiv.). Its exact position cannot be made out, though it must have been near *Kurdistin*. (Ritter, *Erkunde*, vol. x. p. 816.) [E. B. J.]

MUCHIRE'SIS (*Μουχίρησις* al. *Μουχίρησις*, Procop. *B. G.* iv. 2, 15, 16), a canton of Lazica, populous and fertile: the vine, which does not grow in the rest of Colchis, was found here. It was watered by the river RHEON (*Ρέων*). Archaeopolis, its chief town, was the capital of Colchis, and a place of considerable importance in the Lazic war. (Le Beau, *Bas Empire*, vol. ix. p. 217; Gibbon, c. xlii.) [E. B. J.]

MUCRAE or NUCRAE (the reading is uncertain), a town of Samnium, mentioned only by Silius Italicus (viii. 566), the situation of which is wholly unknown. [E. H. B.]

MUCUNI. [MAURETANIA.]

MUDUTTI. [MODUTTI.]

MUGILLA, an ancient city of Latium, mentioned only by Dionysius (viii. 36), who enumerates the Mugillani (*Μουγιλανούς*) among the places conquered by Coriolanus, at the head of the Volscian army. He there mentions them (as well as the Albiates, who are equally unknown) between the citizens of Pollusca and Corioli, and it is therefore probable that Mugilla lay in the neighbourhood of those cities; but we have no further clue to its site. The name does not again appear, even in Pliny's list of the extinct cities of Latium; and we should be apt to suspect some mistake, but that the cognomen of Mugillanus, borne by one family of the Papirian Gens, seems to confirm the correctness of the name. [E. H. B.]

MUICURUM (*Μουκούρον*), a place on the coast of Illyricum, near Salona, which was taken for Totila, king of the Goths, by Ilanf. (Procop. *B. G.* iii. 35; Le Beau, *Bas Empire*, vol. ix. p. 82.) [E. B. J.]

MULELACHA, a town upon a promontory of the same name on the W. coast of Africa (Polyb. *ap. Plin.* v. 1), now *Muley Bu Selhám*, the old Mamora of the charts. (Comp. *London Geog. Journ.* vol. vi. p. 302.) [E. B. J.]

MULUCHA, a river of Mauretania, which Sallust (*Jug.* 92, 110), Mela (i. 5. §§ 1, 5), and Pliny (v. 2) assign as the boundary between the Mauri and Massæyli, or the subjects of Bocchus and Jugurtha. As Strabo (xvii. pp. 827, 829) makes the *Μολοαθ* (*Μολοαθ*, *Μολαχθ*, Ptol. iv. 1. § 7) serve the same purpose, there can be no doubt that they are one and the same river. The *MALVA* (*Μαλόβα*, Ptol. l. c.) of Pliny (l. c.), or the *Mulúvi*, which forms the frontier between Morocco and Algeria, is the same as the river which bounded the Moors from the Numidians. This river, rising at or near the S. extremity of the lower chain of Atlas, and flowing through a diversified country, as yet almost untrod by Europeans, falls into the sea nearly in the middle of the *Gulf of Melilah* of our charts. (Shaw, *Trav.* pp. 10—16.) [E. B. J.]

MUNDA (*Μούνδα*). 1. An important town of Hispania Baetica, and a Roman colony belonging to the conventus of Astigi. (Strab. iii. p. 141; Plin. iii. 1. a. 3.) Strabo (l. c.) says that it is 1400 stadia from Carteia. It was celebrated on account of two battles fought in its vicinity, the first in b. c. 216, when Cn. Scipio defeated the Carthaginians (Liv. xxiv. 42; Sil. Ital. iii. 400), and the second in b. c. 45, when Julius Caesar gained a victory over the sons of Pompey. (Dion. Cass.

xl. 39; Auct. *Bell. Hisp.* 30, seq.; Strab. iii. pp. 141, 160; Flor. iv. 2; Val. Max. vii. 6.) It was taken by one of Caesar's generals, and, according to Pliny, from that time it ceased to exist. ("Fuit Munda cum Pompei filio rapta," Plin. iii. 1. a. 3.) But this cannot be correct, as Strabo (l. c.) describes it as an important place in his time. It is usually identified with the village of *Monda*, SW. of Malaga; but it has been pointed out that in the vicinity of the modern *Monda*, there is no plain adapted for a field of battle, and that the ancient city should probably be placed near *Cordova*. It has been supposed that the site of Munda is indicated by the remains of ancient walls and towers lying between *Martos*, *Alcaudete*, *Espejo*, and *Barna*. At all events this site agrees better with the statement of Strabo, that Munda is 1400 stadia from Carteia, for the distance from the modern *Monda* to the latter place is only 400 stadia; and it is also more in accordance with Pliny, who places Munda between Attubi and Urso. (Forbiger, vol. iii. p. 51.)

2. A town of the Celtiberi in Hispania Tarraconensis, probably near the frontiers of the Carpetani. (Liv. xl. 47.)

3. A river on the W. coast of Lusitania, falling into the sea between the Tagus and Durius, now the *Mondego*. (Plin. iv. 21. a. 35; *Μόνδρας*, Strab. iii. p. 153; *Μόνδρας*, Ptol. ii. 5. § 4; Marc. p. 43.)

MUNDOBRIGA. [MEDOBRIGA.]

MUNIMENTUM CORBULONIS. [CORBULONIS MUNIMENTUM.]

MUNIMENTUM TRAJANI, a fort in the country of the Mattiaci. (Amm. Marc. xvii. 1.) Its site is not certain, though it is generally believed that the Roman remains near *Höchst* are the ruins of this fort. (Wilhelm, *Germanien*, p. 148.) [L. S.]

MUNY'CHIA. [ATHENAE, p. 306.]

MURA'NUM (*Morano*), a town of the interior of Lucania, the name of which is not found in any ancient author; but its existence is proved by the Itinerary of Antoninus, which places a station Summurano, evidently a corruption of Sub Murano, on the road from Nerulum to Consentia; and this is confirmed by the inscription found at *La Polla* [FORUM POPILII], which gives the distance from that place to Muranum at 74 M. P. It is, therefore, evident that Muranum must have occupied the same site as the modern town of *Morano*, on a considerable hill, at the foot of which still runs the high road from *Naples* to *Reggio*, and where was situated the station noticed in the Itinerary. Near it are the sources of the river *Coscile*, the ancient Sybaris. (*Itin. Ant.* pp. 105, 110; Orell. *Inscr.* 3308; Romanelli, vol. i. p. 387.) [E. H. B.]

MU'RBOGI (*Μούρβογοι*, Ptol. ii. 6. § 52), a people in Hispania Tarraconensis, the southern neighbours of the Cantabri, are the same as the people called TURMONTI by Pliny (iii. 3. a. 4) and Orosius (vi. 21). This may be inferred from the fact that Pliny calls Segisamo a town of the Turmodigi, and Ptolemy calls Deobrigula a town of the Murbogi; while in the Antonine Itinerary (p. 449) these two towns are only 15 miles apart. (Forbiger, vol. iii. p. 102.)

MURGA'NTIA, 1. A city of Samnium, mentioned only by Livy, who calls it "a strong city" (validam urbem, x. 17), notwithstanding which it was taken by assault, by the Roman consul P. Decius, in a single day, b. c. 296. Its position is fixed by Romanelli at *Baselica*, a considerable town near the sources of the *Fortora* (Frento), in the territory of

the Hirpini, about 20 miles W. of Luceria. An inscription found here would seem to attest that Murgantia existed as a municipal town as late as the reign of Severus; but considerable doubts have been raised of its authenticity. (Romanelli, vol. ii. p. 481; Mommsen, *Topografia degli Irpini*, pp. 4, 5; in *Bull. dell' Inst. Arch.* 1848.) The coins, with an Oscan legend, which have been generally attributed to Murgantia, in reality belong to Teate. (Friedländer, *Oskische Münzen*, p. 49.)

2. A city of Sicily, the name of which is variously written Murgantia, Murgentia, and Morgantia. [MORGANTIA.] [E. H. B.]

MURGIS (*Movpyis*), a town of Hispania Baetica, near the frontiers of Tarraconensis, and on the road from Castulo to Malaca, probably near *Puerta de la Guardia vieja*. (Ptol. ii. 4. § 11; Plin. iii. 3. s. 4; *Itin. Ant.* p. 405; Ukert, ii. 1. p. 352; Forbiger, iii. p. 56.)

MURIANE (*Movpianē*), one of the four districts of Cataonia in Cappadocia, on the west of Lavianesine, and south-west of Melitene. It is mentioned only by Ptolemy (v. 7. § 8), and must not be confounded with Morimene. [L. S.]

MURIUS (*Muhr*), a tributary of the *Dravus* (Dravus), which is mentioned only in the Peutinger Table, though the antiquity of the name is undoubted, and attested by the station "in Murio," which was situated on the road leading from Augusta Vindelicorum through Noricum. (Muchar, *Noricum*, i. p. 280.) [L. S.]

MUCROCINCTA, an imperial villa in Paunonia, where Valentinian II. was residing with his mother Justina, when he was proclaimed emperor. (Amm. Marc. xxx. 10.)

MURSA or MURSIA (*Μούρσα, Μουρσία*), also called Mursa Major, to distinguish it from Mursella (Mersella) or Mursa Minor, was an important Roman colony, founded by Hadrian in Lower Pannonia, and had the surname Aelia. It was the residence of the governor of the country, on the Dravus, and there the roads met leading from Aquincum, Celeia, and Poetovio. In its neighbourhood, Gallienus gained a victory over Ingebus; and Constantine the Great made the town the seat of a bishop, A. D. 338. Its modern name is *Essek*, the capital of *Slavonia*. (Ptol. ii. 16. § 8, viii. 7. § 6; Aurel. Vict. *de Caes.* 33; Zosim. ii. 43; Steph. B. s. v. *Μούρσα*; Geogr. Rav. iv. 19; *It. Ant.* pp. 243, 265, 267, 331; *It. Hieros.* p. 562; Orelli, *Inscript.* No. 3066, 3281.)

The Lesser Mursa (Mursa Minor or Mursella) was likewise situated in Lower Pannonia, ten miles to the west of Mursa Major, on the road from this latter place to Poetovio, near the modern village of *Petrovica*, on the right bank of the Danube. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19; *It. Hieros.* p. 562; *Tab. Peut.*) [L. S.]

MURSELLA. [MURSA.]

MURUS CA'ESARIS. [HELVETII, vol. i. p. 1042.]

MUSAGORES (*Μουσαγόροι*, Pomp. Mela, ii. 7. § 13), three islands lying off the E. coast of Crete, the position of which is described by Pliny (iv. 12. s. 20): "Circumvectis Criumetopon, tres Musagores appellatae." In Mr. Pashley's map they are represented by *Elaphonesia*. (Comp. Höck. *Kreta*, vol. i. p. 378.) [E. B. J.]

MUSARNA (*Μουσαρνα*, Ptol. vi. 21. § 5, vi. 8. § 9; Marcian. *Peripl.* 29—32, *ap. Geogr. Graec. Min.* ed. Müller, 1855), a spot on the shore of Gedrosia, as may be inferred from the comparison of the au-

thorities. Ptolemy mentions two places of the name, one in Gedrosia, and the other in Caramania; but there can be no doubt that the same place is intended. Arrian speaks of a place which he calls *ῥὰ Μόσαρνα*, on the coast of Gedrosia, which was occupied by the Ichthyophagi (*Indic.* 26). Vincent, who has examined this geographical question with much care, thinks that this port must have been situated a little west of the modern cape *Passenee* or *Parmee*. (*Voyage of Nearchus*, vol. i. p. 242.) The difference of position in the ancient geographers may be accounted for by the fact that Musarna must have been on the boundary between Gedrosia and Caramania. Ptolemy speaks of a tribe, whom he calls *Musarnaei* (*Μουσαρναῖοι*, vi. 21. § 4). There can be little doubt that they were the people who lived around Musarna. [V.]

MUSO'NES (Amm. Marc. xxix. 5. § 27; *Μούσωνοι*, Ptol. iv. 3. § 24; Musini, Plin. v. 4. s. 4; Musunii, *Peut. Tab.*), a Moorish tribe, who joined in the revolt of Firmus. (Amm. Marc. l. c.; comp. St. Martin, *Le Beau, Bas Empire*, vol. iii. p. 475.) [E. B. J.]

MUSTI (*Μουστή*, Ptol. iv. 3. § 33), a town of Numidia, which the Antonine Itinerary places at 34 M. P. (32 M. P. *Peut. Tab.*) from Sica Veneria, 92 M. P. from Sufetula, 86 M. P. from Carthage, 119 M. P. (by Tipasa) to Cirta; all which distances (considering that the roads are indirect) agree with the position assigned to it by Shaw (*Trav.* p. 179) and Barth (*Wanderungen*, p. 221) at '*Abd-er-Rabbi*, so called from the tomb of a "Marabout." According to Vibius Sequester (*de Flum.* p. 7), it was near the river Bagradas; but Shaw (*l. c.*), who first discovered the site, by the remains of a triumphal arch, and a stone with an inscription bearing the ethnic name "Muscensium," speaks of it as being at some distance from the present course of the *Mejerdah*. [E. B. J.]

MUSULAMII (Tac. Ann. ii. 52, iv. 24; *Μισουλαιοι*, Ptol. iv. 3. § 24; Misulanii, *Peut. Tab.*), a Moorish tribe, whom Ptolemy (*l. c.*) places to the S. of Cirta, at the foot of Audum. Tacitus (*l. c.*) gives them a more westerly position, and describes the defeat of this powerful tribe under Tacfarinas, their leader. [E. B. J.]

MUTE'NUM, a place in Upper Pannonia, on the road from Vindobona to Celeia, and probably occupying the same site as the modern *Muzon*. (*It. Ant.* pp. 233, 266; Cluver, *Vindob.* 5.) [L. S.]

MUTHUL, a river of Numidia, which, from its being in the division belonging to Adherbal, must be looked for towards the E. of that country. (Sall. *Jug.* 48.) [E. B. J.]

MUTINA (*Μουτινα*, Strab.; *Μουτινα*, Pol.; *Μούτινα*, Ptol.; *Eth. Mutinensis: Modena*), an important city of Gallia Cispadana, situated on the Via Aemilia, between Parma and Bononia. It was 35 miles distant from the former, and 25 from the latter city. (Strab. v. p. 216; *Itin. Ant.* p. 127; *Itin. Hier.* p. 616.) It appears to have certainly existed previous to the conquest of this part of Italy by the Romans, and was not improbably of Etruscan origin. Livy tells us, that the district or territory in which it was situated, was taken from the Boians, and had previously belonged to the Etruscans (Liv. xxxix. 55); but he does not mention the city. Nor do we know at what period the latter fell into the hands of the Romans, though it was probably during the Gaulish War (B. C. 225—222), as we find it in their undisturbed

possession shortly after, at the commencement of the Second Punic War, B. C. 218. At that period Mutina must have already been a considerable place and well fortified; as we are told that, when the sudden outbreak of the Gauls interrupted the proceedings of the triumvirs who were appointed to found the new colony of Placentia, and compelled them to fly for safety, they took refuge within the walls of Mutina, which afforded them an effectual protection against the arms of the barbarians. (Liv. xxi. 25, 26, xxvii. 21; Pol. iii. 40.) Polybius calls it at this period a Roman colony; but it seems probable that this is a mistake; for we have no account of its foundation as such, nor does Livy ever allude to Mutina as a colony, where he expressly notices those of Cremona and Placentia (xxvii. 10). But whether it had been fortified by the Romans, or was a regular walled city previously existing (in which case it must have been, like its neighbour Bononia, of Etruscan origin), we have no means of determining, though the latter supposition is perhaps the more probable. In any case it continued to be held by the Romans not only during the Second Punic War, but throughout the long wars which followed with the Cisalpine Gauls and Ligurians. (Liv. xxxv. 4, 6.) It was not till after the final defeat of the Boians in B. C. 191, on which occasion they were deprived of a large portion of their lands, that the Romans determined to secure the newly acquired territory, by planting there the two colonies of Parma and Mutina, which were accordingly established in B. C. 183. (Liv. xxxix. 55.) They were both of them "coloniae civium;" so that their inhabitants from the first enjoyed the full rights of Roman citizens; 2000 settlers were planted in each, and these received 5 jugera each for their portion. (Liv. l. c.) The construction of the great military high road of the Via Aemilia a few years before, B. C. 187 (Liv. xxxix. 2), must have greatly facilitated the foundation of these new colonies, and became the chief source of their prosperity.

But shortly after its foundation Mutina sustained a severe disaster. The Ligurians, who still occupied the heights and valleys of the Apennines bordering on the Boian territory, in B. C. 177 made a sudden descent upon the new colony, and not only ravaged its territory, but actually made themselves masters of the town itself. This was, however, recovered with little difficulty by the consul C. Claudius, 8000 of the Ligurians were put to the sword, and the colonists re-established in the possession of Mutina. (Liv. xli. 14, 16.) For a considerable period after this, we do not again meet with its name in history; but it appears that it must have risen rapidly to prosperity, and become one of the most flourishing of the towns along the line of the Via Aemilia. Hence it bears a conspicuous part in the Civil Wars. When Lepidus, after the death of Sulla, B. C. 78, raised an insurrection in Cisalpine Gaul against the senate, Mutina was almost the only place which was able to offer any resistance to the arms of Pompeius, and was held against him by Brutus for a considerable period. (Plut. *Pomp.* 16.) But it was the siege which it sustained, and the battles fought in its neighbourhood after the death of Caesar, B. C. 44, that have rendered the name of Mutina chiefly celebrated in history, and are referred to by Suetonius under the name of "Bellum Mutinense." (Suet. *Aug.* 9.) On that occasion D. Brutus, to whom the province of Cisalpine Gaul had been decreed by the senate, threw

himself into Mutina with three legions and a large body of auxiliary troops. Here he was besieged by M. Antonius with a numerous army; but the senate having declared against the latter, the two consuls, Hirtius and Pansa, as well as the young Octavian, were despatched to the relief and succour of Brutus. (Jan. B. C. 43.) Antonius at this time occupied Bononia, as well as Parma and Regium, with his garrisons, while he himself, with the bulk of his forces, maintained the siege, or rather blockade, of Mutina. Hirtius on his arrival seized on Claterna, while Octavian occupied Forum Corneli (Imola). From thence they advanced after considerable delays, took possession of Bononia, and approached Mutina itself, but were unable to open communications with Brutus. Meanwhile the other consul, C. Pansa, was advancing with a force of 4 newly raised legions to their support, when he was attacked by Antonius, at a place called Forum Gallorum, about 8 miles from Mutina on the road to Bononia. [FORUM GALLORUM.] A severe contest ensued, in which Pansa was mortally wounded; but the other consul, Hirtius, having fallen on Antony's army in the rear, completely defeated it, and compelled him to retire to his camp before Mutina. A second battle took place some days afterwards (April 27, B. C. 43), under the walls of that city, in which Hirtius was slain; but the forces of Antonius were again worsted, and that general found himself compelled to abandon the siege (which had now lasted for above four months), and retire westward, with a view of crossing the Alps. (Appian, *B. C.* iii. 49—51, 61, 65—72; Dion Cass. xvi. 35—38; Cic. *ad Fam.* x. 11, 14, 30, 33, *Phil.* v.—viii.; Vell. Pat. ii. 61; Suet. *Aug.* 10.)

Mutina was evidently at this period a flourishing and important town, as well as strongly fortified. Cicero calls it "firmissima et splendidissima populi Romani colonia" (*Phil.* v. 9); and these praises are confirmed by Appian (*B. C.* iii. 49), who calls it "a wealthy city," as well as by the fact, that it was capable of supporting so large an army as that of Brutus for so long a time. Mela, also, singles out Mutina, together with Bononia and Patavium, as the most opulent cities in this part of Italy. (Mela, ii. 4. § 2.) The same inference may fairly be drawn from the circumstance, that it was at Mutina the numerous body of senators who had accompanied the emperor Otho from Rome, in A. D. 69, remained, while Otho himself advanced to meet the generals of Vitellius, and where they very nearly fell victims to the animosity of the soldiery, on the first news of his defeat and death. (Tac. *Hist.* ii. 52—54.) But with this exception, we meet with scarcely any mention of Mutina under the Roman empire until a late period, though the still extant inscriptions attest the fact of its continued prosperity. Some of these give to the city the title of Colonia, as do also Mela and Pliny. (Mela, *l. c.*; Plin. iii. 15. s. 20; Cavedoni, *Marmi Modenesi*, pp. 120, 165.) We learn also from Pliny and Strabo, that it was famous for the excellence of the wool produced in its territory, as well as for its wine, and the city itself possessed considerable manufactures of earthenware, as well as woollen goods. (Strab. v. p. 218; Plin. xiv. 3. s. 4, xxxv. 12. s. 46; Colum. vii. 2. § 3.)

In A. D. 312, Mutina was taken by Constantine during his war with Maxentius, but appears to have suffered but little on this occasion. (Nazar. *Paneg.* 27.) Before the close of the century, however, both

the city and its territory had begun to feel severely the calamities that were pressing upon the whole of this fertile and once flourishing tract of country. In A. D. 377, the remains of the conquered tribe of the Taifali were settled, by order of the emperor Gratianus, in the country around Mutina, Regium, and Parma (Amm. Marc. xxxi. 9. § 4) — a plain indication that the population was already deficient; and St. Ambrose, writing not long after the same date, describes Mutina, Regium, and the other cities along the Aemilian Way, as in a state of ruin and decay, while their territories were uncultivated and desolate. (Ambros. *Ep.* 39.) The same district again suffered severely in A. D. 452, from the ravages of Attila, who laid waste all the cities of Aemilia with fire and sword. (*Hist. Miscell.* xv. p. 549.) They, however, survived all these calamities, from which, nevertheless, Mutina appears to have suffered more severely than its neighbours. Under the Lombard kings, it became the frontier city of their dominions towards the Exarchate; and though taken by the Greek emperor Maurice in 590, it was again annexed by Agilulphus to the Lombard kingdom of Italy. (Muratori, *Antiq. Ital.* vol. i. p. 63.) At this period it fell into a state of great decay. P. Diaconus, who mentions Bononia, Parma, and Regium as wealthy and flourishing cities, does not even notice the name of Mutina (*Hist. Lang.* ii. 18); and a writer of the 10th century draws a lamentable picture of the condition to which it was reduced. The numerous streams which irrigated its territory having been then neglected, inundated the whole surrounding tracts; and the site of the city had become in great part a mere morass, in which the ruins that attested its ancient grandeur, were half buried in the mud and water. (Murat. *Ant.* vol. ii. pp. 154, 155.)

At a later period of the middle ages, *Modena* again rose to prosperity, and became, as it has ever since continued, a flourishing and opulent city. But the truth of the description above cited is confirmed by the fact, that the remains of the ancient city are wholly buried under the accumulations of alluvial soil on which the buildings of the modern city are founded, and are only brought to light from time to time by excavations. (Murat. *l. c.*) Large portions of the ruins were also employed at various periods, in the construction of the cathedral and other churches; and no remains of ancient buildings are now extant. But a valuable collection of sarcophagi and inscriptions, discovered at various periods on the site of the modern city, is preserved in the museum. These have been fully illustrated by Cavedoni in his *Antichi Marmi Modenesi* (8vo. Modena, 1828), in which work the facts known concerning the ancient history of the city are well brought together.

Modena is situated between the river *Secchia*, which flows about 3 miles to the W. of the city, and the *Panaro*, about the same distance on the E. The latter is unquestionably the ancient SCULTENNA, a name which it still retains in the upper part of its course. The *Secchia* is probably the Gabellus of Pliny; but seems to have been also known in ancient times as the *Secia*; for the Jerusalem Itinerary marks a station called Pons Secies, 5 miles from Mutina, where the Aemilian Way crossed this river. (*Itin. Hier.* p. 616.) The Apennines begin to rise about 10 miles to the S. of the city; and the ancient territory of Mutina seems to have included a considerable extent of these mountains, as Pliny notices

a prodigy which occurred "in agro Mutinensi," when two mountains were dashed against one another with great violence, so that they appeared to recoil again from the shock. (Plin. ii. 83. s. 85.) This phenomenon, which occurred in B. C. 91, was doubtless the result of an earthquake, and not, as has been sometimes supposed, of a volcanic outbreak. [E. H. B.]

MUTUSCAE. [TREBULA MUTUSCA.]

MUTYCA. [ΜΟΥΤΥΚΑ.]

MUZA (Μύζα, Arrian; Μούζα and Μούζα ἑμποριον, Ptol.), an important mercantile town on the Arabian coast of the Red Sea, not far north of the Straits of *Bab-el-Mandeb*, in the country of Elisari: placed by Ptolemy in long. 74° 30', lat. 14°; or 30' west, and 2° north of Ocelis (Ὀκηλις ἑμποριον) close to the straits. (Ptol. vii. 15. p. 152.) He states that its longest day is 12½ hours, that it is 1' east of Alexandria, and within the tropics (viii. Tab. vi. Asiae, p. 241); Pliny (vi. 23) names *Musa* as the third port of Arabia Felix "quem Indica navigatio non petit, nec nisi turis odorumque Arabicorum mercatores." The author of the *Periplus* frequently alludes to it, and gives a full account of it and its trade. He describes it as situated in the southernmost gulf of this coast, a regular mart; inhabited altogether by Arab mariners and merchants, distant about 12,000 stadia from Berenice to the south, and 300 north of the straits. (Vincenz, *Periplus*, p. 296. n. 100; Gosselin, *Récherches*, &c. tome ii. pp. 265, 266.) It was not only an emporium of Indian merchandise—a manifest contradiction of Pliny's statement already cited—but had an export trade of its own. It was distant three days' journey from the city of *Save* (Σάβη), which was situated inland, in the country of Maphoritis. It had no proper harbour, but a good roadstead, and a sandy anchorage. Its principal import trade was in fine and common purple cloth; Arab dresses with sleeves—probably the *kemis*—some plain and common, others embroidered with needlework and in gold; saffron; an aromatic plant, named *cyperus* (κύπερος); fine linen; long robes—the *abis*; quilts; striped girdles; perfumes of a middling quality; specie in abundance; and small quantities of wine and grain, for the country grew but little wheat, and more wine. To the king and tyrant were given horses, pack-mules, vessels of silver and brass, and costly raiment. Besides the above named articles of merchandise, which were chiefly supplied to its markets from *Adule*, on the opposite coast; the great emporium of African produce [ADULE], *Musa* exported a precious myrrh of native growth, an aromatic gum, which the author names *στακτή ἀειπυβάλα*, and a white marble or alabaster (ἀλύδος). (Arrian, *Periplus ap. Hudson. Geogr. Mss.* vol. i. pp. 13, 14.) Vessels from this port visited all the principal mercantile towns of the south coast of Arabia. Bochart's identification of this *Musa* with the *Mesha* mentioned by *Moses*, as one extreme point of the Joktanite Arabs,—*Sephar* being the other (Gen. x. 30).—is thought by Mr. Forster to be untenable, on account of the narrow limits to which it would confine this large and important race; for the site of *Sephar* is clearly ascertained. [MAPHORITAE; SAPHORITAE.] (*Geogr. of Arabia*, vol. i. pp. 93, 94.) M. Gosselin (*Récherches*, &c. tome ii. p. 89) asserts that this once most celebrated and frequented port of *Yemen* is now more than six leagues from the sea, and is replaced as a port by *Mokha*, the foundation of which dates back no more than 400 years (Niebuhr, *Voyage en Arabie*,

tome i. p. 349); as indeed he maintains, that some of the maritime towns of the coast of *Hedjaz* and *Yemen* date more than 400 or 500 years from their foundation, and that the towns whose walls were once washed by the waters of the gulf, and which owed their existence to their vicinity to the sea, have disappeared since its retirement, with the exception of those whose soil was sufficiently fertile to maintain their inhabitants. In a sandy and arid country these were necessarily few, so that there are not more than six or seven that can be clearly identified with ancient sites. Among these *Musa* still exists under its ancient name unchanged (Ib. pp. 238, 239, 284) at the required distance from the Straits of *Bab-el-Mandeb*, viz. 300 stadia, reckoning 500 stadia to a degree. (Ib. p. 269, 270.) Vincent makes it short of 40 miles. (*Periplus*, p. 319.) In the middle ages when the sea had already retired from *Musa*, another town named *Mosek* or *Mausidj* was built as a seaport in its stead, which seems to have usurped the name of the more ancient town, and to have been mistaken for it by some geographers. This *Mosek* still exists, in its turn abandoned by the sea; but about 25' north of the true position of *Musa*. (Ib. p. 270.) "The mart of *Yemen* at the present day is *Mokha*. . . . Twenty miles inland from *Mokha* Niebuhr discovered a *Moosa* still existing, which he with great probability supposes to be the ancient mart, now carried inland to this distance by the recession of the coast." (Vincent, *l. c.* p. 315.) There is a circumstance mentioned by Bruce of the roadstead of *Mokha*, which coincides with a statement cited from Arrian with regard to Muza. Bruce says that "the cables do not rub, because the bottom is sand, while it is coral in almost every other port." (Ib. p. 313. n. 142.) *Moosa* itself Niebuhr found to be 6½ hours = 4½ German miles, due east of *Mokha*, at the commencement of the mountain country, the intervening space being extremely dry and thinly peopled. It is an ordinary village, badly built, only recommended by its water, which is drunk by the wealthier inhabitants of *Mokha*. (*Voyage en Arabie*, tome i. pp. 296, 297; *Description de l'Arabie*, pp. 194, 195.) [G. W.]

MUZIRIS (*Movipis*, *Peripl. M. Erythr.* c. 54, p. 297, *ap. Geogr. Græc. Min.* ed. Müller, 1855), a port on the west coast of *Hindustân*, situated between Tyndis and Nelcynda, and at the distance of 500 stadia from either, where, according to the author of the *Periplus*, ships came from Ariaca and Greece (that is, Alexandria). Ptolemy calls it an emporium (vii. 1. § 8), and places it in Limyrica. There can be little doubt that it is the place which is now called *Mangalore*, and which is still a considerable port. [V.]

MYCALE (*Μυκάλη*), the westernmost branch of Mt. Mesogis in Lydia; it forms a high ridge and terminates in a promontory called Trogylium, now cape *S. Maria*. It runs out into the sea just opposite the island of Samos, from which it is separated only by a narrow channel seven stadia in breadth. It was in this channel, and on the mainland at the foot of Mount Mycale, that the Persians were defeated, in B. C. 479. It is probable that at the foot of Mount Mycale there was a town called Mycale or Mycallessus, for Stephanus Byz. (*s. v.*) and Scylax (p. 37) speak of a town of Mycale in Caria or Lydia. The whole range of Mount Mycale now bears the name of *Samsum*. (Hom. *Il.* ii. 869; Herod. i. 148, vii. 80, ix. 96; Thuc. i. 14, 89; viii. 79; Diod. ix. 34; Paus. v. 7. § 3, vii. 4. § 1;

Strab. xiii. pp. 621, 629; Ptol. v. 2. § 13; Agathem. p. 3.) [L. S.]

MYCALESSUS (*Μυκαλησσός*: *Ἐθ. Μυκαλησσιός*), an ancient town of Boeotia, mentioned by Homer. (*Il.* ii. 498, *Hygm. Apoll.* 224.) It was said to have been so called, because the cow, which was guiding Cadmus and his comrades to Thebes, lowed (*μυκήσατο*) in this place. (Paus. ix. 19. § 4.) In B. C. 413, some Thracians, whom the Athenians were sending home to their own country, were landed on the Euripus, and surprised Mycalessus. They not only sacked the town, but put all the inhabitants to the sword, not sparing even the women and children. Thucydides says that this was one of the greatest calamities that had ever befallen any city. (Thuc. vii. 29; Paus. i. 23. § 3.) Strabo (ix. p. 404) calls Mycalessus a village in the territory of Tanagra, and places it upon the road from Thebes to Chalcia. In the time of Pausanias it had ceased to exist; and this writer saw the ruins of Harma and Mycalessus on his road to Chalcia. (Paus. ix. 19. § 4.) Pausanias mentions a temple of Demeter Mycalessia, standing in the territory of the city upon the sea-coast, and situated to the right of the Euripus, by which he evidently meant south of the strait. The only other indication of the position of Mycalessus is the statement of Thucydides (*l. c.*), that it was 16 stadia distant from the Hermæum, which was on the sea-shore near the Euripus. It is evident from these accounts, that Mycalessus stood near the Euripus; and Leake places it, with great probability, upon the height immediately above the southern bay of *Egripo*, where the ruined walls of an ancient city still remain. (*Northern Greece*, vol. ii. pp. 249, seq., 264.) It is true, as Leake remarks, that this position does not agree with the statement of Strabo, that Mycalessus was on the road from Thebes to Chalcia, since the above-mentioned ruins are nearly two miles to the right of that road; but Strabo writes loosely of places which he had never seen. Mycalessus is also mentioned in Strab. ix. pp. 405, 410; Paus. iv. 7. s. 12.

MYCENÆ, a town in Crete, the foundation of which was attributed by an historian of the Augustan age (Vell. Paterc. i. 1) to Agamemnon.

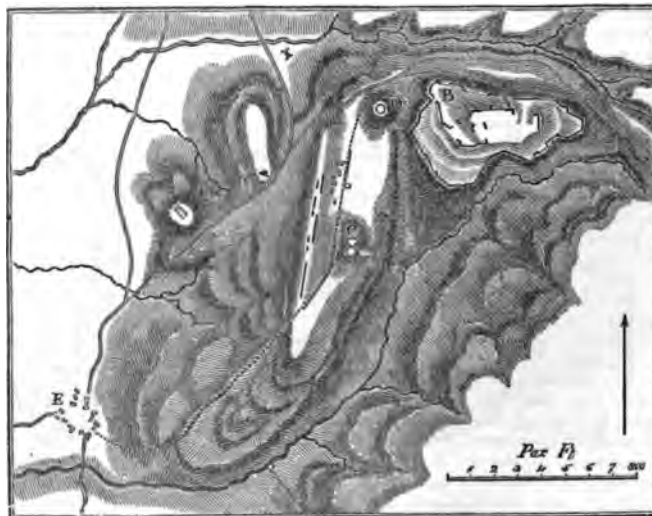
Harduin (*ad Plin.* iv. 12) proposed to read Mycenæ for ΜΥΚΗΝΑ, which is mentioned as a city of Crete in the text of Pliny (*l. c.*). Sieber (*Reise*, vol. ii. p. 280) believed that he had discovered the remains of this city at a place called *Maca* or *Masis*, on the river *Armyrô*. (Hück, *Kreta*, vol. i. p. 435.) [E. B. J.]

MYCENÆ, sometimes MYCENE (*Μυκίνα*: *Μυκίνη*, Hom. *Il.* iv. 52; *Ἐθ. Μυκίναϊος*, Mycenæus, Mycenensis: *Κλαρῦτι*), one of the most ancient towns in Greece, and celebrated as the residence of Agamemnon. It is situated at the north-eastern extremity of the plain of Argos upon a rugged height, which is shut in by two commanding summits of the range of mountains which border this side of the Argeian plain. From its retired position it is described by Homer (*Od.* iii. 263) as situated in a recess (*μυχῆ*) of the Argeian land, which is supposed by some modern writers to be the origin of the name. The ancients, however, derived the name from an eponymous heroine Mycene, daughter of Inachus, or from the word *μύκνις*, for which various reasons were assigned. (Paus. ii. 17. § 3; Steph. B. *s. v.*) The position was one of great importance. In the first place it commanded the upper part of the great Ar-

geian plain, which spread out under its walls towards the west and south; and secondly the most important roads from the Corinthian gulf, the roads from Phlius, Nemea, Cleonae, and Corinth, unite in the mountains above Mycenae, and pass under the height upon which the city stands. It was said to have been built by Perseus (Strab. viii. p. 377; Paus. ii. 15. § 4, ii. 16. § 3), and its massive walls were believed to have been the work of the Cyclopes. Hence Euripides calls Mycenae πόλις Περσέως, Κυκλωπίων πόλις χερῶν (*Iphig. in Aul.* 1500). It was the favourite residence of the Pelopidae, and under Agamemnon was regarded as the first city in Greece. Hence it is called πολύχρυσος by Homer (*Il.* vii. 180, xi. 46), who also gives it the epithets of εὐρύαγια (*Il.* iv. 52) and εὐκτιμενον πολίεθρον (*Il.* ii. 569). Its greatness belongs only to the heroic age, and it ceased to be a place of importance after the return of the Heracleidae and the settlement of the Dorians in Argos, which then became the first city in the plain. Mycenae, however, maintained its independence, and sent some of its citizens to the assistance of the Greeks against the host of Xerxes, although the Argives kept aloof from the common cause. Eighty Mycenaean were present at Thermopylae (Herod. vii. 202), and 400 of their citizens and of the Tirynthians fought at Plataeae (Herod. ix. 28). In B. C. 468, the Dorians of Argos, resolving to bring the whole district under their sway, laid siege to Mycenae; but the massive walls resisted all their attacks, and they were obliged to have recourse to a blockade. Famine at length compelled the inhabitants to abandon the city; more than half of them

took refuge in Macedonia, and the remainder in Cleonae and Ceryneia. (Diod. xi. 65; Strab. viii. pp. 372, 377; Paus. ii. 16. § 5, v. 23. § 3, vii. 25. § 3, viii. 27. § 1.) From this time Mycenae remained uninhabited, for the Argives took care that this strong fortress should remain desolate. Strabo, however, committed a gross exaggeration in saying that there was not a vestige of Mycenae extant in his time (viii. p. 372). The ruins were visited by Pausanias, who gives the following account of them (ii. 15, 16):—"Returning to the pass of the Tretus, and following the road to Argos, you have the ruins of Mycenae on the left hand. Several parts of the enclosure remain, and among them is the gate upon which the lions stand. These also are said to be the work of the Cyclopes, who built the walls of Tiryns for Proetus. Among the ruins of the city there is a fountain named Perseia, and subterraneous buildings (ὄψογαῖα οἰκοδομήματα) of Atreus and his sons, in which their treasures were deposited. There are likewise the tombs of Atreus, of his charioteer Eurymedon, of Electra, and a sepulchre in common of Teledamus and Pelops, who are said to have been twin sons of Cassandra. But Clytaemnestra and Aegisthus were buried at a little distance from the walls, being thought unworthy of burial where Agamemnon lay."

The ruins of Mycenae are still very extensive, and, with the exception of those of Tiryns, are more ancient than those of any other city in Greece. They belong to a period long antecedent to all historical records, and may be regarded as the genuine relics of the heroic age.



PLAN OF THE RUINS OF MYCENAE.

A. Acropolis.
C. Subterraneous building, usually called the Treasury of Atreus.

B. Gate of Lions.

D. Subterraneous building.

E. Village of Kharvati.

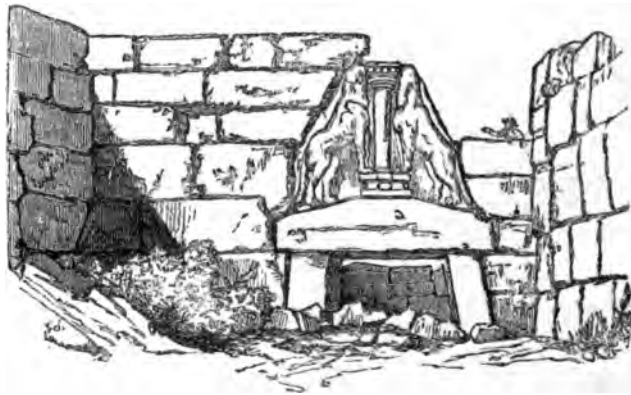
Mycenae consisted of an Acropolis and a lower town, each defended by a wall. The Acropolis was situated on the summit of a steep hill, projecting from a higher mountain behind it. The lower town lay on the south-western slope of the hill, on either side of which runs a torrent from east to west. The Acropolis is in form of an irregular triangle,

of which the base fronts the south-west, and the apex the east. On the southern side the cliffs are almost precipitous, overhanging a deep gorge; but on the northern side the descent is less steep and rugged. The summit of the hill is rather more than 1000 feet in length, and around the edge the ruined walls of the Acropolis still exist in their entire cir-

cut, with the exception of a small open space above the precipitous cliff on the southern side, which perhaps was never defended by a wall. The walls are more perfect than those of any other fortress in Greece; in some places they are 15 or 20 feet high. They are built of the dark-coloured limestone of the surrounding mountains. Some parts of the walls are built, like those of Tiryns, of huge blocks of stone of irregular shape, no attempt being made to fit them into one another, and the gaps being filled up with smaller stones. But the greater part of the walls consists of polygonal stones, skilfully hewn and fitted to one another, and their faces cut so as to give the masonry a smooth appearance. The walls also present, in a few parts, a third species of masonry, in which the stones are constructed of blocks of nearly quadrangular shape; this is the case in the approach to the Gate of Lions. This difference in the masonry of the walls has been held to prove that they were constructed at different ages; but more recent investigations amidst the ruins of Greece and Italy has shown that this difference in the style of masonry cannot be regarded as a decisive test of the comparative antiquity of walls; and Col. Mure has justly remarked that, as there can be no reasonable doubt that the approach to the Gate of Lions is of the same remote antiquity as the remainder of the fabric, it would appear to have been the custom with these primitive builders to pay a little more attention to symmetry and regularity in the more ornamental portions of their work.

The chief gate of the Acropolis is at the NW. angle of the wall. It stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 feet long and 30 wide, formed by that wall and by another wall exterior to it. The opening of the gateway widens from the top downwards; but

at least two-thirds of its height are now buried in ruins. The width at the top of the door is 9½ feet. This door was formed of two massive uprights, covered with a third block, 15 feet long, 4 feet wide, and 6 feet 7 inches high in the middle, but diminishing at the two ends. Above this block is a triangular gap in the masonry of the wall, formed by an oblique approximation of the side courses of stone, continued from each extremity of the lintel to an apex above its centre. The vacant space is occupied by a block of stone, 10 feet high, 12 broad, and 2 thick, upon the face of which are sculptured two lions in low relief, standing on their hind-legs, upon either side of a covered pillar, upon which they rest their fore-feet. The column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, enclosed between two parallel filets. The heads of the animals are gone, together with the apex of the cone that surmounted the column. The block of stone, from which the lions are sculptured, is said by Leake and other accurate observers to be a kind of green basalt; but this appears to be a mistake. We learn from Mure (*Tour in Greece*, vol. ii. p. 324) that the block is of the same *palombino*, or dove-coloured limestone, of which the native rock mainly consists, and that the erroneous impression has been derived from the colour of the polished surface, which has received from time and the weather a blueish green hue. The column between the lions is the customary symbol of Apollo Agyieus, the protector of doors and gates. (Müller, *Dor.* ii. 6. § 5.) This is also proved by the invocation of Apollo in the *Agamemnon* of Aeschylus (1078, 1083, 1271), and the *Electra* of Sophocles (1374), in both of which tragedies the scene is laid in front of this gate.



GATE OF THE LIONS AT MYCENAE.

It has been well observed that this pair of lions stands to the art of Greece somewhat in the same relation as the *Iliad* and the *Odyssey* to her literature; the one, the only extant specimens of the plastic skill of her mythical era, the other, the only genuine memorials of its chivalry and its song. The best observers remark that the animals are in a style of art peculiar to themselves, and that they have little or nothing of that dry linear stiffness which characterises the earlier stages of the art of sculpture in almost every country, and present consequently as

little resemblance to the Archaic style of the Hellenic works of a later period as to those of Egypt itself. "The special peculiarities of their execution are a certain solidity and rotundity amounting to clumsiness in the limbs, as compared with the bodies. The hind-legs, indeed, are more like those of elephants than lions; the thighs, especially, are of immense bulk and thickness. This unfavourable feature, however, is compensated by much natural ease and dignity of attitude. The turning of the body and shoulders is admirable, combining

strength with elegance in the happiest proportions. The bellies of both are slender in comparison with the rest of the figure, especially of the one on the right of the beholder. The muscles, sinews, and joints, though little detailed, are indicated with much spirit. The finish, both in a mechanical and artistic point of view, is excellent; and in passing the hand over the surface, one is struck with the smooth and easy blending of the masses in every portion of the figure." (Mure, vol. ii. p. 171.)

Besides the great Gate of Lions, there was a smaller gate or postern on the northern side of the Acropolis, the approach to which was fortified in the same manner as that leading to the great gate. It is constructed of three great stones, and is 5 feet 4 inches wide at the top.

Near the Gate of Lions the wall of the lower city may be traced, extending from N. to S. In the lower town are four subterranean buildings, which are evidently the same as those described by Pausanias, in which the Atreidae deposited their treasures. Of these the largest, called by the learned the "Treasury of Atreus," and by the Greek ciceroni the "Grave of Agamemnon," is situated under the aqueduct which now conveys the water from the stream on the northern side of the Acropolis to the village of *Kharvâti*. (See Plan, C.) This building is in nearly a perfect state of preservation. It is approached by a passage now in ruins, and contains two chambers. The passage leads into a large chamber of a conical form, about 50 feet in width and 40 in height; and in this chamber there is a doorway leading into a small interior apartment. The ground-plan and a section of the building are figured in the *Dict. of Antiq.* p. 1127. The doorway terminating the passage, which leads into the large chamber, is 8 feet 6 inches wide at the top, widening a little from thence to the bottom. "On the outside before each door-post stood a semi-column, having a base and capital not unlike the Tuscan order in profile, but enriched with a very elegant sculptured ornament, chiefly in a zigzag form, which was continued in vertical compartments over the whole shaft. Those ornaments have not the smallest resemblance to anything else found in Greece, but they have some similitude to the Persepolitan style of sculpture." (Leake, *Morea*, vol. ii. p. 374.) There are remains of a second subterranean building near the Gate of Lions (Plan, D); and those of the two others are lower down the hill towards the west.

There has been considerable discussion among modern scholars respecting the purpose of those subterranean buildings. The statement of Pausanias, that they were the treasuries of the Atreidae, was generally accepted, till Mure published an essay in the *Rheinisches Museum* for 1839 (vol. vi. p. 240), in which he endeavoured to establish that all such buildings were the family vaults of the ancient heroes by whom they were constructed. In the great edifice at Mycenæ he supposes the inner apartment to have been the burial-place, and the outer vault the heron or sanctuary of the deceased. This opinion has been adopted by most modern scholars, but has been combated by Leake, who adheres to the ancient doctrine. (*Peloponnesiaca*, p. 256.) The two opinions may, however, be to some extent reconciled by supposing that the inner chamber was the burial-place, and that the outer contained the arms, jewels, and other ornaments most prized by the deceased. It was the practice among the Greeks in all ages for the dead to carry with them to their tombs

a portion of their property; and in the heroic ages the burial-places of the powerful rulers of Mycenæ may have been adorned with such splendour that the name of Treasuries was given to their tombs. There is, indeed, good reason for believing, from the remains of brazen nails found in the large chamber of the "Treasury of Atreus," that the interior surface of the chamber was covered with brazen plates.

At the foot of the lower town stands the modern village of *Kharvâti*. (Leake, *Morea*, vol. ii. p. 365, seq.; Mure, *Tour in Greece*, vol. ii. p. 163, seq.; Curtius, *Peloponnesos*, vol. ii. p. 400, seq.)

MYCENÆ. [MAURETANIA.]

MYCHUS. [BULIA.]

MY'CONUS (*Múkonos*; *Eth. Múkonios*; *Mýkonos*), a small island in the Aegean sea, lying E. of Delos, and N. of Naxos. Pliny says (iv. 12. s. 22) that it is 15 miles from Delos, which is much greater than the real distance; but Scylax (p. 55) more correctly describes it as 40 stadia from Rheneia, the island W. of Delos. Myconus is about 10 miles in length, and 6 in its greatest breadth. It is in most parts a barren rock, whence Ovid gives it the epithet of *humilis* (*Met.* vii. 463); and the inhabitants had in antiquity a bad reputation on account of their avarice and meanness (Athen. i. p. 7; hence the proverb *Múkonios γέλτρων*, Zenob. *Protr.* v. 21; Suidas, Hesch., Phot.). The rocks of Myconus are granite, and the summits of the hills are strewn with immense blocks of this stone. This circumstance probably gave rise to the fable that the giants subdued by Hercules lay under Myconus; whence came the proverb, "to put all things under Myconus," applied to those who ranged under one class things naturally separate. (Strab. x. p. 487; Steph. B. s. v.) The tomb of the Locrian Ajax was also shown at Myconus. (Tzetz. *ad Lycophr.* 401.) Of the history of the island we have no account, except the statement that it was colonised from Athens, by the Nelide Hippocles. (Zenob. v. 17; Schol. *ad Dionys. Per. ap. Geogr. Min.* vol. iv. p. 37, Hudson.) Myconus is mentioned incidentally by Herodotus (vi. 118) and Thucydides (iii. 29). Ancient writers relate, as one of the peculiarities of Myconus, that the inhabitants lost their hair at an early age. (Strab. l. c.; Plin. xi. 37. s. 47; "Myconi calva omnis juvenus," Donat. *ad Ter. Heecr.* iii. 4. 19.) The highest mountain, which is in the northern part of the island, has a summit with two peaks, whence it is called *Dimastus* by Pliny (iv. 12. s. 22). The promontory of *Φρονία* (*Φορβία*, Ptol. iii. 15. § 29) was probably on the eastern side of the island. Scylax mentions two cities (*Múkonos*, *ἀβρη δῖωλις*, p. 22). Of these one called Myconus occupied the site of the modern town, which presents, however, scarcely any ancient remains. The name and position of the other town are unknown. The coins of Myconus are rare; and in general very few remains of antiquity are found in any part of the island. (Roes, *Reisen auf den Griechischen Inseln*, vol. ii. p. 28, seq.)

MY'GDONES (*Mýgdones*), a tribe dwelling in Bithynia, about the river Odrusses and the coast of the Propontis, but extending into Mysia, where they occupied the district about Mount Olympus and lake Dascylitis. They had immigrated into Asia Minor from Thrace, but were afterwards subdued or expelled by the Bithynians. (Strab. vii. p. 295, xii. pp. 564, 575.) The district inhabited by them was called Mygdonia. (Strab. xii. pp. 550, 558, 576 Plin. v. 41; Solin. 40, 42.) [L. S.]

MYGDONIA (*Μυγδονία*: *Eth. Μύγδωνες*, Steph. B.), a district of Macedonia, which comprehended the plains round Thessalonica, together with the valleys of *Klissai* and *Besikia*, extending towards the E. as far as the Axios (Herod. vii. 123), and including the Lake Bolbe to the E. (Thuc. i. 58.) To the N. it was joined by Crestonia, for the Echidorus, which flowed into the gulf near the marshes of the Axios, had its sources in Crestonia (Herod. vii. 124), while the pass of Aulon or Arethusa was probably the boundary of Mygdonia towards Bisaltia. The maritime part of Mygdonia formed a district called Amphaxitis, a distinction which first occurs in Polybius (v. 98), who divides all the great plain at the head of the Thermaic gulf into Amphaxitis and Bottiaea, and which is found three centuries later in Ptolemy (iii. 13. § 36). The latter introduces Amphaxitis twice under the subdivisions of Macedonia,—in one instance placing under that name the mouths of the Echidorus and Axios, with Thessalonica as the only town, which agrees with Polybius, and particularly with Strabo (vii. p. 330). In the other place, Ptolemy includes Stagura and Arethusa in Amphaxitis, which, if it be correct, would indicate that a portion of Amphaxitis, very distant from the Axios, was separated from the remainder by a part of Mygdonia; but as this is improbable, the word is perhaps an error in the text. The original inhabitants, the Mygdonians, were a tribe belonging to the great Thracian race, and were powerful enough to bequeath their name to it, even after the Macedonian conquest. (Thuc. ii. 99.) The cities of this district were THESSALONICA, SINDUS, CHALASTRA, ALTUS, STREPSA, CISSUS, MELLISURGIS, HERACLEUSTES. Besides these, the following obscure towns occur in Ptolemy (*l. c.*):—Chaetae, Moryllus, Antigoneia, Calindaea, Boerus, Physca, Trepillus, Carabia, Xylopolis, Assorus, Lete, Phileros. As to the towns which occupied the fertile plain between Mt. Cissus and the Axios, their population was no doubt absorbed by Thessalonica, on its foundation by Cassander, and remains of them are not likely to be found; nor are the ancient references sufficient to indicate their sites. One of these would seem, from ancient inscriptions which were found at *Khivát*, to have stood in that position, and others probably occupied similar positions on the last falls of the heights which extend nearly from *Khivát* to the Axios. One in particular is indicated by some large "tumuli" or barrows, situated at two-thirds of that distance. (Leake, *North. Greece*, vol. iii. p. 448.) [E. B. J.]

MYGDONIA (*Μυγδονία*, Plut. *Lucull.* c. 32; Polyb. v. 31), a district in the N.E. part of Mesopotamia, adjoining the country now called the *Sinjar*. According to Strabo, the people who were named Mygdones came originally from Macedonia, and occupied the district extending from Zeugma to Thapsacus (xvi. p. 747); as, however, he states in the same place that Nisibis was called by the Macedonians "Antiocheia in Mygdonia," and places it in the immediate neighbourhood of M. Masius, he would appear to have thought that it was on the eastern side of Mesopotamia. Plutarch relates the same story of the Greek name of Nisibis (*Lucull.* c. 32). In Stephanus Byz. the name is written *Μυγθονία*, which is probably an error. In many of the earlier editions of Xenophon, a people are spoken of who are called *Μυγδόνιοι*; the later and better editions read, however, *Μαρδόνιοι*, which is more probable (*Anab.* iv. 3. § 4). [V.]

MYGDONIUS (*Μυγδόνιος*, Julian. *Orat.* p. 27), the river which flows by the town of Nisibis (now *Nisibin*). It takes its rise, together with the *Khabir* and one or two other streams, in the M. Masius (now *Karja Baghlar*). Its present name is the *Hermes* or *Nahr-al-Huali*. [V.]

MYLAE (*Μυλαί*: *Eth. Μυλαίτης*, Steph. B.; *Μυλαίος*, Diod.: *Milazzo*), a city on the N. coast of Sicily, about 30 miles from Cape Pelorus, and 20 from Tyndaris, though Strabo calls it 25 miles from each of these points. (Strab. vi. p. 266.) It was situated on the narrow neck or isthmus of a projecting peninsular headland, about 5 miles in length, the furthest point of which is only about 15 miles from the island of Hiera or *Vulcano*, the nearest to Sicily of the *Lipari* islands. Mylae was undoubtedly a Greek colony founded by the Zancleans, and appears to have long continued subject to, or dependent on its parent city of Zancle. (Strab. vi. p. 272; Scym. Ch. 288.) Hence Thucydides speaks of Himera as in his time the only Greek city on the N. coast of the island, omitting Mylae, because it was not an independent city or state. (Thuc. vi. 62.) The period of its foundation is wholly uncertain. Siefert would identify it with the city called Chersonesus by Eusebius, the foundation of which that author assigns to a period as early as B.C. 716, but the identification is very questionable. (Euseb. *Chron.* ad Ol. 161; Siefert, *Zankle-Messana*, p. 4.) It is certain, however, that it was founded before Himera, B. C. 648, as, according to Strabo, the Zancleans at Mylae took part in the colonisation of the latter city. (Strab. vi. p. 272.) Mylae itself does not appear to have ever risen to any great importance; and after the revolution which changed the name of Zancle to that of Messana, still continued in the same dependent relation to it as before. It was, however, a strong fortress, with a good port; and these advantages, which it derived from its natural situation, rendered it a place of importance to the Messanians as securing their communications with the N. coast of the island. Scylax speaks of it as a Greek city and port (Scyl. p. 4. § 13), and its castle or fortress is mentioned by several ancient writers. The earliest historical notice of the city is found in B. C. 427, when the Athenian fleet under Laches which was stationed at Rhegium, made an attack upon Mylae. The place was defended by the Messanians with a strong garrison, but was compelled to surrender to the Athenians and their allies, who thereupon marched against Messana itself. (Thuc. iii. 90; Diod. xii. 54.) After the destruction of Messana by the Carthaginian general Himilcon, Mylae appears to have for a time shaken off its dependence; and in B. C. 394, the Rhegians, becoming alarmed at the restoration of Messana by Dionysius, which they regarded as directed against themselves, proceeded to establish at Mylae the exiles from Naxos and Catana, with a view to create a countercheck to the rising power of Messana. The scheme, however, failed of effect; the Rhegians were defeated and the Messanians recovered possession of Mylae. (Diod. xiv. 87.) That city is again noticed during the war of Agathocles in Sicily; and in B. C. 315 it was wrested by Agathocles, from the Messanians, though he was soon after compelled to restore it to them. (Id. xix. 65; Plut. *Timol.* 37.) It was in the immediate neighbourhood of Mylae also (*ἐν τῷ Μυλαίῳ πεδίῳ*) that the forces of the Mamertines were defeated in a great battle, by Hieron of Syracuse, B. C. 270 (Pol. i. 9; Diod. xxii. 13); though

the river Longanus, on the banks of which the action was fought, cannot be identified with certainty. [LONGANUS.]

It is probable that, even after the Roman conquest of Sicily, Mylae continued to be a dependency of Messana, as long as that city enjoyed its privileged condition as a "foederata civitas;" hence no mention is found of its name in the Verrine orations of Cicero; but in the time of Pliny it had acquired the ordinary municipal privileges of the Sicilian towns. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 2.) It never, however, seems to have been a place of importance, and was at this period wholly eclipsed by the neighbouring colony of Tyndaris. But the strength of its position as a fortress caused it in the middle ages to be an object of attention to the Norman kings of Sicily, as well as to the emperor Frederic II.; and though now much neglected, it is still a military position of importance. The modern city of *Milazzo* is a tolerably flourishing place, with about 8000 inhabitants; it is built for the most part on a low sandy neck of land, connecting the peninsula, which is bold and rocky, with the mainland. But the old town, which probably occupied the same site with the ancient city, stood on a rocky hill, forming the first rise of the rocky ridge that constitutes the peninsula or headland of *Capo di Milazzo*. The modern castle on a hill of greater elevation, commanding both the upper and lower town, is probably the site of the ancient Acropolis. (Thuc. iii. 90; Smyth's *Sicily*, pp. 103, 104; Hoare's *Classical Tour*, vol. ii. p. 215.)

The promontory of Mylae, stretching out abruptly into the sea, forms the western boundary of a bay of considerable extent, affording excellent anchorage. This bay was memorable in ancient history as the scene of two great naval actions. The first of these was the victory obtained by the Roman fleet under C. Duillius, over that of the Carthaginians in the First Punic War, B. C. 260, in which the Roman consul, by means of the engines called *Corvi* (then used for the first time), totally defeated the enemy's fleet, and took fifty of their ships. (Pol. i. 23.) More than two centuries later, it was in the same bay that Agrippa, who commanded the fleet of Octavian, defeated that of Sextus Pompeius, B. C. 36. Agrippa advanced from the island of Hiera, where his fleet had been before stationed, while the ships of Pompey lined the shores of the bay of Mylae. After their defeat they took refuge at the mouths of the numerous small rivers, or rather mountain torrents, which here descend into the sea. After this battle, Agrippa made himself master of Mylae as well as Tyndaris; and some time afterwards again defeated the fleet of Pompeius in a second and more decisive action, between Mylae and a place called *Naulochus*. The latter name is otherwise unknown, but it seems to have been situated somewhere in the neighbourhood of *Cape Rasoculmo*, the Phalaecian promontory of Ptolemy. (Appian, *B. C.* v. 195—109, 115—122; Dion Cass. xlix. 2—11; Vell. Pat. ii. 79; Suet. *Aug.* 16.)

In the account of this campaign Appian speaks of a small town named *ARTEMISUM*, which is noticed also by Dion Cassius, and must have been situated a little to the E. of Mylae, but is not mentioned by any of the geographers. (Appian, *B. C.* v. 116; Dion Cass. xlix. 8.) It is, however, obviously the same place alluded to by Silius Italicus as the "sedes *Facelina Dianae*" (Sil. Ital. xiv. 260), and called by Lucilius, in a fragment of his satires, "*Facelitis templa Dianae*." (Lucil. *Sat.* iii. 13.)

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Vibius Sequester also mentions a river which he calls *PHACELINUS*, and describes as "juxta Perloridem, confinis templo Dianae." (Vib. *Seq.* p. 16.) It is, however, obvious, from Appian, that the temple was not situated in the neighbourhood of Pelorus, but at a short distance from Mylae, though the precise site cannot be determined. It was designated by popular tradition as the spot where the sacred cattle of the Sun had been kept, and were slaughtered by the companions of Ulysses. (Appian, *L. c.*; Plin. ii. 98. s. 101.) The *Mons Titourax*, mentioned by Diodorus in his account of the battle of the Longanus (Diod. xxii. 13), must have been one of the underfalls of the Neptunian Mountains, which throughout this part of Sicily descend close to the sea-shore; but the particular mountain meant is wholly uncertain. [E. H. B.]

MYLAE. Pliny (iv. 12) speaks of two islands of this name, lying off the coast of Crete. They belonged to the group of three islands off Phalasarua (*Kutri*), called by the Anonymous Coast-describer *JUSAGORA*, *MYSE*, *MYLE* (*Stadium*). *Petalidha* is the name of the northernmost of the three little islands; the second, opposite to which is *Kazui*, is called *Megalonesi*, in spite of its very moderate size; and the third *Prasonesi*. (Pashley, *Trav.* vol. ii. p. 61.) [E. H. B.]

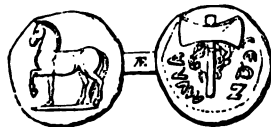
MYLAE (*Μυλαί*: *Eth.* *Μυλαίος*), a town of Perrhaebia in Thessaly, taken by Perseus in B. C. 171. (Liv. xlii. 54; Steph. B. s. v.) As Livy describes it as a strong place near Cyretiae, it is placed by Leake at *Dhamási*, "which is not only strong in itself, but very important, as commanding the pass of the Titaresius, leading into Perrhaebia from the Pelasgiotis." (*Northern Greece*, vol. iv. p. 311.)

MYLAS, or MYLE (*Μύλας*), a promontory on the coast of Cilicia, between cape Aphrodisias in the west and cape Sarpedon in the east. On or close to it was a small town of the same name (Plin. v. 22; *Stadium. Mar. Mag.* §§ 165, 166.) As the *Stadiasmus* calls Mylas a cape and chersonese, Leake (*Asia Minor*, p. 205) is inclined to identify it with cape *Cavaliere*, which answers exactly to that description. [L. S.]

MYLASSA or MYLASSA (*ῥά Μύλασσα*, or *Μύλασσα*: *Eth.* *Μυλασσεύς*), the most important town of Caria, was situated in a fertile plain, in the west of the country, at the foot of a mountain, abounding in beautiful white marble, of which its buildings and temples were constructed. Hence the city was exceedingly beautiful on account of its white marble temples and porticoes, and many wondered that so fine a city was built at the foot of a steep overhanging mountain. The two most splendid temples in the city were those of Zeus Osogos and Zeus Labrandeus, the latter of which stood in the neighbouring village of Labranda, on a hill, and was connected with the city by a road called the sacred, 60 stadia in length, along which the processions used to go to the temple. The principal citizens of Mylassa were invested with the office of priests of Zeus for life. The city was very ancient, and is said to have been the birthplace and residence of the Carian kings before Halicarnassus was raised to the rank of a capital. Its nearest point on the coast was Physcus, at a distance of 80 stadia, which was the port of Mylassa; though Stephanus B. calls Passala its port-town. (Strab. xiv. p. 658, &c.; Aeschyl. *Fragm.* 48, where it is called Mylas; Steph. B. s. v.; Herod. i. 171. Ptol. v. 2. § 20; Plin. v. 29; Paus. viii. 10. § 3.) The splendour of Mylassa was attended by an

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anecdote preserved in Athenæus (viii. p. 348) of the witty musician Stratoniceus, who, on coming to Mylassa, and observing its many temples, but few inhabitants, placed himself in the middle of the market-place, and exclaimed, "Hear me, oh ye temples." As to the history of this city, we know that Philip of Macedonia, the son of Demetrius, endeavoured in vain to obtain possession of it; and it was probably to reward the place for its opposition to him that the Romans, after the war with Antiochus, declared its citizens free (Polyb. xvi. 24, xxii. 27; Liv. xxxviii. 39). In a petty war with the neighbouring Euromians, the Mylassæans were victorious, and took some of their towns; but were afterwards compelled to submit to the Rhodians (Polyb. xxx. 5; Liv. xlv. 25.) In the time of Strabo, the town appears to have been still flourishing, and two eminent orators, Euthydemus and Hybreas, exercised considerable influence over their fellow-citizens. Hybreas, however, incurred the enmity of Labienus, his political adversary, whose pretensions he tried to resist. But he was obliged to take refuge in Rhodes; whereupon Labienus marched with an army against Mylassa, and did great damage to the town. (Strab. xiv. p. 660.) It is mentioned, however, as late as the time of Hierocles (p. 688). It is generally admitted that the site of the ancient Mylassa is marked by the modern *Melasso* or *Melassa*, where considerable ancient remains have been observed by travellers. A temple, erected by the people of Mylassa in honour of Augustus and Roma, considerable ruins of which had existed until modern times, was destroyed about the middle of last century by the Turks, who built a new mosque with the materials (Pococke, *Travels*, tom. ii. p. 2. c. 6.) Chandler (*Asia Minor*, p. 234) saw beneath the hill, on the east side of the town, an arch or gateway of marble, of the Corinthian order; a broad marble pavement, with vestiges of a theatre; and round the town ranges of columns, the remains of porticoes. (Comp. Leake, *Asia Minor*, p. 230; Fellows, *Journal of an Exc.* p. 260, *Discoveries in Lycia*, p. 67, who saw many ancient remains scattered about the place; Rasche, *Lex. Num.* iii. 1. p. 999, &c.) [L. S.]

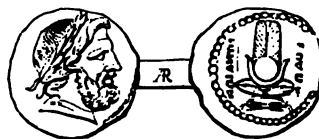


COIN OF MYLASSA.

MYNDUS (*Μύνδος*: *Eth. Μύνδιος*), a Dorian colony of Troezen, on the coast of Caria, situated on the northernmost of the three Dorian peninsulas, a few miles to the northwest of Halicarnassus. It was protected by strong walls, and had a good harbour. (Paus. ii. 30. § 8; Strab. xiv. p. 658; Arrian, *Anab.* i. 20. ii. 5.) But otherwise the place is not of much importance in ancient history. Both Pliny (v. 29) and Stephanus Byz. (s. v.) mention Palæmyndus as a place close by Myndus; and this Palæmyndus seems to have been the ancient place of the Carians which became deserted after the establishment of the Dorian Myndus. (Comp. Strab. xiii. p. 611.) Mela (i. 16) and Pliny (l. c.) also speak of a place called Neópolis in the same peninsula; and as no other authors mention such a place in that part of the country, it has been supposed that Myndus (the Dorian colony) and Neapolis were the

same place. But it ought to be remembered that Pliny mentions both Myndus and Neapolis as two different towns. Myndian ships are mentioned in the expedition of Anaxagoras against Naxos. (Herod. v. 33.) At a later time, when Alexander besieged Halicarnassus, he was anxious first to make himself master of Myndus; but when he attempted to take it by surprise, the Myndians, with the aid of reinforcements from Halicarnassus, repulsed him with some loss. (Arrian, l. c.; comp. Hecat. *Fragm.* 229; Polyb. xvi. 15, 21; Scylax, p. 38; Ptol. v. 2. § 9; Liv. xxxvii. 15; Hierocl. p. 687.) Athenæus (i. 32) states that the wine grown in the district of Myndus was good for digestion. It is generally believed that *Mentesha* or *Muntesha* marks the site of Myndus; but Col. Leake (*Asia Minor*, p. 228) identifies Myndus with the small sheltered port of *Gumishli*, where Captain Beaufort remarked the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay. (Comp. Rasche, *Lex. Num.* iii. 1. p. 1002, &c.; Eckhel, *Doctr. Num.* vol. ii. pt. i. p. 585.)

Ptolemy (v. 2. § 30) mentions a small island called Myndus in the Icarian Sea. [L. S.]



COIN OF MYNDUS.

MYONIA or MYON (*Μυονία*, Paus.; *Μίον*, Steph. B.: *Eth. Μυονεύς*, Paus., Thuc.), a town of the Locri Ozolæ, situated on the most difficult of the passes leading from Aetolia into Locris. (Thuc. iii. 101.) Pausanias describes it as a small town (*πόλισμα*), situated upon a hill 30 stadia from Amphissa inland, containing a grove and an altar of the gods called Meilichii, and above the town a temple of Poseidon. (Paus. x. 38. § 8, comp. vi. 19. § 4.) Leake (*Northern Greece*, vol. ii. p. 592) and other authorities place Myonia at *Aghia Thymia*, or *Athymia*, a small village, containing Hellenic remains, distant 1½ hour from *Silona* (Amphissa) on the road to *Galaxidhi* on the coast; but this cannot be correct, as, according to the passage in Pausanias, Myonia lay further inland than Amphissa. (*Ἄνω μὲν ὑπὲρ Ἀμφίσσης πρὸς ἡπειρὸν Μυονία . . . Οὗτοι* (including the *Μυονεύς*) *μὲν δὲ ὑπεροικοῦσιν Ἀμφίσσης, ἐπὶ θαλάσσης δὲ Οὐλῆθια*). Accordingly Kiepert places Myonia in his map N. of Amphissa, on the road from the latter place to Cytinium in Doris.

MYONNE'SUS (*Μυόννησος* or *Μυόννησος*), a promontory on the south-west of Lebedus, on the coast of Ionia, at the northern extremity of the bay of Ephesus. It is celebrated in history for the naval victory there gained by the Romans under L. Aemilius over Antiochus the Great, in B. C. 190. (Steph. B. s. v.; Strab. xiv. p. 643; Thucyd. iii. 42; Liv. xxxvii. 27.) Livy describes the promontory as situated between Samos and Teos, and as rising from a broad basis to a pointed summit. There was an approach to it on the land side by a narrow path; while on the sea side it was girt by rocks, so much worn by the waves, that in some parts the overhanging cliffs extended further into the sea than the ships stationed under them. On this promontory there also was a small town of the name of Myonnesus

(Steph. B., Strab. *l. cc.*), which belonged to Teos. The rocks of Myonnesus are now called *Eypsilibomas*.

Pliny (*H. N. v. 37*) mentions a small island of the name of Myonnesus near Ephesus, which, together with two others, Anthinae and Diarrheusa, formed a group called Pisistrati Insulae. [L. S.]

MYÓNNE'SUS (*Μυόννησος*: *Eth. Μυοννήσιος*), a small island lying off the coast of Phthiotis in Thessaly, in the bay between Larissa Cremaste and Antron. (Strab. ix. p. 435; Steph. B. *l. c.*)

MYOS-HORMOS (*ὁ Μυὸς ὄρμος*, Diodor. iii. 39; Strab. xvi. p. 760—781. xvii. p. 815; Ptol. iv. 5. § 14, viii. 15. § 18; *Peripl. Mar. Erythr.* pp. 1, 6, 9, 11; Ἀφροδίτης ὄρμος, Agatharch. p. 54; Veneris Portus, Plin. vi. 29. § 33) was founded by Ptolemy Philadelphus (B. C. 274) upon a headland of similar name. (Mela, iii. 8. § 7.) He selected it for the principal harbour and station of the trade of Aegypt with India, in preference to Arsinoë at the head of the Red Sea, on account of the tedious and difficult navigation down the Heroopolite gulf. The name Myos-Hormos, which indicates its Greek origin, may signify the "Harbour of the Mouse," but more probably means "the Harbour of the Muscle" (*μύειν*, to close, e.g. the shell), since on the neighbouring coast the pearl-muscle or *Piama marina* (comp. the Hebrew *pininim*, *Job*, xxxviii. 18; *Prov.* xxxi. 10) is collected in large quantities. (Bruce, *Travels*, vol. vii. p. 314, 8vo. ed.) The name was afterwards changed, according to Agatharchides and those writers who copied him, to that of Aphrodites-Hormos; but the elder appellation is more generally retained. Myos Hormos seems to have obtained the designation of Aphrodite (foam of the sea), from the abundance of sea-sponge found in its bay.

The latitude of Myos-Hormos is fixed by Bruce, D'Anville, &c., at 27° N. Its situation is determined by a cluster of islands, called *Jaffateen* by modern navigators, of which the three largest lie opposite to an indenture of the Aegyptian coast. Behind these islands and on the curve of the shore was the harbour. Its entrance was oblique (Strab. xvi. p. 769); but it was spacious and sheltered, and the water, even to the land's edge was deep enough for vessels of considerable burden.

Myos-Hormos owed its prosperity, as well as its foundation, to the trade with Africa, Arabia, and India. The vessels bound for Africa or the S. coast of Arabia left this harbour in the month of September, and thus fell in with the wind, which at the equinox blows steadily from NW., and carried them down the African coast, bringing them back in the following May. The furthest S. point of the African trade was the town of Rhapsium, in the Regio Barbarica, about 10° S. of the equator. The vessels bound for India (the coast of *Malabar* or *Ceylon*) left Myos-Hormos in July; and if they cleared the mouth of the Red Sea before the 1st of September, they had behind them the monsoon for nearly three months. The voyage out usually occupied about 40 days. We are not informed of the extent of the Indian trade under the Ptolemies; but in the reign of Claudius, when the route through Aegypt to *Malabar* first became really known to the Romans, we have a detailed account of it in Pliny (vi. 23. s. 26). That writer calculated the worth of gold and silver sent yearly from Rome to the East at 400,000*l.* sterling, in exchange for which goods were received of at least four times the value

of that amount, when sold again in Rome or Constantinople. The caravans went up the Nile as far as Coptos, whence they travelled through the desert for 7 or 8 days to Berenice or Myos-Hormos, and exchanged their gold for silk, spices, porcelain, and perfumes. A pound of silk was considered equivalent to a pound of gold. Philadelphus first opened the road between Coptos and Myos-Hormos. At first the caravans carried their water with them across the desert, and employed camels for the transport of merchandise. But afterwards caravansaries (*σταθμοί*) were built for the use of travellers; and wells were sunk and cisterns dug for the collection of rain water; although the supply of the latter must have been scanty and precarious, since rain in that latitude seldom falls.

The prosperity of Myos-Hormos as an emporium, however, seems to have been fluctuating, and it was finally supplanted as a depôt at least by Berenice, which, being lower down the Red Sea, was yet more convenient for the southern trade. That it was fluctuating may be inferred from the mention of it by the geographers. Agatharchides, who composed his work in the reign of Philometer (B. C. 180—145), in his account of the Indian trade, makes no mention of Berenice. Diodorus who wrote in the age of Augustus, speaks of Myos-Hormos, but not of its rival. Strabo, who was nearly contemporary with Diodorus, says that Berenice was merely a roadstead, where the Indian vessels took in their cargo, but that they lay in port at Myos-Hormos. Pliny, on the other hand, in his description of the voyage to India does not notice Myos-Hormos at all, and speaks of it incidentally only in his account of the W. coast of the Red Sea. Accordingly, in the reigns of Vespasian and Trajan it must have been on the decline.

There is one difficulty in the relations between these harbours—their distance from each other. According to the *Periplus*, Berenice was 1800 stadia, or 225 miles, from Myos-Hormos, and even this is under the mark, if Cape *Ras-el-anf* be the Lepte Promontorium of Ptolemy. As the pretext for founding either city was the superior convenience of each, as compared with Arsinoë (*Suez*), for the Indian trade, it seems strange that the ships should have been kept at Myos-Hormos, but the ladings taken in at Berenice. It is more reasonable to suppose that the latter became the principal emporium of the Indian traffic; and as that increased in importance, the port where it was principally carried on became the more frequented and opulent place of the two.

It is uncertain whether the ruins at the village of *Abuschaar* represent the site of the ancient Myos-Hormos. [W. B. D.]

MYRA (*τὰ Μύρα* or *Μύρων*: *Eth. Μυρεῖς*), one of the most important towns of Lycia, situated on the river Andracus, partly on a hill and partly on the slope of it, at a distance of 20 stadia from the sea. (Strab. xiv. p. 666; Steph. B. *s. r.*; Plin. xxxii. 8; Ptol. v. 6. § 3, viii. 17. § 23.) The small town of Andriaca formed its port. It is remarkable in history as the place where the apostle Paul landed (*Acts*, xxv. 5); and in later times the importance of the place was recognised in the fact that the emperor Theodosius II. raised it to the rank of the capital of all Lycia (Hierocel. p. 684.) The town still exists, and bears its ancient name *Myra*, though the Turks call it *Dembre*, and is remarkable for its fine remains of antiquity. Leake (*Asia Minor*, p. 183) mentions the ruins of a theatre 355 feet in dia-

meter, several public buildings, and numerous inscribed sepulchres, some of which have inscriptions in the Lycian characters. But the place and its splendid ruins have since been minutely described by Sir C. Fellows (*Discov. in Lycia*, p. 196, &c.), and in Texier's work (*Description de l'Asie Mineure*), where the ruins are figured in 22 plates. The theatre at Myra, says Sir Charles, is among the largest and the best built in Asia Minor: much of its fine corridor and corniced proscenium remains. The number of tombs cut in the rock is not large, but they are generally very spacious, and consist of several chambers communicating with one another. Their external ornaments are enriched by sculptured statues in the rocks around; but they are mostly without inscriptions (see the plate of one in Sir C. Fellows' *Discov.* facing p. 198, and numerous others in a plate facing p. 200). On the whole, the ruins of Myra are among the most beautiful in Lycia. (Comp. Spratt and Forbes, *Travels in Lycia*, vol. i. p. 131, &c.) [L. S.]

MYRCINUS (*Μύρκινος*, Steph. B.; *Μύρκινως*, Tzetz. *Chil.* iii. 96; *Eth. Μυρκίνιος*), a place belonging to the Edoni, on the left bank of the Strymon, which was selected by Histiaeus of Miletus for his settlement. It offered great advantages to settlers, as it contained an abundant supply of timber for shipbuilding, as well as silver mines. (Herod. vii. 23.) Aristagoras retired to this place, and, soon after landing, perished before some Thracian town which he was besieging. (Herod. v. 126; Thuc. iv. 102.) Afterwards, it had fallen into the hands of the Edoni; but on the murder of Pittacus, chief of that people, it surrendered to Brasidas. (Thuc. iv. 107.) The position of Myrcinus was in the interior, to the N. of M. Pangaea, not far from Amphipolis. (Leake, *North. Greece*, vol. iii. p. 181.) [E. B. J.]

MYRIANDRUS. [ISSUS.]

MYRICUS (*Μυρικὸς*), a town on the coast of Troy, "opposite," as Steph. Byz. (*s. v.*) says, "to Teneos and Lesbos," whence it is impossible to guess its situation. It is not mentioned by any other writer. [L. S.]

MYRINA (*Μυρίνα*; *Eth. Μυρινάϊος*), one of the Aeolian cities on the western coast of Mysia, about 40 stadia to the south-west of Gryneium. (Herod. i. 149.) It is said to have been founded by one Myrinus before the other Aeolian cities (Mela, i. 18), or by the Amazon Myrina (Strab. xi. p. 505, xii. p. 573, xiii. p. 623; Diod. iii. 54). Artaxerxes gave Gryneium and Myrina to Gongylus, an Eretrian, who had been banished from his native city for favouring the interests of Persia. (Xenoph. *Hellen.* iii. 1. § 4.) Myrina was a very strong place (Liv. xxxiii. 30), though not very large, and had a good harbour. (Scylax, p. 36; Agath. *Praef.* p. 9, ed. Bonn.) Pliny (v. 32) mentions that it bore the surname of Sebastopolis; while, according to Syncellus, it was also called Smyrna. For some time Myrina was occupied by Philip of Macedonia; but the Romans compelled him to evacuate it, and declared the place free. (Liv. l. c.; Polyb. xviii. 27.) It was twice visited by severe earthquakes; first in the reign of Tiberius (Tac. *Ann.* ii. 47), on which occasion it received a remission of duties on account of the loss it had sustained; and a second time in the reign of Trajan (Oros. vii. 12). The town was restored each time, and continued to exist until a late period. (Steph. Byz. *s. v.*; Ptol. v. 2. § 6; Apollon. Rhod. i. 604; Hierocl. p. 661; Geogr. Rav. v. 9, where it is

called Myrenna, while in the *Peut. Tab.* it bears the name Marinna.) Its site is believed to be occupied by the modern *Sandarlik*. [L. S.]



COIN OF MYRINA.

MYRINA. [LEMNOS.]

MYRINA. [MYCENAE, No. 1.]

MYRLEA. [APAMEIA, No. 4.]

MYRMECIUM (*Μυρμήκιον*, Strab. xi. p. 494; Pomp. Mela, ii. 1. § 3; Plin. iv. 26; Anon. *Peripl.* p. 4; Steph. B.; Jornand. *Get.* 5), a Milesian colony on the Cimmerian Bosphorus, 20 stadia N. of Panticapaeum. (Strab. vii. p. 310.) Near the town was a promontory of the same name. (Ptol. iii. 6. § 4; Leo Diac. ix. 6.) It is the modern *Yenikalé* or *Jenikalé*, where many ancient remains have been found. (Clarke, *Trav.* vol. ii. pp. 98, 102; Dubois de Montperoux, *Voyage au Caucase*, vol. v. p. 231.) [E. B. J.]

MYRMEX (*Μύρμηξ*, Ptol. iv. 4. § 15), an island off the coast of Cyrenaica, which is identified with the *AUSIGDA* (*Αβσιγίδα*) of Hecataeus (*Fr.* 300), where the charts show an islet, between Ptolemais and Phycus. [E. B. J.]

MYRMI'DONES. [AEGINA.]

MYRRHINUS. [ATTICA, p. 332, No. 95.]

MYRSINUS. [MYRTUNIUM.]

MYRTILIS, surnamed JULIA (*Ἰουλία Μυρτίλις*, Ptol. ii. 5. § 5), a town of the Turdetani in Lusitania, on the Anas, which had the Jus Latii; now *Mertola*. (Plin. iv. 21. a. 35; Mela, iii. 1; *It. Ant.* p. 431; Sestini, *Med.* p. 11; Mionnet, *Suppl.* i. p. 8; Florez, *Esp. Sagr.* xiv. pp. 208, 238; Forbiger, iii. p. 36.)

MYRTIUM or MYRTE'NUM (*Μύρτιον*, *Μυρτηνόν*), a place in Thrace mentioned by Demosthenes along with Serrhium, but otherwise unknown (*de Cor.* p. 234).

MYRTOS. [AEGAEUM MARE.]

MYRTO'UM MARE. [AEGAEUM MARE.]

MYRTUNTIUM (*Μυρτουίντιον*), called MYRSINUS (*Μύρσινος*) by Homer, who mentions it among the towns of the Epeii. It was a town of Elis, and is described by Strabo as situated on the road from the city of Elis to Dyme in Achaia, at the distance of 70 stadia from the former place and near the sea. Leake remarks that the last part of the description must be incorrect, since no part of the road from Elis to Dyme could have passed by the sea; but Curtius observes that Myrtuntium would at one time have been near the sea-coast, supposing that the lagoon of *Kotiki* was originally a gulf of the sea. The ruin near *Kalótikos* probably represents this place. (Hom. *Il.* ii. 616; Strab. viii. p. 341; Steph. B. *s. v.* *Μύρσινος*; Leake, *Morea*, vol. ii. p. 169; Boblaye, *Récherches*, *fc.* p. 120; Curtius, *Peloponnesos*, vol. ii. p. 36.)

MYSARIS (*Μυσάρης* al. *Μισάρης*, Ptol. iii. 5. § 8), the W. promontory of the ACHILLES DORMOS. [E. B. J.]

MY'SIA (*Μυσία*; *Eth. Μυσός*, Mysus), the name

of a province in the north-west of Asia Minor, which according to Strabo (xii. p. 572) was derived from the many beech-trees which grew about Mount Olympus, and were called by the Lydians *μυοί*. Others more plausibly connect the name with the Celtic *moese*, a marsh or swamp, according to which Mysia would signify a marshy country. This supposition is supported by the notion prevalent among the ancients that the Mysians had immigrated into Asia Minor from the marshy countries about the Lower Danube, called Moesia, whence Mysia and Moesia would be only dialectic varieties of the same name. Hence, also, the Mysians are sometimes mentioned with the distinctive attribute of the "Asiatic," to distinguish them from the European Mysians, or Moesians. (Eustath. *ad Dion. Per.* 809; Schol. *ad Apollon. Rhod.* i. 1115.)

The Asiatic province of Mysia was bounded in the north by the Propontis and the Hellespont, in the west by the Aegean, and in the south by Mount Temnus and Lydia. In the east the limits are not accurately defined by the ancients, though it was bounded by Bithynia and Phrygia, and we may assume the river Rhyndacus and Mount Olympus to have, on the whole, formed the boundary line. (Strab. xii. pp. 564, &c., 571.) The whole extent of country bearing the name of Mysia, was divided into five parts:—1. **MYSIA MINOR** (*Μυσία ἡ μικρά*), that is, the northern coast-district on the Hellespont and Propontis, as far as Mount Olympus; it also bore the name of Mysia Hellespontiaca, or simply Hellespontiaca, and its inhabitants were called Hellespontii (Ptol. v. 2. §§ 2, 3, 14; Xenoph. *Ages.* i. 14); or, from Mount Olympus, Mysia Olympene (*Μυσία ἡ Ὀλυμπηνή* (Strab. xii. p. 571). This Lesser Mysia embraced the districts of MORENE, ABRETTENE and the Apian plain (*Ἀπίας πεδίων*; Strab. xii. pp. 574, 576.) 2. **MYSIA MAJOR** (*Μυσία ἡ μεγάλη*), forming the southern part of the interior of the country, including a tract of country extending between Troas and Aeolis as far as the bay of Adramyttium. The principal city of this part was Pergamum, from which the country is also called Mysia Pergamene (*Μυσία ἡ Περργαμηνή*; Strab. l. c.; Ptol. v. 2. §§ 5, 14.) 3. **TROAS** (*ἡ Τρωάς*), the territory of ancient Troy, that is, the northern part of the western coast, from Sigeium to the bay of Adramyttium. 4. **AEOLIS**, the southern part of the coast, especially that between the rivers Caicus and Hermus. 5. **TEUTHRANIA** (*ἡ Τευθραλία*), or the district on the southern frontier, where in ancient times Teuthras is said to have formed a Mysian kingdom. (Strab. xii. p. 551.)

These names and divisions, however, were not the same at all times. Under the Persian dominion, when Mysia formed a part of the second satrapy (Herod. iii. 90), the name Mysia was applied only to the north-eastern part of the country, that is, to Mysia Minor; while the western part of the coast of the Hellespont bore the name of Lesser Phrygia, and the district to the south of the latter that of Troas. (Scylax, p. 35.) In the latest times of the Roman Empire, that is, under the Christian emperors, the greater part of Mysia was contained in the province bearing the name of Hellespontiaca, while the southern districts as far as Troas belonged to the province of Asia. (Hierocl. p. 658.)

The greater part of Mysia is a mountainous country, being traversed by the north-western branches of Mount Taurus, which gradually slope down towards the Aegean, the main branches being

Mount **IDA** and Mount **TEMNUS**. The country is also rich in rivers, though most of them are small, and not navigable; but, notwithstanding its abundant supply of water in rivers and lakes, the country was in ancient times less productive than other provinces of Asia Minor, and many parts of it were covered with marshes and forests. Besides the ordinary products of Asia Minor, and the excellent wheat of Assus (Strab. xv. p. 725), Mysia was celebrated for a kind of stone called lapis assius (*σαρκοφάγος*), which had the power of quickly consuming the human body, whence it was used for coffins (sarcophagi), and partly powdered and strewed over dead bodies. (Dioscorid. v. 141; Plin. ii. 98, xxxvi. 27; Steph. B. s. v. "Assos.") Near the coasts of the Hellespont there were excellent oyster beds. (Plin. xxxii. 21; Catull. xviii. 4; Virg. *Georg.* i. 207; Lucan, ix. 959; comp. Theophrast. *Hist. Plant.* i. 6. 13.)

The country of Mysia was inhabited by several tribes, as Phrygians, Trojans, Aeolians, and Mysians; but we must here confine ourselves to the Mysians, from whom the country derived its name. Mysians are mentioned in the Iliad (ii. 858, x. 430, xiii. 5), and seem to be conceived by the poet as dwelling on the Hellespont in that part afterwards called Mysia Minor. Thence they seem, during the period subsequent to the Trojan War, to have extended themselves both westward and southward. (Strab. xii. p. 665.) Herodotus (vii. 74) describes them as belonging to the same stock as the Lydians, with whom they were always stationed together in the Persian armies (Herod. i. 171), and who probably spoke a language akin to theirs. Strabo (vii. pp. 295, 303, xii. pp. 542, 564, &c.) regards them as a tribe that had immigrated into Asia from Europe. It is difficult to see how these two statements are to be reconciled, or to decide which of them is more entitled to belief. As no traces of the Mysian language have come down to us, we cannot pronounce a positive opinion, though the evidence, so far as it can be gathered, seems to be in favour of Strabo's view, especially if we bear in mind the alleged identity of Moesians and Mysians. It is, moreover, not quite certain as to whether the Mysians in Homer are to be conceived as Asiatics or as Europeans. If this view be correct, the Mysians must have crossed over into Asia either before, or soon after the Trojan War. Being afterwards pressed by other immigrants, they advanced farther into the country, extending in the south-west as far as Pergamum, and in the east as far as Catacecaumene. About the time of the Aeolian migration, they founded, under Teuthras, the kingdom of Teuthrania, which was soon destroyed, but gave the district in which it had existed its permanent name. The people which most pressed upon them in the north and east seem to have been the Bithyrians.

In regard to their history, the Mysians shared the fate of all the nations in the west of Asia Minor. In B. C. 190, when Antiochus was driven from Western Asia, they became incorporated with the kingdom of Pergamum; and when this was made over to Rome, they formed a part of the province of Asia. Respecting their national character and institutions we possess scarcely any information; but if we may apply to them that which Posidonius (*see Strab.* vii. p. 296) states of the European Moesians, they were a pious and peaceable nomadic people, who lived in a very simple manner on the produce of their flocks, and had not made great advances in

civilisation. Their language was, according to Strabo (xii. p. 572), a mixture of Lydian and Phrygian, that is, perhaps, a dialect akin to both of them. Their comparatively low state of civilisation seems also to be indicated by the armour attributed to them by Herodotus (vii. 74), which consisted of a common helmet, a small shield, and a javelin, the point of which was hardened by fire. At a later time, the influence of the Greeks by whom they were surrounded seems to have done away with everything that was peculiar to them as a nation, and to have drawn them into the sphere of Greek civilisation. (Comp. Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 110, &c.; Cramer, *Asia Minor*, i. p. 30, &c.; Niebuhr, *Lect. on Anc. Hist.* vol. i. p. 83, &c.) [L. S.]

MY'SIUS (Μύσιος), a tributary of the Caicus, on the frontiers of Mysia, having its sources on Mount Temnus, and joining the Caicus in the neighbourhood of Pergamum. (Strab. xiii. p. 616.) According to Ovid (*Met.* xv. 277) Mysius was only another name for Caicus, whence some have inferred that the upper part of the Caicus was actually called Mysius. It is generally believed that the Mysius is the same as the modern *Beryama*. [L. S.]

MYSOGARAS (Μυσοκόρας, Ptol. iv. 1. § 3), a harbour on the W. coast of Mauretania, near the Phuth, probably the same as the CAICUS MURUS (Καρικὸν τεῖχος) of Hanno (p. 2, ed. Hudson; comp. Ephor. *ap. Steph. B. s. v.*), now *Aghous*, near the *Wad Tensift*, where Renou's map of *Morocco* marks ruins. (*Geog. Graec. Min.* vol. i. p. 4, ed. Müller, Paris, 1855.) [E. B. J.]

MYSOMACE/DONES (Μυσομακέδονες), a tribe of the Mysians, probably occupying the district about the sources of the small river Mysicus. (Ptol. v. 2. § 15; Plin. v. 31.) In the time of the Romans this tribe belonged to the conventus of Ephesus; but further particulars are not known of them. [L. S.]

MYSTIA (Μυστία: *Eth. Μυστιανός: Monasterace*), a town of Bruttium, which seems to have been situated on the E. coast of that province, between Scylacium and the Zephyrian promontory, apparently not far from Cape Cocinthus (*Capo di Stilo*). (Mela, ii. 4. § 8; Plin. iii. 10. s. 15.) Stephanus of Byzantium cites Philistus as calling it a city of the Samnites, by which he must evidently mean their Lucanian or Bruttian descendants. (Steph. B. s. v.) Its position cannot be more exactly determined, but it is placed conjecturally at *Monasterace*, near the *Capo di Stilo*. (Cluver. *Ital.* p. 1305; Romanelli, vol. i. p. 175.) [E. H. B.]

MYTHÉPOLIS or MYTHO'POLIS (Μυθήπολις, Μυθόπολις), a town of Bithynia, of uncertain site, though it was probably situated on the north-west side of the Lacus Ascania. It is said that during the winter all the artificial wells of the place were completely drained of water, but that in summer they became filled again to the brim. (Aristot. *Mir. Ausc.* 55; Antig. Caryst. 183.) Stephanus Byz. (*s. v. Πυθόπολις*) and Pliny (v. 43) mention a town of the name of Pythopolis in Mysia, which may possibly be the same as Mythopolis. [L. S.]

MYTILENE or MITYLE'NE (Μυτιλήνη or Μιτυλήνη: *Eth. Μυτιληναῖος or Μιτυληναῖος*), the most important city in the island of Lesbos. There is some uncertainty about the orthography of the name. Coins are unanimous in favour of *Μυτιλήνη*. Inscriptions vary. Greek manuscripts have generally, but not universally, *Μιτυλήνη*. Latin manu-

scripts have generally *Mitylene*; but Velleius Paterculus, Pomponius Mela, and sometimes Pliny, have *Mytilene*. In some cases we find the Latin plural form *Mitylenae*. (Suet. *Caes.* 2, *Tib.* 10; Liv. *Epit.* 89.) Tacitus has the adjective *Mytilenensis* (*Ann.* xiv. 53). It is generally agreed now that the word ought to be written *Mytilene*; but it does not seem necessary to alter those passages where the evidence of MSS. preponderates the other way. A full discussion of this subject may be seen in Plehn (*Lesbiacorum Liber*). The modern city is called *Mitylen*, and sometimes *Castro*.

The chief interest of the history of LESBOS is concentrated in Mytilene. Its eminence is evident from its long series of coins, not only in the autonomous period, when they often bore the legend ΠΡΩΤΗ ΛΕΚΒΟΤ ΜΥΤΙΑΗΝΗ, but in the imperial period down to the reign of Gallienus. Lesbos, from the earliest to the latest times, has been the most distinguished city of the island, whether we consider the history of poetry or politics, or the annals of naval warfare and commercial enterprise.

One reason of the continued pre-eminence of Mytilene is to be found in its situation, which (in common with that of METHYMINA) was favourable to the coasting trade. Its harbours, too, appear to have been excellent. Originally it was built upon a small island; and thus (whether the small island were united to the main island by a causeway or not) two harbours were formed, one on the north and the other on the south. The former of these was the harbour for ships of war, and was capable of being closed, and of containing fifty triremes, the latter was the mercantile harbour, and was larger and deeper, and defended by a mole. (Strab. xiii. p. 617; Paus. viii. 30.) The best elucidation of its situation in reference to the sea will be found in the narratives contained in the 3rd book of Thucydides and the 1st book of Xenophon's *Hellenica*. The northern harbour seems to have been called *Μαλᾶεις* [MALEA]. This harmonises with what we find in Thucydides, and with what Aristotle says concerning the action of the NE. wind (*καυσις*) on Mytilene. The statements of Xenophon are far from clear, unless, with Mr. Grote (*Hist. of Greece*, vol. viii. p. 230), we suppose the *Euripus* of Mytilene to be that arm of the sea which we have mentioned, in the article LESBOS, under the name of Portus Hieraeus, and which runs up into the interior of the island, to the very neighbourhood of Mytilene. A rude plan is given by Tournefort; but for accurate information the English Admiralty charts must be consulted. The beauty of the ancient city, and the strength of its fortifications, are celebrated both by Greek and Roman writers. (See especially Cic. *c. Rull.* ii. 16.) Plutarch mentions a theatre (*Pomp.* 42), and Athenaeus a Prytaneium (x. p. 425). Vitruvius says (i. 6) that the winds were very troublesome in the harbour and in the streets, and that the changes of weather were injurious to health. The products of the soil near Mytilene do not seem to have been distinguished by any very remarkable peculiarities. Theophrastus and Pliny make mention of its mushroom: Galen says that its wine was inferior to that of Methymna. In illustration of the appearance of Mytilene, as seen from the sea, we may refer to a view in Choiseul-Gouffier; and to another, which shows the fine forms of the mountains immediately behind, in Conybeare and Howson's *Life and Exp. of St. Paul*.

The first passage in which the history of Mytilene comes prominently into view is in the struggle between the Aeolians and Athenians for Sigeum (B.C. 606), at the NW. corner of Asia Minor. The place and the time are both remarkable, as illustrating the early vigour with which Mytilene was exercising its maritime and political power. We see it already grasping considerable possessions on the mainland. It was in this conflict, too, that Pittacus, the sage and lawgiver of Mytilene, acted so noble a part, and that Alcaeus, her great poet, lost his shield. The mention of these two names reminds us that this time of rivalry with Athens coincides with the famous internal contests of the nobles and commons in Mytilene. For the history and results of this struggle, see the lives of ALCAEUS, PITTACUS, and SAPPHO, in the *Dict. of Biography*.

It may be difficult to disentangle the history of the Mytilenaeans from that of the Aeolians in general, during the period of the Persian ascendancy on these coasts. But we have a proof of their mercantile enterprise in the fact that they alone of the Aeolians took part in the building of the Hellenium at Naucratis (Herod. ii. 178); and we find them taking a prominent part in the invasion of Egypt by Cambyses. (Ib. iii. 13, 14.) They supplied a contingent to Darius in his Scythian expedition (Ib. iv. 97). They were closely connected with the affairs of Histiaeus (Ib. vi. 5); and doubtless, though they are not separately mentioned, they were the best portion of those Aeolians who supplied sixty ships to Xerxes in his invasion of Greece. (Ib. vii. 95.)

The period of the Athenian supremacy and the Peloponnesian War is full of the fame of Mytilene. The alliance of its citizens with those of Athens began soon after the final repulse of Persia. They held a very distinguished position among the allies which formed the Athenian confederacy; but their revolt from Athens in the fourth year of the Peloponnesian War brought upon them the most terrible ruin. Though the first dreadful decision of the Athenian assembly was overruled (Thucyd. iii. 36), the walls of Mytilene were pulled down, and her fleet given up; her territory was divided among Athenian shareholders, and she was deprived of her possessions and forts on the mainland. (Ib. iii. 50.)

Towards the close of the Peloponnesian War, Conon was defeated by Callicratidas off Mytilene, and blockaded in the harbour. (Xen. *Hell.* i. 6.) We pass now to the period of Alexander, with whose campaigns this city was conspicuously connected. The Lesbians made a treaty with Macedonia. Memnon reduced the other cities of the island; and his death, which inflicted the last blow on the Persian power in the Aegean, took place in the moment of victory against Mytilene. It was retaken by Hegesilochus, in the course of his general reduction of the islands, and received a large accession of territory. Two Mytilenaeans, Laomedon and Erigyus, the sons of Larichus, were distinguished members of Alexander's staff. The latter fell in action against the Bactrians; the former was governor of Syria even after Alexander's death.

The first experience of the Roman power in the Aegean was disastrous to Mytilene. Having espoused the cause of Mithridates, and having held out to the last, it was sacked by M. Thernus, on which occasion J. Caesar honourably distinguished himself. Pompey's friendship with Theophanes led to the recognition of Mytilene as a free city. (Plin. v. 31.) After the defeat of Pharsalia, Pompey touched there

for the last time to take Cornelia on board. His son Sextus met with a friendly reception there, after his defeat at sea, by Agrippa. (Dion Cass. xlix. 17; App. *B. C.* v. 133.) Agrippa himself resided there for some time in retirement, ostensibly on account of his health, but really through mortification caused by the preference shown to M. Marcellus (Tac. *Ann.* xiv. 53; Suet. *Aug.* 66, *Tib.* 10); and this residence is commemorated by an inscription still extant. (See Pococke.) The last event which we need mention in the imperial period is the crossing over of Germanicus with Agrippina from Euboea to Lesbos, and the birth of Julia. (Tac. *Ann.* ii. 54.) This event, also, was commemorated both by coins and inscriptions. (See Eckhel and Pococke.) It appears that the privilege of freedom was taken away by Vespasian, but restored by Hadrian. (Plehn, *Lesbiac.* p. 83.)

Mytilene is one of the few cities of the Aegean, which have continued without intermission to flourish till the present day. In the course of the middle ages it gradually gave its name to the whole island. Thus, in the Synecdemus of Hierocles, *Μυτιλήνη* and *Μεθύμνα* are both mentioned under the *Province of the Islands*; but in the later Byzantine division, Mytilene is spoken of as an island, like Lemno and Chios, in the *Theme of the Aegean Sea*. (Const. Porphyrog. *de Them.* i. pp. 42, 43, ed. Bonn.) The fortunes of Mytilene during the first advances of the Mahomedans in the Levant, and during the ascendancy of the Venetians at a later period, are noticed in Finlay's *History of the Byzantine and Greek Empires*, vol. ii. pp. 72, 171, 223. The island of Lesbos was not actually part of the Mahomedan empire till nearly ten years after the fall of Constantinople.

With the exception of the early struggles of the time of Alcaeus and Pittacus, there is little to be said of the internal constitutional history of Mytilene. It shared, with all Greek cities, the results of the struggles of the oligarchical and democratical parties. We find a commonalty (*δᾶμος*) and a council (*βῆλα*) mentioned on coins of the period of Alexander; and the title of magistrates, called *στρατηγός* (praetor), appears on coins of Lucius Verus. In connection with this part of the subject we may allude to two creditable laws; one which enacted (doubtless in consequence of the great quantity of wine in the island) that offences committed by the drunk should be more severely punished than those committed by the sober (Arist. *Pol.* ii. 9. 9); the other making a singular provision for the punishment of faithlessness in tributary allies, by depriving them of the privilege of educating their children. (Aelian, *Var. Hist.* vii. 15.) [J. S. H.]



COIN OF MYTILENE.

MYTI'STRATUS (*Μυτιστρατος*, Steph. B., Diod.; *Μουριστρατος*, Zonar.; *τὸ Μυριστρατος*, Pol.: *Eth.* Mutustratinus, Plin.), a town in the interior of Sicily, the position of which is wholly uncer-

tain. It was probably but a small town, though strongly fortified, whence Philistus (*op. Steph. B. s. v.*) called it "a fortress of Sicily." It is conspicuously mentioned during the First Punic War, when it was in the hands of the Carthaginians, and was besieged by the Romans, but for some time without success, on account of the great strength of its position; it was at length taken by the consul A. Atilius Calatinus in B. C. 258. The inhabitants were either put to the sword or sold as slaves, and the town itself entirely destroyed. (Pol. i. 24; Diod. xxiii. 9, *Exc. Hoesch.* p. 503; Zonar. viii.) It was, however, again inhabited at a later period, as we find the Mutustratini mentioned by Pliny among the municipal towns of the interior of Sicily. (Plin. iii. 8. s. 14.) But no notice of its name occurs in the interval, and Cluverius (who has been followed by many modern geographers) would, therefore, identify Mytistratus with Amestratus: an assumption for which there are certainly no sufficient grounds, both names being perfectly well attested. [AMESTRATUS.] (Cluver. *Sicil.* p. 383.) [E. H. B.]

MYUS (Μυῦς: *Eth. Muobius*), an Ionian town in Caria, on the southern bank of the Maeander, at a distance of 30 stadia from the mouth of that river. Its foundation was ascribed to Cydrelus, a natural son of Codrus. (Strab. xiv. p. 633.) It was the smallest among the twelve Ionian cities, and in the days of Strabo (xiv. p. 636) the population was so reduced that they did not form a political community, but became incorporated with Miletus, whither in the end the Myusians transferred themselves, abandoning their own town altogether. This last event happened, according to Pausanias (vii. 2. § 7), on account of the great number of flies which annoyed the inhabitants; but it was more probably on account of the frequent inundations to which the place was exposed. (Vitruv. iv. 1.) Myus was one of the three towns given to Themistocles by the Persian king (Thucyd. i. 138; Diod. Sic. xi. 57; Plut. *Them.* 29; Athen. i. p. 29; Nep. *Them.* 10.) During the Peloponnesian War the Athenians experienced a check near this place from the Carians. (Thucyd. iii. 19.) Philip of Macedonia, who had obtained possession of Myus, ceded it to the Magnesians. Athen. iii. p. 78.) The only edifice noticed by the ancients at Myus was a temple of Dionysus, built of white marble. (Paus. *l. c.*) The immense quantity of deposits carried down by the Maeander have considerably removed the coast-line, so that even in Strabo's time the distance between Myus and the sea was increased to 40 stadia (xii. p. 579), while originally the town had no doubt been built on the coast itself. There still are some ruins of Myus, which most travellers, forgetting the changes wrought by the Maeander, have mistaken for those of Miletus, while those of Heraclia have been mistaken for those of Myus. (Comp. Leake, *Asia Minor*, p. 239, &c.) The mistake is repeated by Sir C. Fellows (*Journal of a Tour in As. Min.* p. 263), though it had been pointed out long before his time. [L. S.]

N.

NAARDA (*Ναάρδα*, Ptol. v. 18. § 7; Steph. B. *s. v.*; *Νεάρδα*, Joseph. *Ant.* xviii. 12), a small place in Mesopotamia, near Sipphara. It is probably the same as that called in the Peutinger Table Naharra. Josephus speaks (*l. c.*) of Nearda as a place in

NABATAEL

Babylonia, possessing an extensive range of territory and defended from hostile attack by the Euphrates which flows round it. When Tiberius overthrew the Jews in the East, the remnant of that people took refuge in Naarda and Nisibis; and the former city long remained a place of refuge for the Jews. In the intermediate records of the Christian East we find occasional notices of this place, under the titles of Nahardeir and Beth-Nuhadra. Thus, in A. D. 421, a bishop of Nahardeir is mentioned (*Assem. Bibl. Orient.* iii. p. 264); in A. D. 755, Jonas is bishop of Beth-Nuhadra (*Assem.* ii. p. 111); and as late as A. D. 1285, another person is recorded as "Episcopus Nuhadrensis." (*Assem.* ii. p. 249.) During all this period Nearda is included within the episcopal province of Mosul. Lastly, in the Travels of Benjamin of Tudela, which took place towards the end of the 12th century, the traveller mentions going to "Juba, which is Pumbeditha, in Nehardea, containing about two thousand Jews" (p. 92, Asher's edit.); from which it appears that, at that period, Naarda was considered to comprehend a district with other towns in it. Pumbeditha and Sara were two celebrated Jewish towns situated near one another, at no great distance from *Baghdād*. [V.]

NAARMALCHA. [BABYLONIA, Vol. I. p. 362, a.]

NABAEUS (*Ναβαῖος*, Ptol. ii. 3. § 1), a river in the extreme north of Britannia Barbara or Caledonia, probably the *Navern* river, east of *C. Wrath*.

NABALIA, in the text of Tacitus (*Hist.* v. 26), is a river in or near the Batavorum Insula, over which there was a bridge. During the war between Civilis and the Romans, there was a conference between Civilis and Cerealis on this bridge, which had been cut asunder for safety's sake, each party at the conference keeping on his own side of the river. It is uncertain if the name Nabalia is right; and if it is right, it is also uncertain what the river is. It must, however, be some stream about the lower part of the Rhine; and Walkenaer (*Geog. ꝑc.* vol. i. p. 296) conjectures that it is the *Yssel* or eastern branch of the Rhine which flows into the *Zuyder Zee*. Ptolemy (ii. 11. § 28) has a place Navalia (*Ναυάλια*) in Great Germania, the position of which, if we can trust the numbers, is on or near Ptolemy's eastern branch of the Rhine, whatever that eastern branch may be. [G. L.]

NABATAEL (*Ναβαταῖοι*, *Ἀναβαταῖοι*, Ptol. vi. 7. § 21; *Ναβάται*, Suid. *s. v.*; *Ναβαταῖοι*, LXX.; Nabathae, Sen. *Herc. Oct.* 160: the country, *Ναβαταία*, Strab.; *Ναβατηνή*, Joseph.), a numerous and important people of Arabia Petraea, celebrated in the classical geographers. Josephus describes the country as comprehending all from the Euphrates to the Red Sea, i. e. the whole of the northern part of the Arabian peninsula; and inhabited by the descendants of the 12 sons of Ishmael, from the eldest of whom, Nebaioth, this territory is supposed to have derived its name. This is confirmed by the authority of S. Jerome, three centuries later, who writes, "Nebaioth omnis regio ab Euphrate usque ad Mare Rubrum Nabathena usque hodie dicitur, quae pars Arabiae est." (Joseph. *Ant.* i. 13. § 4; Hieron. *Comment. in Genes.* xxv. 13.) The only allusion to this people in the canonical Scriptures, supposing them identical, is by their patriarchal designation; and the mention of the "rams of Nebaioth," in connection with the "flocks of Kedar" (*Isa.* lx. 7), intimates that they existed as a distinct pastoral tribe. But they occur frequently in history after

the captivity. They were the friends and allies of the Jews in their struggle for independence; for when Judas Maccabæus, with his brother Jonathan, found them 3 days S. of the Jordan (cir. b. c. 164), they received him amicably, and gave him information which led to the deliverance of the oppressed Jews in Gilead from the Ammonites, under Timotheus (Joseph. *Ant.* xii. 8. § 3; 1 *Maccab.* v. 24, &c.); and when preparing for an engagement with Bacchides (cir. b. c. 161), the same Jonathan proposed to place all their moveable property in their custody. (Ib. xiii. 1. § 2; 1 *Maccab.* ix. 33.) But the earliest and fullest notice of this people and of their country occurs in Diodorus Siculus, who mentions them frequently. In b. c. 312, Antigonus, having recovered Syria and Palestine out of the hands of Ptolemy, resolved on an expedition against the Nabataei, and detached his general Athenæus on this service, with 4000 light-armed troops and 600 light cavalry. The manners of these Arabs and their country is described by the historian in this connection. They inhabited tents in a vast desert tract, which offered neither streams nor fountains to an invading army. Their institutions, as described by him, bear a striking resemblance to those of the Rechabites in every particular, "to drink no wine, nor to build houses, nor to have vineyard, nor field, nor seed, but to dwell in tents." (*Jer.* xxxv. 6—11.) Diodorus mentions that the violation of any of these customs was a capital crime. Their occupations were chiefly pastoral; some possessing camels and others sheep in much greater abundance than the other Arabs, although their number did not exceed 10,000; but they also acted as carriers of the aromatic drugs of Arabia Felix, which were discharged at their great mart at Petra, and by them transported to the Mediterranean, at Rhinocorura. The love of liberty was a passion with them; and their custom, when attacked by a more powerful enemy, was to retire to the wilderness, whither the invaders could not follow them for want of water. They themselves had provided for such emergencies vast subterranean reservoirs of rain water, dug in the clayey soil, or excavated in the soft rock, and plastered, with very narrow mouths,—which could be easily stopped and concealed from sight, but which were marked by indications known only to themselves,—but gradually expanding until they attained the dimensions of 100 feet square. They lived on flesh and milk, and on the spontaneous produce of the country, such as pepper and wild honey, which they drank mixed with water. There was an annual fair held in their country, to which the bulk of the males used to resort for purposes of traffic, leaving their flocks with their most aged men, and the women and children at Petra, naturally a very strong place, though unwalled, two days distant from the inhabited country. Athenæus took advantage of the absence of the Nabataeans at the fair, to attack Petra; and making a forced march of 3 days and 3 nights from the eparchy of Idumæa, a distance of 2200 stadia, he assaulted the city about midnight, slaughtered and wounded many of its inhabitants, and carried off an immense booty in spicery and silver. [ΠΕΤΡΑ.] On his retreat, however, he was surprised by the Nabataei, and all his forces cut to pieces, with the exception of 50 horsemen. Shortly afterwards Antigonus sent another expedition against Petra, under the command of Demetrius; but the inhabitants were prepared, and Demetrius

was glad to withdraw his army on receiving such gifts as were most esteemed among them. (*Diod.* xix. 44—48, comp. ii. 48.) In the geographical section of his work the author places them on the *Laiantes Sinus*, a bay of the Aelanitic gulf, and describes them as possessing many villages, both on the coast and in the interior. Their country was most populous, and incredibly rich in cattle; but their national character had degenerated when he wrote (cir. b. c. 8). They had formerly lived honestly, content with the means of livelihood which their flocks supplied; but from the time that the kings of Alexandria had rendered the gulf navigable for merchant vessels, they not only practised violence as wreckers, but made piratical attacks from their coasts on the merchantmen in the passage through the gulf, imitating in ferocity and lawlessness the Tauri in Pontus. Ships of war were sent against them, and the pirates were captured and punished. (Ib. iii. 42, comp. Strabo, xvi. p. 777.) The decrease of their transport trade and profits, by the new channel opened through Egypt, was doubtless the real cause of this degeneracy. The trade, however, was not entirely diverted; later writers still mention Petra of the Nabataei as the great entrepôt of the Arabian commerce (Arrian, *Periplus*, p. 11, ap. Hudson, vol. i.), both of the Gerrhaei of the west, and of the Minaei of the south of that peninsula. (Strabo, xvi. p. 776.) The account given by Strabo agrees in its main features with the earlier record of Diodorus Siculus; and he records at length the deception practised on his friend Aelius Gallus by Syllaes, the procurator (*ἐπιτροπὸς*) of the Nabataei, under the king Obodas; a false friend of the Romans, through whose territory he first led them on leaving Leuce Come, where they had landed. The policy of Syllaes illustrates the remark of Strabo (xvi. p. 783), that the Nabataeans are prudent and acquisitive; so much so, that those who wasted their property were punished, and those who increased it rewarded by the state. They had few slaves among them; so they either waited on themselves, or practised mutual servitude in families, even in the royal family. They were much addicted to feasting, and their domestic manners marked considerable progress in luxury and refinement, from the rude simplicity of the primitive times described by the more ancient author (p. 783, seq.). He mentions that they were fire-worshippers, and sacrificed daily to the sun on their house-tops. Their government may be styled a limited monarchy, as the king was subject to be publicly called to account, and to have to defend himself before the people. Their cities were unwalled, and their country fruitful in everything but the olive. The limits of their country are not clearly defined; Strabo places them above the Syrians, with the Sabæi, in Arabia Felix (xvi. p. 779); but this must be a corrupt reading, and is inconsistent with his other notices of them. Thus he speaks of the promontory near Seal Island—the peninsula of Mount Sinai—as extending to Petra of the Arabs called Nabataei (p. 776), which he describes as situated in a desert region, particularly towards Judæa, and only three or four days' journey from Jericho (p. 779). The approach to Egypt from the east, towards Phœnicæ and Judæa, was difficult by way of Pelusium, but from Arabia Nabataea it was easy. All these and similar notices serve to show that, from the age of Antigonus to this period, the Nabataei had in

habited the land of Edom, commonly known as Idumaea, and intimate that there was no connection whatever between the Idumaeans of Petra in the Augustine period, and the children of Esau; they were, in fact, Nabataeans, and therefore, according to Josephus and other ancient authorities, Ishmaelite Arabs. How or when they had dispossessed the Edomites does not appear in history, nor what had become of the remnant of the Edomites. (Robinson, *Bib. Res.* vol. ii. pp. 558, 559.) But while Judas Maccabaeus was on terms of friendship with the Nabataei, he was carrying on a war of extermination against the Edomites. (Joseph. *Ant.* xii. 8. § 1; 1 *Maccab.* v. 3.) It is worthy of remark, however, that the Idumaeans with whom Hyrcanus was in alliance, over whom Aretas reigned, and from whom Herod was sprung, are expressly said to be Nabataeans (*Ant.* xiv. 2. § 3, 3. §§ 3, 4), whose alliance was refused by Pompey, on account of their inaptitude for war. And this identity is further proved by Strabo, who writes that the Idumaeans and the lake (Asphaltides) occupy the extreme west (?) corner of Judaea:—"These Idumaeans are Nabataeans; but being expelled thence in a sedition, they withdrew to the Jews and embraced their customs." (xvi. p. 760.) This recognition of the Nabataean origin of the later Idumaeans, proves that the name is to be regarded as a geographical, rather than as a genealogical designation. Pliny (vi. 32) throws little light upon the subject, merely making the Nabataei contiguous to the Soenite Arabs, with whom they were more probably identical, and stating that the ancients had placed the Thimanaei next to them (i. e. on the E.); in the place of whom he names several other tribes, as the Tavcni, Snelleni, Arraceni, &c. (*Ibid.*) But the statement of Josephus that the Nabataei extended from the Euphrates to the Red Sea, is confirmed by the fact that the name is still to be found in both those regions. Thus the name *Nabat* is applied to a marshy district, described by Golius as part of the "palustria Chaldaea," between *Wasith* and *Basra*, which was called "paludes Nabathaeorum," (Golius, cited by Forster, *Geog. of Arabia*, vol. i. p. 214 n.*), while at the other extremity the name *Nabat* is given to a town two days beyond (i. e. south) of *El-Haura* in the *Hedjaz*, by an Arabian geographer (Süiouti, cited by Quatremère, *Mémoire sur les Nabatéens*, p. 38), near where *Jebel Nâbit* is marked in modern maps. The existence of this name in this locality is regarded by M. Quatremère as an additional argument for the identity of *El-Haura* with *Leuce Come*, proving that the country of the Nabataei did actually extend so far south. The fact of the origin of the Nabataeans from Nebaioth the son of Ishmael, resting as it does on the respectable authority of Josephus, followed as he is by S. Jerome (*Quaest. Hebr. in Genes.* tom. ii. p. 530), and all subsequent writers in the western world, has been called in question by M. Quatremère in the *Mémoire* above referred to; who maintains that they are in no sense Ishmaelites, nor connected by race with any of the Arab families, but were Aramaeans, and identical with the Chaldaeans. He cites a host of ancient and most respectable native Arabic authors in proof of this theory; according to whose statements the name Nabats or Nabataeans designated the primitive and indigenous population of Chaldaea and the neighbouring provinces, probably those whom Eusebius designates Babylonians in contradistinction from the Chaldaeans. They occupied the whole of

that country afterwards called Irak-Arab, in the most extended sense of that name, even comprehending several provinces beyond the Tigris; and it is worthy of remark, that Masondi mentions a remnant of the Babylonians and Chaldaeans existing in his day in the very place which is designated the marshes of the Nabataeans, i. e. in the villages situated in the swampy ground between *Wasith* and *Basra*. (Ib. p. 66.) Other authors mention Nabataeans near *Jathrib* or *Medina*, which would account for the *Jebel Nâbit* in that vicinity; and another section of them in *Bahrein*, on the eastern coast of the peninsula, who had become Arabs, as the Arab inhabitants of the province of *Oman* are said to have become Nabataeans. (Ib. p. 80.) This settlement of Nabataeans in the *Persian Gulf* may be alluded to by Strabo, who relates that the Chaldaeans, banished from their country, settled themselves in the town of *Gerrha*, on the coast of Arabia (xvi. p. 766); which fact would account for the commercial intercourse between the merchants of *Gerrha* and those of *Petra* above referred to; the Nabataei of *Petra* being a branch of some family also from *Babylon* and perhaps driven from their country by the same political revolution that dispossessed the refugees of *Gerrha*. However this may have been, it must be admitted that the very ingenious and forcible arguments of M. Quatremère leave little doubt that this remarkable people, which appears so suddenly and comparatively late on the stage of Arabian history, to disappear as suddenly after a brief and brilliant career of mercantile activity and success, were not natives of the soil, but aliens of another race and family into which they were subsequently merged, again to reappear in the annals of their own original seats. (Ib. pp. 88—90.) *Rehd* gives a different account of the identity of the names in the two quarters. (*Palaestina*, p. 94.) [G. W.]

NABATHRAE. [ARVALTES.]

NABLA'NI (*Nablawol*), a tribe of the Caucasus, whom Strabo (xi. p. 506) couples with the *Panzani* (*Πανζανολ*), about the *Palus Maeotis*. [E. B. J.]

NABLIS, a river of Germany, flowing into the Danube from the north, and probably identical with the *Naab* in Bavaria. (Venat. Fort. vi. 11; Geogr. Rav. iv. 26, who calls it *Nabus* or *Navus*.) [L. S.]

NABRISSA or NEBRISSA (*Nâbrissa*, Strab. iii. pp. 140, 143; Ptol. ii. 4. § 12; Nebrissa, in old edit. of Plin. iii. 1. s. 3, but Sillig reads *Nabriassa*; Nebrissa, Sil. iii. 393), surnamed *Veneria*, a town of the *Turdetani* in *Hispania Baetica*, situated upon the estuary of the river *Baetis*. According to *Silius* (l. c.) it was celebrated for the worship of *Dionysus*. Now *Lebrija*. (Florez, *Esp. Sagr.* xii. p. 60.)

NABRUM, a river of *Gedrosia*, mentioned by *Pliny* (vi. 23. s. 26). It must have been situated near the mouth of the *Arabis*, between this river and the *Indus*; but its exact position cannot be determined. It is not mentioned in the voyage of *Nearchus*. [V.]

NACMU'SIL. [MAURETANIA.]

NACOLEIA, NACOLIA (*Nakôleia*, *Nakolia*), a town in *Phrygia Epictetus*, between *Dorylaeum* and *Cotyaeum*, on the upper course of the river *Thymbrae*. (Strab. xii. p. 576; Steph. B. s. v.; Ptol. v. 2. § 22.) In the earlier times, the town does not seem to have been a place of much consequence, but later writers often mention it. It has acquired some celebrity from the fact that the emperor *Valens* there defeated the usurper *Procopius*. (Amm. Marc. xxvii. 27; comp. *Zosim.* iv. 8; *Socrat. Hist. Eccl.* iv. 5; *Sozom.* iv. 8.) In the reign of

Arcadius, Nacoleia was occupied by a Gothic garrison, which revolted against the emperor. (Philostorg. xi. 8; comp. Hierocl. p. 678; Conc. Chalced. p. 578.) The Penting-Table places it 20 miles south of Dorylaeum, and Col. Leake (*Asia Minor*, p. 24) is inclined to identify the place with *Pimesh Kalesi*, near *Doganlu*, where he saw some very remarkable, apparently sepulchral, monuments. But the monuments alluded to by Leake seem to have belonged to a more important place than Nacoleia, and Texier (*Descript. de l'Asie Min.* vol. i.) asserts that it is proved by coins that Nacoleia was situated on the site of the modern *Sidighasi*, on the north-west of *Doganlu*. [L. S.]

NA'CO'NA (*Νακώνη*, Steph. B.: *Eth. Naxo-raios*), a town of Sicily mentioned only by Stephanus of Byzantium, who cites Philistus as his authority. The accuracy of the name is, however, confirmed by coins, the earliest of which bear the legend NAKO-NAION, while those of later date have NAKO-NAION. From one of the latter we learn that the town had been occupied by the Campanians, apparently at the same period with Aetna and Entella. (Millingen, *Ancient Coins*, pp. 33—35; Sestini, *Lett. Num.* vol. vii. pl. 1.) There is no clue to its position. [E. H. B.]

NA'CRASA (*Νάκρασα*), a town in the north of Lydia, on the road from Thyatira to Pergamum. (Ptol. v. 2. § 16; Hierocl. p. 670, where it is called *Ἀκραςος*.) Chishull (*Ant. Asiat.* p. 146) has identified the place by means of coins with *Bukhir*, or *Babri*, somewhat to the north-east of *Somma*. (Comp. Arundell, *Seven Churches*, p. 276.) [L. S.]



COIN OF NACRASΑ.

NAEBIS or NEBIS. [GALLAECIA, Vol. I. p. 933; MINUS.]

NAELUS (*Ναῆλος*, Ptol. ii. 6. § 5), a river on the north coast of Hispania Tarraconensis, in the territory of the Paesici, a tribe of the Astures. Now the *Nalon*.

NAGADIBA (*Ναγὰδιβα*, Ptol. vii. 4. § 7: *Eth. Ναγὰδιβοί*, Ptol. vii. 4. § 9), a town in the NE. corner of the island of Taprobane or Ceylon, at no great distance from the capital Anurogrammum. Ptolemy gives the same name to one of a group of islands which, he states, surrounded Ceylon. (vii. 4. § 13). The name may be a corruption of the Sanscrit *Nagadwipa*, which would mean Island of Snakes. [V.]

NAGARA (*Νάγαρα*), a city in the NW. part of India intra Gangem, distinguished in Ptolemy by the title *ἡ καὶ Διονυσόπολις* (vii. 1. § 43). It is no doubt the present *Nagar*, between the *Kabul* river and the Indus. From the second name which Ptolemy has preserved, we are led to believe that this is the same place as Nysa or Nyssa, which was spared from plunder and destruction by Alexander because the inhabitants asserted that it had been founded by Bacchus or Dionysus, when he conquered the Indians. (Arrian, *Anab.* v. 1; Curt. viii. 10. § 7.) A mountain called Meron was said to overhang the city, which was also connected with the

legend of Bacchus having been reared in the thigh of Zeus. [V.]

NAGARA. [MARSYABAE.]
NAGEIKI (*Νάγεικοί* or *Ναγίγεικοί*, Ptol. vii. 4. § 9), one of the two most southern tribes of Taprobane (Ceylon). They appear to have lived in the immediate neighbourhood of what Ptolemy calls, and what are still, "the Elephant Pastures," and to have had a town called the city of Dionysus (*Διονύσου πόλις* or *ἄκρον*), which is probably represented now by the ruins of *Kattregam* (Davy, *Account of Ceylon*, p. 420; Ritter, *Erdkunde*, vi. p. 22); if these are not, as some have supposed, the remains of *Mordulamne*. [V.]

NA'GIDUS (*Νάγιδος*: *Eth. Ναγιδεύς*), a town of Cilicia on the coast, said to have been colonised by the Samians. Stephanus B. mentions an island named *Nagidusa*, which corresponds to a little rock about 200 feet long, close to the castle of *Anamour*. (Strab. xiv. p. 670; Mela, i. 13. § 5; Scylax, p. 40; Steph. B. s. v.; Beaufort, *Karamania*, p. 206; Cramer, *Asia Minor*, vol. ii. p. 326.)



COIN OF NAGIDUS.

NAGNA'TA (*Νάγνατα*, Ptol. ii. 2. § 4, in the old edit. *Μάγνατα*), an important town (*πόλις ἐπίσημος*) on the west coast of Ireland, in the territory of the *ΝΑΓΝΑΤΑΙ* (*Ναγνᾶται*, Ptol. ii. 2. § 5), probably situated upon *Sligo Bay*.

NAHALAL (*Ναβὰλ*, LXX.), a city of the tribe of Zabulon, mentioned only in Joshua (xix. 15). Eusebius identifies it with a village named *Nila* (*Νεῖλᾶ*), in *Batanaea*; but Reland justly remarks, that this is without the territory of the tribe of Zabulon. (*Palaestina*, s. v. p. 904.) [G. W.]

NAHARVALI, one of the most powerful tribes of the Lygii, in the north-east of Germany. Tacitus (*Germ.* 43) relates that the country inhabited by them (probably about the *Vistula*) contained an ancient and much revered grove, presided over by a priest in female attire. It was sacred to twin gods called *Alcis*, whom Tacitus identifies with *Castor* and *Pollux*. (Latham on *Tac. Germ.* l. c.; Sprengel, *Erläuter. zu Tac. Germ.* p. 140.) [L. S.]

NAIN (*Ναῖν*), a village of Palestine, mentioned by St. Luke as the scene of the raising of the widow's son (vii. 11). Eusebius places it two miles S. of Mount Tabor, near *Endor*, in the district of *Scythopolis* (*Onomast.* s. vv. *Ἡρῶν* and *Ναῖμ*), where a poor village of the same name is found at the present day, on the northern slope of Little Hermon, and a short distance to the W. of *'Ain-dor*. (Robinson, *Bib. Res.* vol. iii. p. 226.) [G. W.]

NAIOTH (*Ναῖοθ ἐν Παμῆ*, LXX. in *I Sam.* xix. 18, 19, 22, 23). [RAMA.] [G. W.]

NAISSUS (*Ναῖσός*, Steph. B. s. v.; *Ναῖσός*, Ptol. iii. 9. § 6; *Ναῖσος*, Zosim. iii. 11; *Ναῖσός*, Hierocl. p. 654), an important town in Upper Moesia, situated in the district *Dardania*, upon an eastern tributary of the river *Margus*, and upon the military road running through this country. It was in the neighbourhood of *Naissus* that *Claudius II.* gained

his victory over the Goths in A. D. 269 (Zosim. i. 45); but the town is chiefly memorable as the birth-place of Constantine the Great. (Steph. B. s. v.; Const. Porph. *de Them.* ii. 9. p. 56, ed. Bonn.) It was destroyed by the Huns under Attila (Priscus, p. 171, ed. Bonn.), but was restored by Justinian (Procop. iv. 1, where it is called *Naisopolis*). It still exists under the name of *Nissa*, upon the river *Nissava*, an affluent of the *Morava*.

NALATA. [DALMATIA.]

NAMADUS (*Νάμαδος*, or *Ναμάδης*, Ptol. vii. 1. §§ 5, 31, 62, 65), a great river of Western India, which, after rising in the M. Vindius (*Vindhya Mountains*), falls into the S. Barygazenus (*Gulf of Cambay*), not far from the town of *Beroach*. In the *Peripl. M. Erythr.* (*Geogr. Graec.* vol. i. p. 291, ed. Müller) the river is called *Namnadius* (*Ναμνάδιος*). The present name is *Nerbudda*, which, like the Greek form, is doubtless derived from the Sanscrit *Narmada*, "pleasant." (Forbes, *Oriental Mem.* ii. pp. 8, 104—112.) [V.]

NAMNETES, NANNETES (*Ναμνήται*, Ptol. ii. 8. § 9), for there is authority for both forms, were a Gallic people on the north side of the Liger (*Loire*), and on the sea. The river separated them from the Pictones or Pictavi. (Strab. iv. p. 190.) Their chief town was *Condivicinum* (*Nantes*). When Caesar was carrying on his war with the Veneti, these maritime Galli called in to their aid the Osismi, Nannetes, and other neighbouring people. (Caes. *B. G.* iii. 9.) The *Brivates Portus* of Ptolemy is within the limits of the Namnetes. The former diocese of *Nantes* exceeded the limits of the territory of the Namnetes. [G. L.]

NANAGUNA (*Ναναγούνας*, Ptol. vii. 1. §§ 7, 32, 36), a considerable river of Western India, which rises, like the *Nerbudda*, in the *Vindhya Mountains*, and flows into the Indian Ocean to the S. of the former river, not far from *Surat*. Its present name is the *Tapati* or *Tapti*. (Lassen, *Ind. Alterth.* vol. i. p. 88. [V.]

NANIGEIRI. [NAGEIRI.]

NANTUA'TES, a people who bordered on the Allobroges, who in Caesar's time were included within the limits of the Provincia. Caesar (*B. G.* iii. 1) at the close of the campaign of B. C. 57 sent Servius Galba with some troops into the country of the "Nantuates, Veragri and Seduni, who extend from the borders of the Allobroges, the Lacus Lemannus and the river Rhone to the summits of the Alps." The position of the Seduni in the valley of the Rhone about *Sitten* or *Sion*, and of the Veragri lower down at *Martigny* or *Martinach*, being ascertained, we must place the Nantuates in the *Chablais*, on the south side of the Leman lake, a position which is conformable to Caesar's text. Strabo (iv. p. 204) who probably got his information from Caesar's work, speaks "of the Veragri, Nantuatae, and the Leman lake;" from which we might infer that the Nantuates were near the lake. An inscription in honour of Augustus, which according to Guichenon's testimony was found at *Maurice*, which is in the *Valais* lower down than *Martigny*, contains the words "Nantuates patrono;" and if the inscription belongs to the spot where it is found, it is some evidence that the Nantuates were in the lower part of the *Valais*. But if the Nantuates were neighbours of the Allobroges, they must have extended westward along the south bank of the lake into the *Chablais*. The *Chablais* is that part of Savoy which lies along the Leman lake

between the *Arve* and the *Valais*. It is not certain how far the Allobroges extended along the Leman lake east of Geneva, which town was in their territory. It has been observed that the word *Nant* in the Celtic language signifies "running water;" and it is said that in the dialect of Savoy, every little mountain stream is called *Nant*, and that there are many streams of this name. *Nant* is also a Welsh word for stream.

There is another passage in Caesar, where the name Nantuates occurs in the common texts (*B. G.* iv. 10), which has caused great difficulty. He says that the Rhenus rises in the country of the Lepontii who occupy the Alps, and that it flows by a long distance (*longo spatio*) through the country of the Nantuates, Helvetii, and others. Walckenaer affirms (*Geog. anc.* vol. i. p. 558) that the best and the greater part of the MSS. of Caesar have *Vatantium*; but this is not true. The readings in this passage are *Nantuatum*, *Natantium*, *Vatantium*, *Mantuatum*, and some other varieties. (Caesar, ed. Schneid.) Strabo (iv. p. 192) says that the Aetnaeae (*Αἰθναῖαι*) inhabit the first part of the course of the Rhine, and that the sources of the river are in their country near Mount Adulas. Casaubon changed Aetnaeae into Nantuatae to make it agree with Caesar's text, and Cluver changed it into Helvetii. Both changes are opposed to sound criticism. The name in Caesar's text is not certain, and in Strabo it may be wrong, but nothing is plainer than that these people, whatever is their name, are in the valley of the Rhine. Oberlin in his edition of Caesar has put the name "Sarunetium" in place of "Nantuatum;" but the Sarunetes of Pliny were in the valley of *Sargans*. Groskurd (*Transl. Strab.* vol. i. p. 192) has adopted the alteration "Helvetii" in his translation; and very injudiciously, for the Helvetii were not in the high Alps. Ukert (*Gallien*, p. 349) would also alter Strabo's Aetnaeae into Nantuatae to fit the common text of Caesar; and he gives his explanation of the position of the Nantuatae, which is a very bad explanation. The Nantuates occur among the Alpine peoples who are mentioned in the Trophy of Augustus (Plin. iii. 20), and they are placed thus: "Lepontii, Uberi, Nantuates, Seduni, Veragri," from which, if we can conclude anything, we may conclude that these Nantuates are the Nantuates of the *Lower Valais*. [G. L.]

NAPAEL. [TAURICA CHERSONESUS.]

NAPARIS (*Νάπαρις*, Herod. iv. 48), an affluent of the Ister, identified by Schafarik (*Slawische Alterthümer*, vol. i. p. 506) with the *APUS* of the Ptolemy Table. It is one of the rivers which take their source in the *Transylvanian Alps*, probably the *Ardschick*. [E. B. J.]

NAPATA (*Νάπατα*, Strab. xvii. p. 820; Ptol. iv. 7. § 19, viii. 16. § 8; *Nawara*, Steph. B. s. v.; *Νάπατα*, Dion Cass. liv. 5.), was the capital of an Aethiopian kingdom, north of the insular region of Meroe, and in about lat. 19° N. There is, however, great difficulty in determining the true position of Napata, as Strabo (l. c.) places it much farther N. than Pliny, and there is reason for supposing that it is the designation of a royal residence, which might be moveable, rather than of a fixed locality. Ritter (*Erdkunde*, vol. i. p. 591) brings Napata as far north as *Primis* (*Ibrim*), and the ruins at *Jp-sambal*, while Mannert, Ukert, and other geographers believe it to have been *Merave*, on the furthest northern point of the region of Meroe. It is, how-

ever, generally placed at the E. extremity of that great bend of the Nile, which skirts the desert of *Bahoula* [NUBÆ], and near Mount *Birkel* (*Gebel-el-Birkel*), a site which answers nearly to the description of Napata, in Pliny (*l. c.*). Napata was the furthest point S. beyond Egypt, whither the arms of Rome penetrated, and it was taken and plundered by Petronius, the lieutenant of Augustus, in B. C. 22. (Dion Cass. liv. 5.) Nor does Napata seem ever to have recovered its earlier greatness; for Nero's surveyors found only an inconsiderable town there, and afterwards all traces of this city vanish. The government of Napata, like that of Meroe, was often committed to the hands of women, who bore the title of Candace (*Acts of Apost.* viii. 27; Euseb. *Hist. Eccles.* ii. 1; Tzetzes, *Chiliad.* iii. v. 885); and in the kingdom of *Schandy*, Burckhardt found in the present century a similar regimen. Napata, if not a colony, was probably at one time among the dependencies of Meroe. The government and religion were the same in both; and from the monuments discovered in either, both seem to have been in a similar state of civilisation. If *Meraue*, indeed, represent the ancient Napata, it seems to follow that the latter city was the second capital of the Mesopotamian region of Meroe.

Napata owed much of its wealth and importance to its being the terminus of two considerable caravan routes:—(1) One crossing the desert of Bahoula; (2) The other further to the N. running from the city to the island Gargaudes in the Nile (Plin. vi. 35), the modern *Argo*. (Russegger, *Karte von Nubien*.) Although Napata was surrounded by Nomade hordes, its proper population was probably as civilised as that of Meroe, at least its wealth presupposes settlement and security. Its commerce consisted in an interchange of the products of Lioya and Arabia, and it was near enough to the marshes of the Nile to enjoy a share in the profitable trade in ivory and hides which were obtained from the chase of the hippopotamus and elephant. If the ruins which are found near Mount Birkel represent Napata, the city can have been second only to the golden city of the Aethiopians, Meroe itself. (Diodor. liii. 6.) On the western bank of the Nile are found two temples and a considerable necropolis. The former were dedicated to Osiris and Ammon; and the sculptures representing the Ammonian and Osirian worship, are inferior in execution and design to none of the Nubian monuments. Avenues of sphinxes lead up to the Ammonium, which exhibits in its ruins the plan of the great temples of Aegypt. On the walls of the Osirian temple, which Calliand (*L'Isle de Meroe*) calls a Typhonium, are represented Ammon-Ra and his usual attendants. The intaglios exhibit Ammon or Osiris receiving gifts of fruit, cattle, and other articles, or offering sacrifice; strings of captives taken in war are kneeling before their conqueror. On the gateway leading to the court of the necropolis, Osiris was carved in the act of receiving gifts as lord of the lower world. The pyramids themselves are of considerable magnitude; but having been built of the sandstone of Mount Birkel, have suffered greatly from the periodical rains, and have been still more injured by man.

Among the ruins, which probably cover the site of the ancient Napata are two lions of red granite, one bearing the name of Amuneph III. the other of Amuntonch. They were brought to England by Lord Prudhoe, and now stand at the entrance to the

Gallery of Antiquities in the British Museum. The style and execution of these figures belong to the most perfect period of Aegyptian art, the xviiith dynasty of the Pharaohs. Whether these lions once marked the southern limit of the dominions of Aegypt, or whether they were trophies brought from Aegypt, by its Aethiopian conquerors, cannot be determined. (Hoskins, *Travels*, pp. 161. 288; Calliand, *L'Isle de Meroe; Transact. of Royal Soc. Lit.* 2nd Ser. vol. i. p. 54.) [W. B. D.]

NAPETINUS SINUS (*δ Ναπητινὸς κόλπος*) was the name given by some writers to the gulf on the W. coast of Bruttium more commonly known as the Terinaeus Sinus, and now called the *Gulf of St. Eufemia*. We have no account of the origin of the name, which is cited from Antiochus of Syracuse both by Strabo and Dionysius. (Strab. vi. p. 255; Dionys. i. 35.) Aristotle calls the same gulf the Lametina Gulf (*δ Λαμητινὸς κόλπος*, *Arist. Pol.* vii. 10), from a town of the name of Lametium or Lametini; and in like manner it has been generally assumed that there was a town of the name of Napetium, situated on its shores. But we have no other evidence of this; an inscription, which has been frequently cited to show that there existed a town of the name as late as the time of Trajan, is almost certainly spurious. (Mommsen, *Inscr. Regn. Neap.* App. No. 936.) [E. H. B.]

NAPHTALI. [PALAESTINA.]

NAPOCA. [DACIA, Vol. I. p. 744, b.]

NAR (*δ Νάρ*, Strab.: *Nera*), a considerable river of Central Italy, and one of the principal tributaries of the Tiber. It rises in the lofty gulf of the Apennines known as the *Monti della Sibilla* (the Mons Fiscellus of Pliny), on the confines of Umbria and Picenum, from whence it has a course of about 40 miles to its confluence with the Tiber, which it enters 5 miles above Oriculum, after flowing under the walls of Interamna and Narnia. (Strab. v. pp. 227, 235; Plin. iii. 5. s. 9; Lucan. i. 475; Vib. Seq. p. 15.) About 5 miles above the former city, it receives the tributary stream of the VELINUS; a river as large as itself, and which brings down the accumulated waters of the Lacus Velini, with those of the valleys that open out at Reate. The Nar and Velinus together thus drain the whole western declivity of the Central Apennines through a space of above 60 miles. The Nar is remarkable for its white and sulphureous waters, which are alluded to by Ennius and Virgil as well as Pliny. (Ennius, *Ann.* vii. Fr. 19; Virg. *Æn.* vii. 517; Plin. iii. 12. s. 17.) It is singular that the last writer has confounded the Nar with the Velinus, and speaks of the former as draining the Lacus Velini, into which it falls near Reate. Both Cicero and Tacitus, on the contrary, correctly represent the waters of the lake as carried off into the Nar, which is now effected by an artificial cut forming the celebrated *Cascade of the Velino*, or *Falls of Terni*. This channel was first opened by M. Curius, about B. C. 272, but there must always have been some natural outlet for the waters of the Velino. (Plin. *l. c.*; Cic. *ad Att.* iv. 15; Tac. *Ann.* i. 79.) The Nar was reckoned in ancient times navigable for small vessels; and Tacitus speaks of Piso, the murderer of Germanicus, as embarking at Narnia, and descending from thence by the Nar and the Tiber to Rome. (Tac. *Ann.* iii. 9; Strab. v. p. 227.) [E. H. B.]

NARAGGERA, a town of Numidia, near which P. Cornelius Scipio pitched his camp, and had an

interview with Hannibal, before the great battle of the 19th of October, B. C. 202 (Liv. xxx. 29, the reading *Μάργαρον*, Polyb. xv. 5, is false). Narag-era was 30 or 32 M. P. to the W. of Sicca (12 M. P. *Peut. Tab.*), and 20 M. P. to the E. of Thagura. (*Anton. Itin.*) Shaw (*Trav.* p. 130) found at *Cass'r Jebir*, some fragments of an aqueduct with other footsteps of an ancient city, which, with the fountains close adjoining, and the absence of good water in the neighbourhood, induced him to believe that this was the spot near which Scipio is said to have encamped for the benefit of the water.

These ruins at *Cass'r Jebir* are marked in the *Carte de la province de Constantine*, Paris, 1837. Comp. Barth, *Karte Vom Nord Afrikanischen Gestadeland*. [E. B. J.]

NARBASORUM FORUM. [GALLAECIA, Vol. I. p. 934, a.]

NARBO MARTIUS (ἡ Νάρβων: *Eth. Ναρθωνίαιος, Ναρθωνίτης, Ναρθαίος*, Narbonensis: *Narbonne*), a town of the Provincia or Gallia Narbonensis. Ptolemy (ii. 10. § 9) enumerates it among the inland towns of the Volcae Tectosages, under the name of Narbon Colonia. He places it five minutes south of the latitude of Massalia (*Marseille*), and in 43° N. lat. It is, however, some minutes north of 43° N. lat., and more than five minutes south of Massilia. Hipparchus placed Narbo and Massilia nearly in the same latitude. (*Strab.* ii. p. 106.) Narbo was on the Atax (*Aude*), and xii. M.P. from the sea. (*Plin.* iii. 4.) Pliny seems to place Narbo in the territory of the Volcae Tectosages, but his text is obscure. Strabo (iv. p. 186) distinctly places Narbo in the territory of the Volcae Arecomici, but he adds that Nemausus was their chief city. It seems, indeed, more probable that the Volcae Arecomici possessed the coast about *Narbo*, for the chief city of the Tectosages was Tolosa (*Toulouse*), in the basin of the *Garonne*. Mela (ii. 5) calls Narbo a colonia of the Atacini [ATAX] and the Decumani. Ausonius (*De Claris Urbibus, Narbo*) does not say, as some have supposed, that Narbo was in the territory of the Tectosages, but that the Tectosages formed the western part of Narbonensis, which is true. The conclusion from Caesar (*B. G.* vii. 6) is that Narbo was not in the country of the Arecomici; but Caesar did not trouble himself about such matters.

The position of Narbo at *Narbonne* is easily determined by the name, by the river Atax, and by the measures along the road from Italy into Spain. The road from Arlate (*Arles*) through Nemausus (*Nîmes*), Cessero (*St. Tiberi*), and Baeterræ (*Béziers*) to Narbo, is in the Antonine Itin. There is also a route both in the Antonine Itin. and in the Table from Burdigala (*Bordeaux*), through Tolosa (*Toulouse*) and Carcaso (*Carcassonne*) to Narbo.

The name Narbon (ἡ Νάρβων) was also one name of the river Atax, for Polybius calls the river Narbon. [ATAX.] The form *Narbona* occurs in inscriptions; and there is authority for this form also in the MSS. of Caesar. (*B. G.* iii. 20, ed. Schn., and viii. 46.) According to Stephanus (*s. v.*), Marcianus calls it *Narbonesia*; but this is clearly an adjective form. Hecataeus, who is the authority for the Ethnic name *Ναρθαίος*, must have supposed a name *Narba* or *Narbo*. The origin of the name *Martius* is not certain. The Roman colony of Narbo was settled, B. C. 118, in the consulship of Q. Marcus Rex and M. Porcius Cato; but the founder of the colony was L. Licinius Crassus. (*Cic. Brut.*

c. 43.) It has been conjectured that the name *Martius* was given to the place because of the warlike natives of the country against whom the settlers had to protect themselves. But this is not probable. Others, again, have conjectured that its name is derived from the *Legio Martia* (*Vell. Pater.* ii. 8, ed. Burmann); and the orthography *Martia* is defended by an inscription, *Narbo Mart.* (*Gruter.* cccxxix.), and a coin of Goltzius. To this it is objected, by a writer quoted by Ukert (*Gallien.* p. 410), that the *Legio Martia* was first formed by Augustus, and that Cicero mentions the title *Martius*. (*Ad Fam.* x. 33.) Forbiger copies Ukert. It appears that neither of them looked at Cicero's letter, in which he speaks, not of *Narbo Martius* or *Marcus*, but of the *Legio Martia*, which existed before the time of Augustus. Cicero, however, does speak of *Narbo Marcus*, as it stands in Orelli's text. (*Pro Font.* c. 1.) The Latin MSS. write the word both *Marcus* and *Martius*; and the same variation occurs in many other words of the same termination. The most probable conclusion is, that the name *Martius* or *Marcus* is the name of the consul *Marcus* (B. C. 118), who was fighting in this year against a Ligurian people, named *Stoeni*. The name may have been written *Narbo Marcus* in Cicero's time, and afterwards corrupted.

Narbo was an old town, placed in a good position on the road into Spain and into the basin of the *Garonne*; a commercial place, we may certainly assume, from the earliest time of its existence. There was a tradition that the country of *Narbonne* was once occupied by *Bebryces*. (*Dion Cass. Frag. Vales.* vi. ed. Reim., and the reference to *Zonaras*.) The earliest writer who mentions *Narbo* is *Hecataeus*, quoted by *Stephanus*; and, accordingly, we conclude that *Narbo* was well known to the Greeks in the fifth century before the Christian aera. The first Roman settlement in South Gallia was *Aquæ Sextiæ* (*Aix*), on the east side of the *Rhone*. The second was *Narbo Martia*, by which the Romans secured the road into Spain. Cicero calls *Narbo* "a colony of Roman citizens, a watch tower of the Roman people, and a bulwark opposed and placed in front of the nations in those parts." During Caesar's wars in Gallia this Roman colony was an important position. When P. Crassus invaded *Aquitania* (B. C. 56) he got help from *Tolosa*, *Carcaso*, and *Narbo*, at all which places there was a muster-roll of the fighting men. (*B. G.* iii. 20.) In the great rising of the *Galli* (B. C. 52), *Narbo* was threatened by *Lucretius*, but *Caesar* came to its relief. (*B. G.* vii. 7.) A second colony was settled at *Narbo*, or the old one rather strengthened by a supplementum under the dictator *Caesar* (*Sueton. Tiber.* c. 4) by *Tiberius Claudius Nero*, the father of the emperor *Tiberius*. Some of the tenth legion, *Caesar's* favourite legion, were settled here, as we may infer from the name *Decumanorum Colonia*. (*Plin.* iii. 4.) The name *Julia Paterna*, which appears on inscriptions and in *Martial*, is derived from the dictator *Caesar*. The establishment of *Narbo* was the cause of the decline of *Massilia*. *Strabo*, who wrote in the time of *Augustus* and *Tiberius*, says (iv. p. 186): "that *Narbo* is the port of the *Volcae Arecomici*, but it might more properly be called the port of the rest of *Celtice*; for much does it surpass other towns in trade." (The latter part of *Strabo's* text is corrupt here.) The tin of the north-west part of the Spanish peninsula and of Britain passed by way of *Narbo*, as

it did also to Massilia. (Diod. v. 38.) There was at Narbo a great variety of dress and of people, who were attracted by the commercial advantages of the city. It was adorned with public buildings, after the fashion of Roman towns. (Martial, viii. 72; Auson. *Narbo*; Sidon. *Apollin. Carm.* 23.) A temple of Parian marble, probably some poetical exaggeration, is spoken of by Ausonius; and Sidonius enumerates, in half a dozen miserable lines, the glories of ancient *Narbonne*, its gates, porticoes, forum, theatre, and other things. He speaks of a mint, and a bridge over the Atax. The coast of *Narbonne* was and is famed for oysters.

Not a single Roman monument is standing at *Narbonne*, but the sites of many buildings are ascertained. Numerous architectural fragments, friezes, bas-reliefs, tombstones, and inscriptions, still remain. Some inscriptions are or were preserved in the courts and on the great staircase of the episcopal palace. There is a museum of antiquities at *Narbonne*, which contains fragments of mosaic, busts, heads, cinerary urns, and a great number of inscriptions.

[G. L.]

NARDINIUM (*Ναρδίνιον*, Ptol. ii. 6. § 34), a town of the Saelini, a tribe of the Astures, in Hispania Tarraconensis, probably near *Villalpando* on the *Ecla*. (Sestini, p. 172.)

NARISCI, a German tribe of the Suevi, occupying the country in the west of the Gabreta Silva, and east of the Hermundurii. They extended in the north as far as the Sudeti Montes, and in the south as far as the Danube. In the reign of M. Aurelius, 3000 of them emigrated southward into the Roman province. (Dion Cass. lxxi. 21, where they are called *Ναριστοί*.) After the Marcomannian war, they completely disappear from history, and the country once occupied by them is inhabited, in the Pening. Table, by a tribe called *Armalasui*. (Tac. *German.* 42; Jul. Capitol. *M. Ant.* 22.) Ptolemy (ii. 11. § 23) calls them *Variati* (*Ὀβάριστοι*), which is possibly the more genuine form of the name, since in the middle ages a portion of the country once inhabited by them bore the name of Provincia *Vasiscorum*.

[L. S.]

NARNIA (*Ναρπία*, Strab., Ptol.: *Eth. Narniensis: Narni*), one of the most important cities of Umbria, situated on the left bank of the river Nar, about 8 miles above its confluence with the Tiber. It was on the line of the Via Flaminia, by which it was distant 56 miles from Rome. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 613; Westphal, *Röm. Kamp.* p. 145.) It appears to have been an ancient and important city of the Umbrians, and previous to the Roman conquest bore the name of *NEQUINUM*. (Plin. iii. 14. s. 19; Liv. x. 9; Steph. Byz. writes the name *Νηκονία*.) In b. c. 300, it was besieged by the Roman consul Appuleius; but its natural strength enabled it to defy his arms, and the siege was protracted till the next year, when it was at length surprised and taken by the consul M. Fulvius, n. c. 299. (Liv. x. 9, 10.) Fulvius was in consequence honoured with a triumph "de Samnitibus Nequinatibusque" (*Fast. Capit.*); and the Roman senate determined to secure their new conquests by sending thither a colony, which assumed the name of Narnia from its position on the banks of the Nar. (Liv. x. 10.) It is strange that all mention of this colony is omitted by Velleius Paterculus; but its name again occurs in Livy, in the list of the thirty Latin colonies during the Second Punic War. On that occasion (n. c. 209), it was one of those which professed themselves exhausted and unable

any longer to bear the burdens of the war; for which it was subsequently punished by the imposition of a double contingent and increased contribution in money. (Liv. xxvii. 9; xxix. 15.) Yet the complaint seems, in the case of Narnia at least, to have been well founded; for a few years afterwards (b. c. 199), the colonists again represented their depressed condition to the senate, and obtained the appointment of triumvirs, who recruited their numbers with a fresh body of settlers. (Id. xxxii. 2.) During the Second Punic War, Narnia was the point at which, in b. c. 207, an army was posted to oppose the threatened advance of Hasdrubal upon Rome; and hence it was some Narnian horsemen who were the first to bring to the capital the tidings of the great victory at the Metaurus. (Liv. xxvii. 43. 50.) These are the only notices we find of Narnia under the republic, but it seems to have risen into a flourishing municipal town, and was one of the chief places in this part of Umbria. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54.) It probably owed its prosperity to its position on the great Flaminian highway, as well as to the great fertility of the subjacent plain. In the civil war between Vitellius and Vespasian, Narnia bore an important part, having been occupied by the generals of the former as a stronghold, where they hoped to check the advance of the army of Vespasian; but the increasing disaffection towards Vitellius caused the troops at Narnia to lay down their arms without resistance. (Tac. *Hist.* iii. 58—63, 67, 78.) The natural strength of Narnia, and its position as commanding the Flaminian Way, also rendered it a fortress of the utmost importance during the Gothic wars of Belisarius and Narses. (Procop. *B. G.* i. 16, 17; ii. 11; iv. 33.) It became an episcopal see at an early period, and continued throughout the middle ages to be a considerable town.

The position of Narnia on a lofty hill, precipitous on more than one side, and half encircled by the waters of the Nar, which wind through a deep and picturesque wooded valley immediately below the town, is alluded to by many ancient writers, and described with great truthfulness and accuracy by Claudian, as well as by the historian Procopius. (Claudian, *de VI. Cons. Hon.* 515—519; Sil. Ital. viii. 458; Martial. vii. 93; Procop. *B. G.* i. 17.) It was across this ravine, as well as the river Nar itself, that the Via Flaminia was carried by a bridge constructed by Augustus, and which was considered to surpass all other structures of the kind in boldness and elevation. Its ruins are still regarded with admiration by all travellers to Rome. It consisted originally of three arches, built of massive blocks of white marble; of these the one on the left bank is still entire, and has a height of above sixty feet; the other two have fallen in, apparently from the foundations of the central pier giving way; but all the piers remain, and the imposing style of the whole structure justifies the admiration which it appears to have excited in ancient as well as modern times. Martial alludes to the bridge of Narnia as, even in his day, the great pride of the place. (Procop. *l. c.*; Martial. vii. 93. 8; Cluver. *Ital.* p. 636; Eustace's *Italy*, vol. i. p. 339.) The emperor Nerva was a native of Narnia, though his family would seem to have been of foreign extraction. (Vict. *Epit.* 11; *Caes.* 12.) [E. H. B.]

NARO (*ὁ Νάρον*, Ptol. ii. 16. § 5; Plin. iii. 26; Nar, Pomp. Mela, ii. 3. § 13; Narennum, Geogr. Rav. iv. 16: *Narenta*), a river of Illyricum, which Scylax (pp. 8, 9) describes as navigable from its

mouth, for a distance of 80 stadia up to its "emporium" now *Fort Opus*, where there are some vestiges of Roman buildings. The MANII occupied this district. In the interior was a vast lake, extending to the AUTARIATAE. A fertile island of 180 stadia in circuit was in the lake (*Paludo Utovo*, or *Popovo*). From this lake the river flowed, at a distance of one day's sail from the river ANTON ('Απίων, Scylax, l. c.: *Orubla*; comp. Pouqueville, *Voyage dans la Grèce*, vol. i. p. 25.) This river formed the S. boundary of Dalmatia, and its banks were occupied by the Daorizi, Ardiaei and Paraci. (Strab. vii. pp. 315, 317.) These banks were famous in former times among the professors of pharmacy, who are advised by Nicander (*Theriaca*, v. 607) to gather the "Iris" there. (Plin. xiii. 2, xxi. 19; Theophr. *ap. Athen.* xv. p. 681.) Strabo (vii. p. 317) rejects the statement of Theopompus that the potters' clay of Chios and Thasos was found in the bed of the river. For the valley of the *Narenta*, see Wilkinson, *Dalmatia and Montenegro*, vol. ii. pp. 1—93. [E. B. J.]

NARONA (Ναρόνα, a mistake for *Ναρόνα*, Ptol. ii. 17. § 12, viii. 7. § 8), a town in Dalmatia, and a Roman "colonia." It appears from the letters of P. V. Manius to Cicero (*ad Fam.* v. 9, 10), dated Narona, that the Romans made it their head-quarters during their conquest of Dalmatia. (Comp. Pomp. Mela, ii. 3. § 13; *Itin. Anton.*; *Pent. Tab.*; Geog. Rav. iv. 16.) Narona was a "conventus," at which, according to M. Varro (*ap. Plin.* iii. 26) 89 cities assembled; in the time of Pliny (*l. c.*) this number had diminished, but he speaks of as many as 540 "decuriae" submitting to its jurisdiction.

The ancient city stood upon a hill now occupied by the village of *Vido*, and extended probably to the marsh below; from the very numerous inscriptions that have been found there, it appears that there was a temple to Liber and Libera, as well as other buildings dedicated to Jupiter and Diana. (Lanza, *sopra l'antica città di Narona*, Bologna, 1842; Neigebeaur, *Die Sud-Slaven*, pp. 116, 122.) A coin of Titus has been found with the epigraph Col. Narona. (Goltz, *Thesaurus*, p. 241; Rusche, vol. iii. pt. i. p. 1048.)

When the Serbs or W. Slaves occupied this country in the reign of Heraclius, Narenta, as it was called, was one of the four "banats" into which the Servians were divided. The Narentine pirates, who for three centuries had been the terror of Dalmatia and the Venetian traders, were in A. D. 997 entirely crushed by the fleet of Venice, commanded by the Doge in person. (Schafarik, *Slav. Alt.* vol. ii. p. 266.) [E. B. J.]

NARTHA'CIUM (Ναρθάκιον: *Eth. Ναρθακιεύς*), the name of a city and mountain of Phthiotis in Thessaly, in the neighbourhood of which Agesilaus, on his return from Asia in B. C. 394, gained a victory over the Thessalian cavalry. The Thes-salians, after their defeat, took refuge on Mount Narthacium, between which and a place named Pras, Agesilaus set up a trophy. On the following day he crossed the mountains of the Achæan Phthiotis. (Xen. *Hell.* iv. 3. §§ 3—9; *Ages.* 2. §§ 3—5; Plut. *Apopht.* p. 211; Diod. xiv. 82.) Narthacium is accordingly placed by Leake and Kiepert south of Pharsalus in the valley of the Enipeus; and the mountain of this name is probably the one which rises immediately to the southward of *Fersala*. Leake supposes the town of Narthacium to have been on the mountain not far from upper

Tjaterli, and Pras near lower *Tjaterli*. (*Northern Greece*, vol. iv. p. 471, seq.) The town Narthacium is mentioned by Ptolemy (iii. 13. § 46), and should probably be restored in a passage of Strabo (ix. p. 434), where in the MS. there is only the termination *ιον*. (See Groskurd and Kramer, *ad loc.*)

NARTHE'CIS (Ναρθηκίς), a small island in the east of Samos in the strait between Mount Mycale and the island of Samos. (Strab. xiv. p. 637; Steph. B. s. v.; Suid. s. v. *Νάρθηξ*.) [L. S.]

NA'RYCUS, NARYX or NARY'CIUM (Νάρυκος, Strab. ix. p. 425; *Νάρυξ*, Steph. B. s. v.; Narycium, Plin. iv. 7. s. 12; in Diod. xiv. 82 and xvi. 38, "Αρυκας and "Αρύκα are false readings for *Νάρυκα*: *Eth. Ναρύκιος*), a town of the Opuntian Locrians, the reputed birthplace of Ajax, son of Oileus (Strab. Steph. B. *l. c.*), who is hence called by Ovid (*Met.* xiv. 468) Narycius heros. In A. C. 395, Ismenias, a Boeotian commander, undertook an expedition against Phocis, and defeated the Phocians near Naryx of Locris, whence we may conclude with Leake that Naryx was near the frontier of Phocis. (Diod. xiv. 82.) In 352 Naryx was taken by Phayllus, the Phocian commander. (Diod. xvi. 38.) It is placed by some at *Talandia*, but by Leake at the small village of *Kalapódhi*, where there are a few ancient remains. (*Northern Greece*, vol. ii. p. 187.) As Locri in Bruttium in Italy was, according to some of the ancients, a colony of Naryx (Virg. *Aen.* iii. 399), the epithet of Narycian is frequently given to the Bruttian pitch. (Virg. *Georg.* ii. 438; Colum. x. 386; Plin. xiv. 20. s. 25.)

NASAMO'NES (Νασαμόνες, Herod. ii. 32, iv. 172; Ptol. iv. 5. §§ 21, 30; Plin. xxxvii. 10. s. 64; Dionys. Periegetes, v. 209; Scylax, p. 47; Steph. B. s. v.) were, according to Herodotus, the most powerful of the Nomadic tribes on the northern coast of Libya. There is some discrepancy in his account of their situation, as well as in those of other ancient writers. (Comp. ii. 32, iv. 172.) They appear, however, to have occupied at one time part of Cyrenaica and the Syrtes. Strabo (xvii. p. 857) places them at the Greater Syrtis, and beyond them the Psylli, whose territory, according to both Herodotus and Strabo, they appropriated to themselves. Pliny (v. 5. s. 5) says that the Nasamones were originally named Mesamones by the Greeks, because they dwelt between two quicksands—the Syrtes. Ptolemy (iv. 5. § 21) and Diodorus (iii. 3) again remove them to the inland region of Augila: and all these descriptions may, at the time they were written, have been near the truth; since not only were the Nasamones, as Nomades, a wandering race, but they were also pressed upon by the Greeks of Cyrene, on the one side, and by the Carthaginians, on the other. For when, at a later period, the boundaries of Carthage and the Regio Cyrenaica touched at the Phileian Altars, which were situated in the inmost recesses of the Syrtes, it is evident that the Nasamones must have been displaced from a tract which at one time belonged to them. When at its greatest extent, their territory, including the lands of the Psylli and the oasis of Augila, must have reached inland and along the shore of the Mediterranean about 400 geographical miles from E. to W.

So long as they had access to the sea the Nasamones had the evil reputation of *sweepers*, making up for the general barrenness of their lands by the plunder of vessels stranded on the Syrtes. (Lucan. *Pharsal.* x. 443; Quint. Curt.

iv. 7.) Their modern representatives are equally inhospitable, as the traveller Bruce, who was shipwrecked on their coast, experienced. (Bruce, *Travels*, Introduction, vol. i. p. 131.) The Nasamones, however, were breeders of cattle, since Herodotus informs us (iv. 172) that in the summer season, "they leave their herds on the coast and go up to Augila to gather the date harvest"—the palms of that oasis being numerous, large, and fruitful. And here, again, in existing races we find correspondences with the habits of the Nasamones. For according to modern travellers, the people who dwell on the coast of *Derna*, gather the dates in the plain of *Gegabib*, five days' journey from *Augila*. (*Proceedings of Afric. Association*, 1790, ch. x.)

Herodotus describes the Nasamones as practising a kind of hero-worship, sacrificing at the graves of their ancestors, and swearing by their manes. They were polygamists on the widest scale, or rather held their women in common; and their principal diet, besides dates, was dried locusts reduced to powder and kneaded with milk into a kind of cake—*polenta*. Their land produced also a precious stone called by Pliny (xxvii. 10. s. 64) and Solinus (c. 27) *Nasamonitis*; it was of a blood red hue with black veins.

Herodotus introduces his description of this tribe, with a remarkable story relating to the knowledge possessed by the ancients of the sources of the Nile. He says (ii. 32) that certain Nasamones came from the neighbourhood of Cyrene, and made an expedition into the interior of Libya; and that they explored the continent as far as the kingdom of Timbuctoo, is rendered probable by his account of their adventures. For, after passing through the inhabited region, they came to that which was infested by wild beasts; next their course was westward through the desert (*Sahara*), and finally they were taken prisoners by black men of diminutive stature, and carried to a city washed by a great river flowing from W. to E. and abounding in crocodiles. This river, which the historian believed to be the upper part of the Nile, was more probably the Niger. The origin of the story perhaps lies in the fact that the Nasamones, a wandering race, acted as guides to the caravans which annually crossed the Libyan continent from the territories of Carthage to Aethiopia, Meroe, and the ports of the Red Sea. [W. B. D.]

NASAVA (*Νασαία*, *al. Νασαίαθ*, Ptol. iv. 2. § 9.) a river of Mauretania Caesariensis, the mouth of which is to the E. of Saldæ. This river of *Borjeiyah*, is made by a number of rivulets which fall into it from different directions, and, as the banks are rocky and mountainous, occasion inundations in the winter. (Shaw, *Trav.* p. 90.) [E. B. J.]

NASCI. [RHIPAEI MONTES.]

NASCUS (*Νάσκος*, *al. Μάσσκοπος μητρόπολις*), an inland city of Arabia Felix, in long. 81° 15', lat. 20° 40' of Ptolemy. (Ptol. vi. 7. § 35.) Mr. Forster takes it to be Nessa of Pliny, the chief town of the Amathii, who occupied the present district of *Yemâna*. (*Geography of Arabia*, vol. ii. pp. 266, 267.) [G. W.]

NASI. [CAPHYÆ.]

NA'SIUM (*Νάσιον*), in Gallia. Ptolemy names two cities of the Leuci, Tullum (*Toul*) and Nasium, which he places 20 minutes further south than Tullum, and as many minutes east. Both these indications are false, as the Itins. show, for Nasium is on a road from Durocororum (*Reims*) to Tullum; and consequently west of *Toul*, and it is not south. An old chronicle places Nasium on the *Ornain* or

Ornez, a branch of the *Maas*; and its name exists in *Nais* or *Nais*, above *Ligny*. The Antonine Itin. makes it 16 leagues from Nasium to Tullum. The Table places Ad Fines between Nasium and Tullum, 14 leagues from Nasium and 5½ from Tullum. [As to Ad Fines, see FINES, No. 14.] [G. L.]

NASUS. [ORNIADÆ.]

NATISO (*Νατίσων*, Strab.: *Natisone*), a river of Venetia, which flowed under the walls of Aquileia, on the E. side of the city, and is noticed in connection with that city by all the geographers as well as by several other ancient writers. (Plin. iii. 18. s. 22; Strab. v. p. 214; Mela, ii. 4. § 3; Ptol. iii. 1. § 26; Ammian. xxi. 12. § 8; Jornand. *Get.* 42.) Pliny speaks of the Natiso together with the Turrus (*Natiso cum Turro*), as flowing by the colony of Aquileia. At the present day the *Natisone*, a considerable stream which descends from the Alps near *Cividale*, falls into the *Torre* (evidently the Turrus of Pliny), and that again into the *Isonzo*; so that neither of them now flows by Aquileia; but it is probable that they have changed their course, which the low and marshy character of the country renders easy. A small stream, or rather canal, communicating from *Aquileia* with the sea, is still called *Natisa*; but it is clear that the *Natisa* of Jornandes, which he describes (*l. c.*) as flowing under the walls of Aquileia, must be the far more important stream, now called the *Natisone*, as he tells us it had its sources in the Mons Piciis, and it would be vain to look for any mountains nearer than the Alps. Strabo (*l. c.*) also speaks of the Natiso as navigable for ships of burden as far as Aquileia, 60 stadia from the sea; a statement which renders it certain that a considerable river must have flowed under the walls of that city. [E. H. B.]

NAVA, the river Nava in Tacitus (*Hist.* iv. 70) and in Ausonius (*Mosella*, v. 1) is the *Nähe*, a small stream which flows into the *Rhine*, on the left bank just below *Bingium* (*Bingen*). [G. L.]

NAVALIA or NABA'LIA (*Ναυαλία*), a small river on the north-west coast of Germany (*Tac. Hist.* v. 26), either an easterly branch of the *Ithine*, at the mouth of which Ptolemy (ii. 11. § 28) places the fort *Navalia*, or some river in the country of the Frisians. [L. S.]

NAVARI. [NEURI.]

NAVARUM. [NEURI.]

NAUBARUM. [NEURI.]

NAUCRATIS (*Ναυκρατίς*, Herod. ii. 179; Strab. xvii. p. 801; Ptol. iv. 5. § 9; Callimach. *Epigr.* 41; Plin. v. 10. s. 11; Steph. *l. s. v.*: *Eth. Ναυκρατίτης* or *Ναυκρατιώτης*), was originally an emporium for trade, founded by colonists from Miletus, in the Saitic nome of the Delta. It stood upon the eastern bank of the Canopic arm of the Nile, which, from the subsequent importance of Naucratis, was sometimes called the Ostium Naucraticum. (Plin. v. 10. s. 11.) There was, doubtless, on the same site an older Egyptian town, the name of which has been lost in that of the Greek dockyard and haven. Naucratis first attained its civil and commercial eminence in the reign of Amasis (B. C. 550) who rendered it, as regarded the Greeks, the *Custom* of Egypt. From the date of his reign until the Persian invasion, or perhaps even the founding of Alexandria, Naucratis possessed a monopoly of the Mediterranean commerce, for it was the only Deltaic harbour into which foreign vessels were permitted to enter; and if accident or stress of weather had driven them

into any other port or mouth of the Nile, they were compelled either to sail round to Naucratis, or to transmit their cargoes thither in the country boats. Besides these commercial privileges, the Greeks of Naucratis received from Amasis many civil and religious immunities. They appointed their own magistrates and officers for the regulation of their trade, customs, and harbour dues, and were permitted the free exercise of their religious worship. Besides its docks, wharves, and other features of an Hellenic city, Naucratis, contained four celebrated temples:—(1) That of Zeus, founded by colonists from Aegina; (2) of Hera, built by the Samians in honour of their tutelary goddess; (3) of Apollo, erected by the Milesians; and (4) the most ancient and sumptuous of them all, the federal temple entitled the Hellenium, which was the common property of the Ionians of Chios, Teos, Phocaea, and Clazomenae; of the Dorians of Rhodes, Cnidus, and Halicarnassus; and of the Aetolians of Mytilene. They also observed the Dionysiac festivals; and were, according to Athenaeus (xiii. p. 596, xv. p. 676), devout worshippers of Aphrodite.

The two principal manufactures of Naucratis were that of porcelain and wreathes of flowers. The former received from the silicious matter abounding in the earth of the neighbourhood a high glaze; and the potteries were important enough to give names to the Potter's Gate and the Potter's Street, where such wares were exposed for sale. (Id. xi. p. 480.)

The garlands were, according to Athenaeus (xv. p. 671, seq.), made of myrtle, or, as was sometimes said, of flowers entwined with the filaments of the papyrus. Either these garlands must have been artificial, or the makers of them possessed some secret for preserving the natural flowers, since they were exported to Italy, and held in high esteem by the Roman ladies. (Boetticher, *Sabina*, vol. i. pp. 228, seq.) Athenaeus gives a particular account (iv. pp. 150, seq.) of the Prytanean dinners of the Naucratis, as well as of their general disposition to luxurious living. Some of their feasts appear to have been of the kind called "*σύμβολα*," where the city provided a banqueting-room and wine, but the guests brought their provisions. At wedding entertainments it was forbidden to introduce either eggs or pastry sweetened with honey. Naucratis was the birthplace of Athenaeus (iii. p. 73, vii. p. 301); of Julius Pollux, the antiquary and grammarian; and of certain obscure historians, cited by Athenaeus, e. g. Lyceas, Phylarchus, Psycharnus, Herostratus, &c. Heliodorus (*Aethiop.* vi. p. 229) absurdly says that Aristophanes, the comic poet, was born there. Naucratis, however, was the native city of a person much more conspicuous in his day than any of the above mentioned, viz., of Cleomenes, commissioner-general of finances to Alexander the Great, after his conquest of Aegypt. But neither the city nor Aegypt in general had much reason to be proud of him; for he was equally oppressive and dishonest in his administration; and having excited in the Delta a general feeling of discontent against the Macedonians, he was put to death by Ptolemy Lagus. (Arrian, *Exp. Alex.* iii. 5, vii. 23; Diodor. xviii. 14; Pseud. Aristot. *Oeconom.* ii. 34. s. 40.)

Herodotus probably landed at Naucratis, on his entrance into Aegypt; but he did not remain there. It was, however, for some time the residence of the legislator Solon, who there exchanged his Attic oil and honey for Aegyptian millet; and is said to have

taken sundry hints for his code of laws from the statutes of the Pharaohs. (Plutarch, *Solon*, 26.)

Naucratis, like so many others of the Deltaic cities, began to decline after the foundation of Alexandria. Situated nearly 30 miles from the sea, it could not compete with the most extensive and commodious haven then in the world; and with the Macedonian invasion its monopoly of the Mediterranean traffic ceased. Its exact site is unknown, but is supposed to correspond nearly with that of the modern hamlet of *Sahadschar*, where considerable heaps of ruin are extant. (Niebuhr, *Travels in Arabia*, p. 97.) The coins of Naucratis are of the age of Trajan, and represent on their obverse a laureated head of the emperor, and on their reverse the figure of Anubis, or a female holding a spear. (Rasche, *Lexic. R. Numar. s. v.*) [W. B. D.]

NAVILUBIO (Plin. iv. 20. s. 34; *Ναυιλουβίωτος ποταμού έκβολαί*, Ptol. ii. 6. § 4), a river on the N. coast of Hispania Tarracoensis, now *Narva*.

NAU'LOCHUS, an island, or rather reef, off the Sammonian promontory, in Crete (Plin. iv. 12), the same as the NAUMACHIOS of Pomponius Mela (ii. 7. § 13; Hüek, *Kreta*, vol. i. p. 439.) [E. B. J.]

NAU'LOCHUS or NAU'LOCHA (*Ναύλοχα*, Appian), a place on the N. coast of Sicily, between Mylae and Cape Pelorus. It is known only from the great sea-fight in which Sextus Pompeius was defeated by Agrippa, b. c. 36, and which was fought between Mylae and Naulochus. (Suet. *Aug.* 16; Appian, *B. C.* v. 116—122.) [MYLAE.] Pompeius himself during the battle had been encamped with his land forces at Naulochus (Appian *l. c.* 121), and after his victory, Octavian, in his turn, took up his station there, while Agrippa and Lepidus advanced to attack Messana. (*l. c.* 122.) It is clear from its name that Naulochus was a place where there was a good roadstead or anchorage for shipping; but it is probable that there was no town of the name, though Silius Italicus includes it in his list of Sicilian cities. (Sil. Ital. xiv. 264.) From the description in Appian it is clear that it was situated between Mylae and Cape *Rasocchino* (the Phalacrian Promontory of Ptolemy), and probably not very far from the latter point; but there is nothing to fix its site more definitely. [E. H. B.]

NAU'LOCHUS (*Ναύλοχος*), a small port on the coast of Thrace, belonging to Mesembria, called by Pliny Tetranaulochus. (Strab. vii. p. 319, ix. p. 440; Plin. iv. 11. s. 18.)

NAUMACHOS. [NAU'LOCHUS, No. 1.]

NAUPACTUS (*Ναύπακτος*: *Ἐθ. Ναυπάκτιος*: *Epakto* by the Greek peasants, *Lepanto* by the Italians), an important town of the Locri Ozolae, and the best harbour on the northern coast of the Corinthian gulf, was situated just within the entrance of this gulf, a little east of the promontory Antirrhium. It is said to have derived its name from the Heracleidae having here built the fleet with which they crossed over to Peloponnesus. (Strab. ix. p. 426; Paus. x. 38. § 10; Apollod. ii. 8. § 2.) Though Naupactus was indebted for its historical importance to its harbour at the entrance of the Corinthian gulf, it was probably originally chosen as a site for a city on account of its strong hill, fertile plains, and copious supply of running water. (Leake, *Northern Greece*, vol. ii. p. 608.) After the Persian wars it fell into the power of the Athenians, who settled there the Messenians, who had been compelled to leave their country at the end of the

Third Messenian War, B. C. 455; and during the Peloponnesian War it was the head-quarters of the Athenians in all their operations in Western Greece. (Paus. iv. 24. § 7; Thuc. i. 103, ii. 83, seq.) After the battle of Aegospotami the Messenians were expelled from Naupactus, and the Locrians regained possession of the town. (Paus. x. 38. § 10.) It afterwards passed into the hands of the Achaeans, from whom, however, it was wrested by Epaminondas. (Diod. xv. 75.) Philip gave it to the Aetolians (Strab. ix. p. 427; Dem. *Phil.* iii. p. 120), and hence it is frequently called a town of Aetolia. (Scylax, p. 14; Mela, ii. 3; Plin. iv. 2. s. 3.) The Aetolians vigorously defended Naupactus against the Romans for two months in B. C. 191. (Liv. xxxvi. 30, seq.; Polyb. v. 103.) Ptolemy (iii. 15. § 3) calls it a town of the Locri Ozolae, to whom it must therefore have been assigned by the Romans after Pliny's time.

Pausanias saw at Naupactus a temple of Poseidon near the sea, a temple of Artemis, a cave sacred to Aphrodite, and the ruins of a temple of Asclepius (x. 38. §§ 12, 13). Naupactus is mentioned by Hierocles (p. 643); but it was destroyed by an earthquake in the reign of Justinian. (Procop. *B. Goth.* iv. 25.) The situation and present appearance of the town are thus described by Leake:—"The fortress and town occupy the south-eastern and southern sides of a hill, which is one of the roots of Mount *Rigini*, and reaches down to the sea. The place is fortified in the manner which was common among the ancients in positions similar to that of *Epakto*,—that is to say, it occupies a triangular slope with a citadel at the apex, and one or more cross walls on the slope, dividing it into subordinate enclosures. At *Epakto* there are no less than five enclosures between the summit and the sea, with gates of communication from the one to the other, and a side gate on the west leading out of the fortress from the second enclosure on the descent. It is not improbable that the modern walls follow exactly the ancient plan of the fortress, for in many parts they stand upon Hellenic foundations, and even retain large pieces of the ancient masonry amidst the modern work. The present town occupies only the lowest enclosure; in the middle of which is the small harbour which made so great a figure in ancient history: it is now choked with rubbish, and is incapable of receiving even the larger sort of boats which navigate the gulf." (*Northern Greece*, vol. ii. p. 608.)

NAUPLIA (*Ναυπλία*), a rock above Delphi. [DELPHI, p. 764, a.]

NAUPLIA (ἡ *Ναυπλία*: *Εὐθ. Ναυπλιεύς*), the port of Argos, was situated upon a rocky peninsula, connected with the mainland by a narrow isthmus. It was a very ancient place, and is said to have derived its name from Nauplius, the son of Poseidon and Amymon, and the father of Palamedes, though it more probably owed its name, as Strabo has observed, to its harbour (*ἀπὸ τοῦ τῶν ναυῶν προσκεισῶθαι*, Strab. viii. p. 368; Paus. ii. 38. § 2.) Pausanias tells us that the Nauplians were Egyptians belonging to the colony which Danaus brought to Argos (iv. 35. § 2); and from the position of their city upon a promontory running out into the sea, which is quite different from the site of the earlier Grecian cities, it is not improbable that it was originally a settlement made by strangers from the East. Nauplia was at first independent of Argos, and a member of the maritime confederacy which held its meetings in the island of Calauria. (Strab.

viii. p. 374.) About the time of the Second Messenian War, it was conquered by the Argives; and the Lacedaemonians gave to its expelled citizens the town of Methone in Messenia, where they continued to reside even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 24. § 4, iv. 27. § 8, iv. 35. § 2.) Argos now took the place of Nauplia in the Calaurian confederacy; and from this time Nauplia appears in history only as the seaport of Argos (*ὁ Ναύπλιος λιμὴν*, Eurip. *Orest.* 767; *Λιμένες Ναύπλιοι*, *Electr.* 451). As such it is mentioned by Strabo (*l. c.*), but in the time of Pausanias the place was deserted. Pausanias noticed the ruins of the walls of a temple of Poseidon, certain forts, and a fountain named Caunath, by washing in which Hera was said to have renewed her virginity every year. (Paus. ii. 38. § 2.)

In the middle ages Nauplia was called τὸ *Ναύπλιον*, τὸ *Ἀνάπλιον*, or τὰ *Ἀνάπλια*, but has now resumed its ancient name. It became a place of considerable importance in the middle ages, and has continued so down to the present day. In the time of the Crusades it first emerges from obscurity. In 1205 it was taken by the Franks, and became the capital of a small duchy, which commanded the plain of Argos. Towards the end of the 14th century it came into the hands of the Venetians, who regarded it as one of their most important places in the Levant, and who successfully defended it both against Mahomet II. and Soliman. They ceded it to the Turks in 1540, but wrested it from them again in 1686, when they constructed the strong fortifications on Mt. *Palamidhi*. This fortress, although reckoned impregnable, was stormed by the Turks in 1715, in whose hands it remained till the outbreak of the war of Grecian independence. It then became the seat of the Greek government, and continued such, till the king of Greece removed his residence to Athens in 1834.

The modern town is described by a recent observer as having more the air of a *real* town than any place now existing in Greece under that title; having continuous lines of houses and streets, and offering, upon the whole, much the appearance of a second-rate Italian seaport. It is built on the peninsula; and some remains of the Hellenic fortifications may be seen in the site of the walls of Fort *Itakalé*, which is the lower citadel of the town, and occupies the site of the ancient Acropolis. The upper citadel, called *Palamidhi* (*Παλαμῆδιον*), is situated upon a steep and lofty mountain, and is one of the strongest fortresses in Europe. Although its name is not mentioned by any ancient writer, there can be little doubt, from the connection of Palamedes with the ancient town, that this was the appellation of the hill in ancient times. (Leake, *Morea*, vol. ii. p. 356, *Peloponnesiaca*, p. 252; Mure, *Tour in Greece*, vol. ii. p. 187; Boblaye, *Récherches*, &c. p. 50; Curtius, *Peloponnesos*, vol. ii. p. 389.)

NAUPOORTUS (*Ναύπορτος*). 1. (*Laybach*), a small but navigable river in the south-west of Pannonia, flowing by the town of Nauportus, and emptying itself into the Savus a little below Aemona. (Strab. iv. p. 207, comp. vii. p. 314, where some read *Ναύπορτος*; Plin. iii. 23.)

2. A town in the south-west of Pannonia, on the small river of the same name, was an ancient and once flourishing commercial town of the Taurisci, which carried on considerable commerce with Aquileia. (Strab. vii. p. 314; Tac. *Ann.* i. 10; Plin. iii. 22; Vell. Patere. ii. 110.) But after the

foundation of Aemona, at a distance of only 15 miles from Nauportus, the latter place lost its former importance and decayed. During the insurrection of the Pannonian legions after the death of Augustus, the town was plundered and destroyed. (Tac. *l. c.*) The place is now called *Ober-Laybach*; its Roman name Nauportus (from *navis* and *porto*) was connected with the story of the Argonauts, who were believed on their return to have sailed up the Ister to this place, and thence to have carried their ships on their shoulders across the Alps to the Adriatic. [L. S.]

NAUSTALO, a place on the south coast of Gallia, west of the Rhodanus, mentioned in the *Ora Maritima* of Avienus (v. 613)—

"Tum Mansa vicus, oppidumque Naustalo
Et urbs."

The name Naustalo looks like Greek, and if it is genuine, it may be the name of some Greek settlement along this coast. Nothing can be determined as to the site of Naustalo further than what Ukert says (*Gallien*, p. 412): it is somewhere between *Cette* and the *Rhone*. [G. L.]

NAUSTATHMUS (*Ναυσταθμος*), a port-town on the Euxine, in the western part of Pontus, on a salt lake connected with the sea, and 90 stadia to the east of the river Halys. (Arrian, *Peripl.* p. 16; Marcian. Heracl. p. 74; Anonym. *Peripl.* p. 9; *Tab. Peut.*, where it is erroneously called *Nautagmus*.) The *Periplus* of the Anonymus places it only 40 stadia east of the mouth of the Halys. Comp. Hamilton (*Researches*, i. p. 295), who has identified the salt lake with the modern *Hamamli Ghicul*; but no remains of Naustathmus have been found. [L. S.]

NAUSTATHMUS (*Ναυσταθμος*), an anchorage on the coast of Cyrenaica, 100 stadia from Apollonia. (Scylax, p. 45; *Stadiasm.* § 56; Strab. xvii. p. 838; Ptol. iv. 4. § 5; Pomp. Mela, i. 8. § 2.) It is identified with *El-Hilil*, which Beechey (*Exped. to the N. Coast of Africa*, p. 479) describes as a point forming a bay in which large ships might find shelter. The remains which have been found there indicate an ancient site. (Comp. Pacho, *Voyage*, p. 144; Barth, *Wanderungen*, pp. 461, 495; Thirge, *Res. Lyrenens.* p. 103.) [E. B. J.]

NAUTACA (*Ναυτάκα*, Arrian, *Anab.* iii. 28, iv. 18), a town of Sogdiana, in the neighbourhood of the Oxus (*Jihon*), on its eastern bank. It has been conjectured by Professor Wilson that it may be the same as *Nakshab*. (*Ariana*, p. 165.) [V.]

NAXOS or NAXUS (*Νάξος*: *Eth. Νάξος*: *Capo di Schiso*), an ancient city of Sicily, on the E. coast of the island between Catana and Messana. It was situated on a low point of land at the mouth of the river Aesines (*Alcantara*), and at the foot of the hill on which was afterwards built the city of Taormenium. All ancient writers agree in representing Naxos as the most ancient of all the Greek colonies in Sicily; it was founded the year before Syracuse, or B. C. 735, by a body of colonists from Chalcis in Euboea, with whom there was mingled, according to Ephorus, a certain number of Ionians. The same writer represented Theocles, or Thucles, the leader of the colony and founder of the city, as an Athenian by birth; but Thucydides takes no notice of this, and describes the city as a purely Chalcidic colony; and it seems certain that in later times it was generally so regarded. (Thuc. vi. 3; Ephor. *ap. Strab.* vi. p. 267; Scymn. Ch. 270—277; *Diod. xiv. 88*. Concerning the date of its found-

ation see Clinton, *F. II.* vol. i. p. 164; Euseb. *Chron.* ad Ol. 11. 1.) The memory of Naxos as the earliest of all the Greek settlements in Sicily was preserved by the dedication of an altar outside the town to Apollo Archegetes, the divine patron under whose authority the colony had sailed; and it was a custom (still retained long after the destruction of Naxos itself) that all Theori or envoys proceeding on sacred missions to Greece, or returning from thence to Sicily, should offer sacrifice on this altar. (Thuc. *l. c.*; Appian, *B. C.* v. 109.) It is singular that none of the writers above cited allude to the origin of the name of Naxos; but there can be little doubt that this was derived, as stated by Hellanicus (*ap. Steph. B. s. v. Νάξος*), from the presence among the original settlers of a body of colonists from the island of that name.

The new colony must have been speedily joined by fresh settlers from Greece, as within six years after its first establishment the Chalcidians at Naxos were able to send out a fresh colony, which founded the city of Leontini, B. C. 730; and this was speedily followed by that of Catana. Theocles himself became the Oekist, or recognised founder, of the former, and Euarclus, probably a Chalcidic citizen, of the latter. (Thuc. *l. c.*; Scymn. Ch. 283—286; Strab. vi. p. 268.) Strabo and Scymnus Chius both represent Zancle also as a colony from Naxos, but no allusion to this is found in Thucydides. But, as it was certainly a Chalcidic colony, it is probable that some settlers from Naxos joined those from the parent country. (Strab. vi. p. 268; Scymn. Ch. 286; Thuc. vi. 4.) Callipolis also, a city of uncertain site, and which ceased to exist at an early period, was a colony of Naxos. (Strab. vi. p. 272; Scymn. Ch. *l. c.*) But notwithstanding these evidences of its early prosperity, we have very little information as to the early history of Naxos; and the first facts transmitted to us concerning it relate to disasters that it sustained. Thus Herodotus tells us that it was one of the cities which was besieged and taken by Hippocrates, despot of Gela, about B. C. 498—491 (Herod. vii. 154); and his expressions would lead us to infer that it was reduced by him under permanent subjection. It appears to have afterwards successively passed under the authority of Gelon of Syracuse, and his brother Hieron, as we find it subject to the latter in B. C. 476. At that time Hieron, with a view to strengthen his own power, removed the inhabitants of Naxos at the same time with those of Catana, and settled them together at Leontini, while he repossessed the two cities with fresh colonists from other quarters (Diod. xi. 49). The name of Naxos is not specifically mentioned during the revolutions that ensued in Sicily after the death of Hieron; but there seems no doubt that the city was restored to the old Chalcidic citizens at the same time as these were reinstated at Catana, B. C. 461 (Id. xi. 76); and hence we find, during the ensuing period, the three Chalcidic cities, Naxos, Leontini, and Catana, generally united by the bonds of amity, and maintaining a close alliance, as opposed to Syracuse and the other Doric cities of Sicily. (Id. xiii. 56. xiv. 14; Thuc. iii. 86, iv. 25.) Thus, in B. C. 427, when the Leontini were hard pressed by their neighbours of Syracuse, their Chalcidic brethren afforded them all the assistance in their power (Thuc. iii. 86); and when the first Athenian expedition arrived in Sicily under Laches and Charoesades, the Naxians immediately joined their alliance. With them, as well as with the Rhegians on the opposite side of the straits, it

probable that enmity to their neighbours at Messana was a strong motive in inducing them to join the Athenians; and during the hostilities that ensued, the Messanians having on one occasion, in B. C. 425, made a sudden attack upon Naxos both by land and sea, the Naxians vigorously repulsed them, and in their turn inflicted heavy loss on the assailants. (Id. iv. 25.)

On occasion of the great Athenian expedition to Sicily (B. C. 415), the Naxians from the first espoused their alliance, even while their kindred cities of Rhegium and Catana held aloof; and not only furnished them with supplies, but received them freely into their city (Diod. xiii. 4; Thuc. vi. 50). Hence it was at Naxos that the Athenian fleet first touched after crossing the straits; and at a later period the Naxians and Catanæans are enumerated by Thucydides as the only Greek cities in Sicily which sided with the Athenians. (Thuc. vii. 57.) After the failure of this expedition the Chalcidic cities were naturally involved for a time in hostilities with Syracuse; but these were suspended in B. C. 409, by the danger which seemed to threaten all the Greek cities alike from the Carthaginians. (Diod. xiii. 56.) Their position on this occasion preserved the Naxians from the fate which befell Agrigentum, Gela, and Camarina; but they did not long enjoy this immunity. In B. C. 403, Dionysius of Syracuse, deeming himself secure from the power of Carthage as well as from domestic sedition, determined to turn his arms against the Chalcidic cities of Sicily; and having made himself master of Naxos by the treachery of their general Procles, he sold all the inhabitants as slaves and destroyed both the walls and buildings of the city, while he bestowed its territory upon the neighbouring Siculi. (Diod. xiv. 14, 15, 66, 68.)

It is certain that Naxos never recovered this blow, nor rose again to be a place of any consideration; but it is not easy to trace precisely the events which followed. It appears, however, that the Siculi, to whom the Naxian territory was assigned, soon after formed a new settlement on the hill called Mount Taurus, which rises immediately above the site of Naxos, and that this gradually grew up into a considerable town, which assumed the name of Tauromenium. (Diod. xiv. 58, 59.) This took place about B. C. 396; and we find the Siculi still in possession of this stronghold some years later. (Id. 88.) Meanwhile the exiled and fugitive inhabitants of Naxos and Catana formed, as usual in such cases, a considerable body, who as far as possible kept together. An attempt was made in B. C. 394 by the Rhegians to settle them again in a body at Mylae, but without success; for they were speedily expelled by the Messanians, and from this time appear to have been dispersed in various parts of Sicily. (Diod. xiv. 87.) At length, in B. C. 358, Andromachus, the father of the historian Timæus, is said to have collected together again the Naxian exiles from all parts of the island, and established them on the hill of Tauromenium, which thus rose to be a Greek city, and became the successor of the ancient Naxos. (Diod. xvi. 7.) Hence Pliny speaks of Tauromenium as having been formerly called Naxos, an expression which is not strictly correct. (Plin. iii. 8. s. 14.) The fortunes of the new city, which quickly rose to be a place of importance, are related in the article TAURUMENIUM. The site of Naxos itself seems to have been never again inhabited; but the altar and shrine of Apollo Archegetes continued to mark the spot where it had stood, and are mentioned

in the war between Octavian and Sextus Pompey in Sicily, B. C. 36. (Appian, B. C. v. 109.)

There are no remains of the ancient city now extant, but the site is clearly marked. It occupied a low but rocky headland, now called the *Capo di Schiò*, formed by an ancient stream of lava, immediately to the N. of the *Alcantara*, one of the most considerable streams in this part of Sicily. A small bay to the N. affords good anchorage, and separates it from the foot of the bold and lofty hill, still occupied by the town of *Taormina*; but the situation was not one which enjoyed any peculiar natural advantages.

The coins of Naxos, which are of fine workmanship, may almost all be referred to the period from B. C. 460 to B. C. 403, which was probably the most flourishing in the history of the city. [E. H. B.]



COIN OF NAXOS IN SICILY.

NAXOS or NAXUS (*Náξos*, Suid. s. v.), a town of Crete, according to the Scholiast (*ad Pind. Isth. vi. 107*) celebrated for its whetstones. Hüeck (*Kreta*, vol. i. p. 417) considers the existence of this city very problematical. The islands Crete and Naxos were famed for their whetstones (Plin. xxxvi. 22; comp. xviii. 28), and hence the confusion. In Mr. Pashley's map the site of Naxos is marked near *Spina Lónga*. [E. B. J.]

NAXOS or NAXUS (*Náξos*; *Eth. Náξios*; *Naxia*), the largest and most fertile of the Cyclades, situated in the middle of the Aegean sea, about halfway between the coasts of Greece and those of Asia Minor. It lies east of Paros, from which it is separated by a channel about 6 miles wide. It is described by Pliny (iv. 12. s. 22) as 75 Roman miles in circumference. It is about 19 miles in length, and 15 in breadth in its widest part. It bore several other names in ancient times. It was called *Strongyle* (*Στρογγύλη*) from its round shape, *Dionysias* (*Διονυσίας*) from its excellent wine and its consequent connection with the worship of Dionysus, and the *Smaller Sicily* (*μικρὰ Σικελία*) from the fertility of its soil (Plin. iv. 12. s. 22; Diod. v. 50—52); but the poets frequently give it the name of *Dia* (*Δία*; comp. *Ov. Met. ii. 690*, viii. 174.) It is said to have been originally inhabited by Thracians, and then by Carians, and to have derived its name from Naxos, the Carian chieftain. (Diod. v. 50, 51; Steph. B. s. v. *Náξos*.) In the historical ages it was colonised by Ionians from Attica (Herod. viii. 46), and in consequence of its position, size, and fertility, it became the most powerful of the Cyclades. The government of Naxos was originally an oligarchy, but was overthrown by Lygdamis, who made himself tyrant of the island. (Aristot. *op. Ath. viii. p. 348*.) Lygdamis, however, appears not to have retained his power long, for we find him assisting Peisistratus in his third restoration to Athens, and the latter in return subduing Naxos and committing the tyranny to Lygdamis. (Herod. i. 61, 64; comp. Aristot. *Pol. v. 5*.) But new revolutions followed. The

aristocratical party appear to have again got the upper hand; but they were after a short time expelled by the people, and applied for assistance to Aristagoras of Miletus. The Persians, at the persuasion of Aristagoras, sent a large force in B. C. 501 to subdue Naxos: the expedition proved a failure; and Aristagoras, fearing the anger of the Persian court, persuaded the Ionians to revolt from the great king. (Herod. v. 30—34.) At this period the Naxians had 8000 hoplites, many ships of war, and numerous slaves. (Herod. v. 30, 31.) From the 8000 hoplites we may conclude that the free population amounted to 50,000 souls, to which number we may add at least as many slaves. In B. C. 490 the Persians under Datis and Artaphernes landed upon the island, and in revenge for their former failure laid it waste with fire and sword. Most of the inhabitants took refuge in the mountains, but those who remained were reduced to slavery, and their city set on fire. (Herod. vi. 96.) Naxos became a dependency of Persia; but their four ships, which were sent to the Persian fleet, deserted the latter and fought on the side of Grecian independence at the battle of Salamis. (Herod. viii. 46.) They also took part in the battle of Plataeae. (Diod. v. 52.) After the Persian wars Naxos became a member of the confederacy of Delos under the headship of Athens; but about B. C. 471 it revolted, and was subdued by the Athenians, who reduced the Naxians to the condition of subjects, and established 500 Athenian Cleruchs in the island. (Thuc. l. 98, 137; Plut. *Pericl.* 11; Paus. i. 27. § 6.) From this time Naxos is seldom mentioned in ancient history. It was off Naxos that Chabrias gained a signal victory over the Lacedaemonian fleet in B. C. 376, which restored to Athens the empire of the sea. (Xen. *Hell.* v. 4. § 60, seq.; Diod. xv. 34.) During the civil wars of Rome Naxos was for a short time subject to the Rhodians. (Appian, *B. C.* v. 7.)

After the capture of Constantinople by the Latins in 1204, the Aegaeen sea fell to the lot of the Venetians; and Marco Sanudo, in 1207, took possession of Naxos, and founded there a powerful state under the title of the Duchy of the Aegaeen Sea (*Dux Aegaei Pelagi*). He built the large castle above the town, now in ruins, and fortified it with 12 towers. His dynasty ruled over the greater part of the Cyclades for 360 years, and was at length overthrown by the Turks in 1566. (Finlay, *Medieval Greece*, p. 320, seq.) Naxos now belongs to the new kingdom of Greece. Its population does not exceed 12,000, and of these 300 or 400 are Latins, the descendants of the Venetian settlers, many of whom bear the names of the noblest families of Venice.

The ancient capital of the island, also called Naxos, was situated upon the NW. coast. Its site is occupied by the modern capital. On a small detached rock, called *Paliti*, about 50 yards in front of the harbour, are the ruins of a temple, which tradition calls a temple of Dionysus. The western portal still remains, consisting of three huge marble slabs, two perpendicular and one laid across, and is of elegant, though simple workmanship. A drawing of it is given by Tournefort. Stephanus B. mentions another town in Naxos called Tragia or Tragea (*s. v. Τραγία*), but which Ross believes to be the small island *Mákarea*, between Naxos and Donnusa. Aristotle also (*ap. Athen.* viii. p. 348) mentioned a place, named *Lestadae* (*Ληστάδαι*), of which nothing further is known.

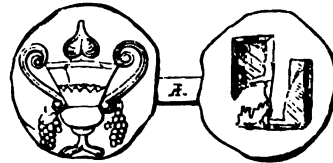
In the centre of the island a mountain, now called

Zia, rises to the height of 3000 feet. From its summit 22 islands may be counted; and in the distance may be seen the outline of the mountains of Asia Minor. This mountain appears to have been called *Drius* (*Δριός*) in antiquity (Diod. v. 51); its modern name is probably derived from the ancient name of the island (*Dia*). On it there is a curious Hellenic tower; and near the bottom, on the road towards *Philoti*, an inscription, *ἄρος Διδυ Μηλασιαν*. Another mountain is called *Kóronos* (*τὸ Κόρονον*), which is evidently an ancient name, and reminds one of the Naxian nymph *Coronis*, who brought up the young *Dionysus* (Diod. v. 52). The mountains of Naxos consist partly of granite and partly of marble, the latter being scarcely inferior to that of Paros. Good whetstones were also obtained from Naxos. (Hesych. *s. v. Ναξία λίθος*; *Plin.* xxxvi. 6. s. 9.) There are several streams in the island, one of which in ancient times was called *Biblus* (*Βίβλος*, Steph. B. *s. v. Βίβλη*).

The fertility of Naxos has been equally celebrated in ancient and modern times. Herodotus says that it excelled all other islands in prosperity (v. 28). It produces in abundance corn, oil, wine, and fruit of the finest description. In consequence of the excellence of its wine Naxos was celebrated in the legends of *Dionysus*, particularly those relating to *Ariadne*. [See *Dict. of Biogr.* art. *ARIADNE*.] Moreover, the priest of *Dionysus* gave his name to the year, like the *Archon Eponymus* at Athens. (Böckh, *Inscr.* 2265.) The finest wine of Naxos is now produced at a place called *Aperáthos*. It is a superior white wine, and is celebrated in the islands of the Aegaeen under the name of *Bacchus-Wine*.

The plant which produces *ladanum* is found at Naxos; and in *Thevenot's* time it was collected from the beards of goats, in the manner described by Herodotus (iii. 112). *Emery* is also found there, particularly in the southern part of the island, and forms an article of export. The goats of Naxos were celebrated in antiquity. (*Athen.* xii. p. 540.)

One of the most remarkable curiosities in the island is an unfinished colossal figure, still lying in an ancient marble quarry near the northern extremity of the island. It is about 34 feet in length, and has always been called by the inhabitants a figure of *Apollo*. On the side of the hill, at the distance of five minutes from the statue, we still find the inscription, *ἄρος χωρίου ἱεροῦ Ἀπόλλωνος*. Ross conjectures that the statue may have been intended as a dedicatory offering to *Delos*. (*Thevenot, Travels*, p. 103, Engl. transl.; *Tournefort, Voyage*, vol. i. p. 163, Engl. transl.; *Leake, Northern Greece*, vol. iii. p. 93; *Ross, Reisen auf den Griech. Inseln*, vol. i. p. 22, seq.; *Grüter, De Naxo Insula*, Hal. 1833. *Curtius, Naxos*, Berl. 1846.)



COIN OF THE ISLAND OF NAXOS.

NAXUA'NA (*Ναξουάνα*, Ptol. v. 13. § 12), a city on the N. bank of the river *Araxes*, now *Nachdgedon*, a city of some importance in Armenian his-

tory, and connected, by tradition, with the first habitation of Noah, and the descent of the patriarch from the ark. (Comp. Joseph. *Antiq.* i. 35; St. Martin, *Mém. sur l'Arménie*, vol. i. p. 131; Ritter, *Erdbunde*, vol. x. p. 363; Chesney, *Expéd. Euphrat.* vol. i. p. 145.) [E. B. J.]

NAZARETH (Ναζαρέθ: *Eth.* Ναζαρηός, Ναζαρηός), a city of Galilee, celebrated in the New Testament as the residence of our Lord for thirty years, before He commenced His public ministry (*S. Mark*, i. 9; *S. Luke*, iv. 16, 29), from which circumstance he was called a Nazarene. (*S. Mark*, i. 24, xiv. 67; *S. Matt.* xxvi. 71.) It was apparently in bad repute, even among the despised Galileans themselves. (*S. John*, i. 46.) It was visited by our Lord immediately on His entering on His ministry, when an attempt was made upon His life (*S. Luke*, iv. 16—30); and He appears only to have visited it once subsequently, again to exemplify the proverb, that "no prophet is accepted in his country." (*S. Matt.* xiii. 54—58; *S. Mark*, vi. 1—6.) Its site is well described by Eusebius as over against Legio, 15 miles distant from it towards the E., near to Mount Tabor. Its site has never been lost in Christian times, and in all ages travellers have made mention of it. (Reland, *Palæstina*, pp. 905—907.) "The town of Nazareth, called in Arabic *En-Nâsirah*, lies upon the western side of a narrow oblong basin, extending about from SSW. to NNE., perhaps 20 minutes in length by 8 or 10 in breadth. The houses stand on the lower part of the slope of the western hill, which rises steep and high above them. Towards the N. the hills are less high; on the E. and S. they are low. In the SE. the basin contracts, and a valley runs out narrow and winding to the great plain." The precipitous rocky wall of this valley is called the Mount of Precipitation. The elevation of the valley of Nazareth is given as 821 Paris feet above the sea, and that of the mountains above Nazareth 1500 or 1600 feet; but Dr. Robinson thinks this estimate too high. The houses of the town are well built of stone. The population amounts to about 780 taxable males, of whom 170 are Moslems; the remainder, Christians of various denominations. (*Biblical Res.* vol. iii. pp. 183—185.) [G. W.]

NAZIANZUS (Ναζιανζός), a town in the south-west of Cappadocia, in the district called Garsauria, 24 miles to the south-east of Archelais. The place is not mentioned by the early writers, and owes its celebrity to the fact that it was the place where Gregory of Nazianzus was educated, and where he afterwards became bishop. (Hierocl. p. 700; Socrat. *Hist. Eccles.* iv. 11; Greg. Naz. *Vita Carm.* v. 25, *Epist.* 50; Conc. Const. ii. p. 97; *It. Ant.* p. 144; *It. Hieros.* p. 577, where it is miswritten Nathiangus; comp. DIOCAESAREIA.) Hamilton (*Researches*, vol. ii. p. 228) is inclined to believe that the modern place called *Euran Sheher*, near *Haval Dere*, marks the site of Nazianzus, though others identify the village of *Mimisus* with it. [L. S.]

NEAE (Νέαι), a small island near Lemnos, in which Philoctetes, according to some authorities, was bitten by a water-snake. (Steph. B. s. v.; comp. Antig. Caryst. *Mirab.* c. 9.) Pliny places it between Lemnos and the Hellespont (ii. 87. s. 89). It is called in the charts *Stratia*, and by the modern Greeks *Άγιος στρατηγός*, the holy warrior, that is, St. Michael. (Walpole, *Travels*, &c. p. 55.)

NEAE PATRAE. [HYPATA.]

NEAETHUS (Νέαιθος, Strab.; *Nhauos*, Theocr.; *Nauaithos*, Lycophr.), a river on the E. coast of Bruttium, falling into the gulf of Tarantum about 10 miles N. of Crotona, still called the *Nieto* or *Neto*. Strabo derives its name from the circumstance that it was here that the Trojan women who were conducted as captives by a Greek fleet, set fire to the ships of the victors, and thus compelled them to settle in this part of Italy. (Strab. vi. p. 262; Plin. iii. 11. s. 15.) It is well known that the same legend is transferred by other writers to many different localities, and appears to have been one of those which gradually travelled along the coast of Italy, in the same manner as the myths relating to Aeneas. The form of the name *Nauaithos* employed by Lycophon (*Alex.* 921) points evidently to the same fanciful derivation (from *vais* and *αἶθω*). Theocritus alludes to the rich and varied herbage which grew on its banks (*Id.* iv. 24), and for which, according to a modern traveller, it is still remarkable. (Swinburne, *Travels*, vol. i. p. 313.) [E. H. B.]

NEANDREIA, NEA'NDRIUM, NEANDRUS (Νεανδρεία, Νεανδριον, Νεανδρος; *Eth.* Νεανδρείς or Νεανδριεύς), a town in Troas, probably founded by Aeolians; in the time of Strabo it had disappeared, its inhabitants, together with those of other neighbouring places, having removed to Alexandria. (Strab. xiii. pp. 604, 606.) According to Scylax (p. 36) and Stephanus Byz. (s. v.), Neandria was a maritime town on the Hellespont; and Strabo might perhaps be supposed to be mistaken in placing it in the interior above Hamaxitus; but he is so explicit in his description, marking its distance from New Ilium at 130 stadia, that it is scarcely possible to conceive him to be in the wrong. Hence Leake (*Asia Minor*, p. 274), adopting him as his guide, seeks the site of Neandria in the lower valley of the Scamander, near the modern town of *Ene*. [L. S.]

NEANDRIA. [NEA.]

NEANISSUS (Νεανισσός or Νανισσός), a town in Armenia Minor, on the south-east of Phreata, and between this latter town and Diocaesareia. (Ptol. v. 6. § 14.) No further particulars are known about the place. [L. S.]

NEA'POLIS, i. e. "the New City." I. *In Europe*. 1. (Νεάπολις; *Eth.* Νεαπολίτης, Strab. and Steph. B.; but coins have *Νεοπολίτης*, Neapolitanus; *Napoli*; in French and English *Naples*), one of the most considerable cities of Campania, situated on the northern shore of the gulf called the Crater or Sinus Cumanus, which now derives from it the name of *Bay of Naples*. All ancient writers agree in representing it as a Greek city, and a colony of the neighbouring Cumae; but the circumstances of its foundation are very obscurely related. Scymnus Chius tells us it was founded in pursuance of an oracle; and Strabo calls it a Cumaeon colony, but adds that it subsequently received an additional body of Chalcidic and Athenian colonists, with some of the settlers from the neighbouring islands of the Pithecusae, and was on this account called Neapolis, or the New City. (Strab. v. p. 246; Scymn. Ch. 253; Vell. Pat. i. 4.) Its Chalcidic or Eulocean origin is repeatedly alluded to by Statius, who was himself a native of the city (*Silv.* i. 2. 263, ii. 2. 94, iii. 5. 12); but these expressions probably refer to its being a colony from the Chalcidic city of Cumae. The name itself sufficiently points to the fact that it was

a more recent settlement than some one previously existing in the same neighbourhood; and that this did not refer merely to the parent city of Cumae, is proved by the fact that we find mention (though only at a comparatively late period) of a place called PALAEPOLIS or "the Old City." (Liv. viii. 22.) But the relations between the two are very obscure. No Greek author mentions Palaepolis, of the existence of which we should be ignorant were it not for Livy, who tells us that it was *not far* from the site of Neapolis. From the passage of Strabo above cited, it seems clear that this was the original settlement of the Cumaean colonists; and that the name of Neapolis was given to the later colony of Chalcidians and others who established themselves on a site at no great distance from the former one. A different version of its history, but of much more dubious authority, is cited by Philargyrius from the historian Lutatius, according to which the Cumaeans abandoned their first colony from an apprehension lest it should eclipse the parent city, but were commanded by an oracle to restore it, and gave to the colony thus founded anew the name of Neapolis. (Philargyr. *ad Georg.* iv. 564.) The original name of Palaepolis (which obviously could not be so designated until after the foundation of the new city) appears to have been Parthenope (Plin. iii. 5. s. 9; Philargyr. *l.c.*), a name which is used by the Roman poets as a poetical appellation of Neapolis. (Virg. *Georg.* iv. 564; Ovid, *Met.* xv. 711, &c.) Stephanus of Byzantium notices Parthenope as a city of Opicia (the ancient designation of Campania); but it is singular enough that both he and Strabo call it a colony of the Rhodians, without mentioning either the Chalcidians or Cumaeans. (Steph. B. s. v.; Strab. xiv. p. 654.) On the other hand, Lycophron alludes to the place where the Siren Parthenope was cast on shore, by the name of Falerum (Φαλήρου τήρις, Lycophr. *Alex.* 717); and Stephanus also says that Phalerum was a city of Opicia, the same which was afterwards called Neapolis. (Steph. B. s. v. Φαλήρον.) The name of Falerum has a Tyrrhenian or Pelasgic aspect; and it is not improbable, as suggested by Abeken (*Mittel Italien*, p. 110), that there was originally a Tyrrhenian settlement on the spot. The legendary connection of the Siren Parthenope with the site or neighbourhood of Neapolis was well established, and universally received; hence Dionysius designates the city as the abode of Parthenope; and Strabo tells us that even in his time her tomb was still shown there, and games celebrated in her honour. (Strab. v. p. 246; Dionys. Per. 358; Eustath. *ad loc.*; Plin. iii. 5. s. 9.)

The site of the original settlement, or Old City (Palaepolis), is nowhere indicated, but it seems most probable that it stood on the hill of Pausilypus or *Posilipo*, a long ridge of moderate elevation, which separates the bay of *Pozzuoli* or *Baia* from that of *Naples* itself. The new town, on the contrary, adjoined the river *Sebethus*, a small stream still called the *Sebeto*, and must, therefore, have occupied the same site with the more easterly portion of the modern city of *Naples*. (Abeken, *Mittel Italien*, p. 111; Niebuhr, vol. iii. p. 179.) The latter city seems rapidly to have risen to great prosperity, and, in great measure, eclipsed the older settlement; but it is clear from Livy that Palaepolis continued to subsist by the side of the new colony, until they both fell under the dominion of the Samnites. It does not

appear that either the old or the new city was reduced

by force of arms by the Campanian conquerors; they seem rather to have entered into a compromise with them, and admitted a body of the Campanians to the rights of citizenship, as well as to a share of the government. (Strab. v. p. 246.) But notwithstanding this, the Greek element still greatly predominated; and both Palaepolis and Neapolis were, according to Livy, completely Greek cities at the time when they first came into contact with Rome, nearly a century after the conquest of Campania by the Samnites. (Liv. viii. 22.)

On that occasion the Palaepolitans, who had had the temerity to provoke the hostility of Rome by incursions upon the neighbouring Campanians, alarmed at the declaration of war which followed (s.c. 328), admitted within their walls a garrison of 2000 troops from Nola, and 4000 Samnites; and were thus enabled to withstand the arms of the consul Publius Philo, who occupied a post between the two cities so as to prevent all communication between them, while he laid regular siege to Palaepolis. This was protracted into the following year; but at length the Palaepolitans became weary of their Samnite allies, and the city was betrayed into the hands of the Romans by Charilus and Nymphina, two of the chief citizens. (Liv. viii. 22, 23, 25, 26.) The Neapolitans would appear to have followed their example without offering any resistance; and this circumstance may explain the fact that while Publius celebrated a triumph over the Palaepolitans (Liv. viii. 26; Fast. Capit.), the Neapolitans were admitted to peace on favourable terms, and their liberties secured by a treaty (*foedus Neapolitanum*, Liv. *l.c.*) From this time all mention of Palaepolis disappears from history. Livy tells us that the chief authority, which appears to have been previously enjoyed by the older city, was now transferred to Neapolis; and it is probable that the former town sank gradually into insignificance, while the community or "populus" was merged in that of Neapolis. So completely was this the case, that Dionysius, in relating the commencement of this very war, speaks only of the Neapolitans (Dionys. *Exc. Leg.* pp. 2314—2319); while Livy, evidently following the language of the older annalists, distinguishes them from the Palaepolitans, though he expressly tells us that they formed only one community ("duabus urbibus populus idem habitabat," Liv. viii. 22).

From this time Neapolis became, in fact, a mere dependency of Rome, though retaining the honourable title of an allied state (*foederata civitas*), and enjoying the protection of the powerful republic, with but a small share of the burdens usually thrown upon its dependent allies. So favourable, indeed, was the condition of the Neapolitans under their treaty that, at a later period, when all the cities of Italy obtained the Roman franchise, they, as well as the *Heracleans*, were long unwilling to accept the proffered boon. (Cic. *pro Balb.* 8, 24.) Hence it is no wonder that they continued throughout faithful to the Roman alliance, though more than once threatened by hostile armies. In B. C. 280, Pyrrhus approached the walls of Neapolis, with the view of making himself master of the city, but withdrew without accomplishing his purpose (Zonar. viii. 4); and in the Second Punic War, Hannibal, though he repeatedly ravaged its territory, was deterred by the strength of its fortifications from assailing the city itself. (Liv. xxiii. 1, 14, 15, xxiv. 13.) Like the other maritime allies of Rome, the Neapolitans continued to furnish ships and sailors for the Roman

fleets throughout the long wars of the Republic. (Pol. i. 20; Liv. xxxv. 16.)

Though Neapolis thus passed gradually into the condition of a mere provincial town of the Roman state, and, after the passing of the Lex Julia, became an ordinary municipal town (Cic. *pro Balb.* 8, *ad Fam.* xiii. 30), it continued to be a flourishing and populous place, and retained, to a far greater extent than any other city in this part of Italy, its Greek culture and institutions; while its population was still almost exclusively Greek. Thus Strabo tells us that, in his time, though they had become Roman citizens, they still had their gymnasia and quinquennial games, with contests of music and gymnastic exercises after the Greek fashion; and retained the division into Phratries, a circumstance attested also by inscriptions still extant. (Strab. v. p. 246; Varr. *L. L.* v. 85; Boeckh, *C. I.* vol. iii. p. 715.) Before the close of the Republic, the increasing love of Greek manners and literature led many of the upper classes among the Romans to resort to Neapolis for education, or cultivation of these pursuits; while many more were attracted by the delightful and luxurious climate or the surpassing beauty of the scenery. It possessed also hot springs, similar to those of Baiae, though inferior in number (Strab. *l. c.*); and all these causes combined to render it one of the favourite resorts of the Roman nobility. Its prosperity received a rude shock, in b. c. 82, during the Civil War of Marius and Sulla, when a body of the partisans of the latter, having been admitted by treachery into the city, made a general massacre of the inhabitants (Appian, *B. C.* i. 89); but it seems to have quickly recovered this blow, as it was certainly a flourishing city in the time of Cicero, and continued such throughout the period of the Roman Empire. It is not improbable that it received a body of fresh colonists under Sulla, but certainly did not then assume the title of a Colonia, as it is repeatedly alluded to by Cicero as a Municipium. (Cic. *ad Fam.* xiii. 30, *ad Att.* x. 13.) Under the Empire we find it in inscriptions bearing the title of a Colonia (Gruter, *Inscr.* p. 110. 8, p. 373. 2); but there is much doubt as to the period when it obtained that rank. It is, however, noticed as such by Petronius, and would seem to have first received a colony under Claudius, to which subsequent additions were made under Titus and the Antonines. (*Lib. Colon.* p. 235; Zumpt, *de Colon.* pp. 259, 384; Petron. *Satyr.* 44, 76; Boeckh, *C. I.* vol. iii. pp. 717, 718.)

Besides its immediate territory, Neapolis had formerly possessed the two important islands of Capreae and Aenaria (*Ischia*); but the latter had been wrested from it by force of arms, probably at the period of its first war with Rome. Capreae, on the other hand, continued subject to Neapolis without interruption till the time of Augustus, who, having taken a fancy to the island, annexed it to the imperial domain, giving up to the Neapolitans in exchange the richer and more important island of Aenaria. (Suet. *Aug.* 92; Dion Cass. lii. 43.)

The same attractions which had rendered Neapolis a favourite residence of wealthy Romans under the Republic operated with still increased force under the Empire. Its gymnasia and public games continued to be still celebrated, and the emperors themselves condescended to preside at them. (Suet. *Aug.* 98, *Ner.* 40; Vell. Pat. ii. 123; Dion Cass. lxiii. 26.) Its strong tincture of Greek manners, which caused it to be frequently distinguished as "the Greek

city," attracted thither many grammarians and others; so that it came to acquire a reputation for learning, and is called by Martial and Columella "docta Parthenope" (Martial, v. 78. 14; Colum. x. 134); while its soft and luxurious climate rendered it the favourite resort of the indolent and effeminate. Hence Horace terms it "otiosa Neapolis;" and Ovid, still more strongly, "in otia natam Parthenopen." (Hor. *Epod.* 5. 43; Ovid, *Met.* xv. 711; Stat. *Silv.* iii. 78—88; Sil. Ital. xii. 31.) The coasts on both sides of it were lined with villas, among which the most celebrated was that of Vedius Pollio, on the ridge of hill between Neapolis and Puteoli, to which he had given the name of Pausilypus (*Παυσίλυπος*); an appellation afterwards extended to the whole hill on which it stood, and which retains to the present day the name of *Monte Posilipo*. (Dion Cass. liv. 23; Plin. ix. 53. s. 78.) Neapolis was a favourite residence of the emperor Nero, as well as of his predecessor Claudius; and it was in the theatre there that the former made his first appearance on the stage, before he ventured to do so publicly at Rome. (Tac. *Ann.* xiv. 10, xv. 33; Dion Cass. lx. 6.) It is well known also that it was for a considerable period the residence of Virgil, who composed, or at least finished, his *Georgics* there. (Virg. *Georg.* iv. 564.) Thither, also, his remains were transferred after his death; and his tomb was still extant there in the time of the poets Statius and Silius Italicus, who paid to it an almost superstitious reverence. The last-named poet himself died at Neapolis, where he had a villa, which was his favourite place of residence, as it was also that of Statius, who, in several passages, appears to allude to it as the place of his birth. (Donat. *Vit. Virg.*; Plin. *Ep.* iii. 7; Martial, xi. 49; Stat. *Silv.* iii. 5. 13, iv. 4. 51—55.)

It is clear that Neapolis was at this period a provincial city of the first class; and though we meet with little historical mention of it during the later ages of the Empire, inscriptions sufficiently prove that it retained its consideration and importance. It appears to have escaped the ravages of the Goths and Vandals, which inflicted such severe blows upon the prosperity both of Capua and Nola (*Hist. Miscell.* xv. p. 553); and under the Gothic king Theodoric, Cassiodorus speaks of it as still possessing a numerous population, and abounding in every kind of delight, both by sea and land. (Cassiod. *Var.* vi. 23.) In the Gothic wars which followed, it was taken by Belisarius, after a long siege, and a great part of the inhabitants put to the sword, A. D. 536. (Procop. *B. G.* i. 8—10.) It was retaken by Totila in A. D. 542 (*ib.* iii. 6—8), but again recovered by Narses soon after, and continued from this time subject to the supremacy of the Byzantine Empire, as a dependency of the exarchate of Ravenna, but under the government of its own dukes. In the eighth century Paulus Diaconus still speaks of it as one of the "opulentissimae urbes" of Campania. (*Hist. Lang.* ii. 17.) It was about this period that it threw off the yoke of the Byzantine emperors, and continued to enjoy a state of virtual independence, until it was conquered in A. D. 1140 by the Normans, and became thenceforth the capital of the kingdom of Naples.

It is certain that the ancient city of Neapolis did not occupy nearly so great a space as the modern *Naples*, which is the largest and most populous city in Italy, and contains above 400,000 inhabitants. It appears to have extended on the E. as far as the river Sebethus, a small stream still called the Sebeto,

though more commonly known as the *Fiume della Maddalena*, which still forms the extreme limit of the suburbs of Naples on the E. side; from thence it probably extended as far as the mole and old castle, which bound the port on the W. Pliny speaks of the small island which he calls Megaris, and which can be no other than the rock now occupied by the *Castel dell' Uovo*, as situated between Pausilypus and Neapolis (Plin. iii. 6. s. 12); it is therefore clear that the city did not extend so far as this point. Immediately above the ancient portion of the city rises a steep hill, now crowned by the *Castle of St. Elmo*; and from thence there runs a narrow volcanic ridge, of no great elevation, but steep and abrupt, which continues without interruption in a SW. direction, till it ends in a headland immediately opposite to the island of Nesis or *Nisida*. It is the western portion of this ridge which was known in ancient times as the *MONS PAUSILYPUS*, and is still called the *Hill of Posilipo*. It formed a marked barrier between the immediate environs of Neapolis and those of Puteoli and Baiae, and must have been a great obstacle to the free communication between the two cities; hence a tunnel was opened through the hill for the passage of the high-road, which has served that purpose ever since. This passage, called in ancient times the *Crypta Neapolitana*, and now known as the *Grotta di Posilipo*, is a remarkable work of its kind, and has been described by many modern travellers. It is 2244 feet long, and 21 feet broad; its height is unequal, but, towards the entrance, is not less than 70 feet. It is probable, however, that the work has been much enlarged in later times. Seneca, in one of his letters, gives a greatly exaggerated view of its fancied horrors, arising from the darkness and dust. (*Sen. Ep.* 57.) Strabo assigns its construction to Cocceius, probably the M. Cocceius Nerva, who was superintendent of aqueducts under Tiberius, and who constructed a similar tunnel from the lake Avernus to Cumae (*Strab.* v. p. 245); and there is no reason to doubt this statement, though many Italian antiquarians have maintained that the work must be much more ancient. On the hill immediately above the E. entrance of the grotto is an ancient sepulchre designated by tradition as the tomb of Virgil; and though popular tradition is a very unsafe guide in such cases, there seems in this instance no sufficient reason to reject its testimony. We know, from the precise statement of Donatus, that the poet was buried on the road to Puteoli, within less than two miles from Naples ("via Puteolana intra lapidem secundum," Donat. *Vit. Virg.*; Hieron. *Chron.* ad Ol. 190), which agrees well with the site in question, especially if (as is probable) the high-road at that time passed over the hill, and not through the grotto beneath. The argument of Cluverius, who inferred, from the description of Statius (*Silv.* iv. 4. 50—55), that the tomb of Virgil was situated at the foot of Mount Vesuvius, is certainly untenable. (*Cluver. Ital.* p. 1153; Eustace's *Classical Tour*, vol. ii. pp. 370—380; Jorio, *Guida di Pozzuoli*, pp. 118, &c.)

Near the *Capo di Posilipo*, as the headland opposite to *Nisida* is now called, are the extensive ruins of a Roman villa, which are supposed to be those of the celebrated villa of Vedius Pollio, which gave name to the whole hill, and which he bequeathed by his will to Augustus. (*Dion Cass.* liv. 23; *Plin.* ix. 53. s. 78.) Immediately opposite to the headland, between it and the island of *Nisida* (Nesis),

lie two small islets, or rather rocks, one of which now serves for the Lazzaretto,—the other, which is uninhabited, is called *La Gajola*; these are supposed to be the islands called by Statius Limon and Euploea. (*Stat. Silv.* ii. 2. 79, iii. 1. 149.) From their trifling size it is no wonder that they are not noticed by any other author. Recent excavations on the supposed site of the villa of Pollio have brought to light far more extensive remains than were previously known to exist, and which afford a strong illustration of the magnificent scale on which these edifices were constructed. Among the ruins thus brought to light are those of a theatre, the seats of which are cut out of the tufo rock; an Odeon, or theatre for music; a Basilica; besides numerous porticoes and other edifices, and extensive reservoirs for water. But the most remarkable work connected with these remains is a tunnel or gallery pierced through the promontory, which is actually longer than the *Grotta di Posilipo*. This work appears from an inscription to have been restored by the emperor Honorius; the period of its construction is wholly uncertain. (*Bullett. d. Inst. Arch.* 1841, pp. 147—160; Avellino, *Bullett. Archæol. Napol.* 1843, Nos. 4—6.) Many writers have assigned the extensive ruins visible on the hill of *Posilipo* to a villa of Lucullus; and it is certain that that statesman had a Neapolitan villa distinct from that at Misenum (*Cic. Acad.* ii. 3), but its site is nowhere indicated; and the supposition that it was the same which afterwards passed into the hands of Vedius Pollio is not warranted by any ancient authority.

Though the neighbourhood of *Naples* abounds on all sides in ancient remains, those which are still extant in the city itself are inconsiderable. Two arches of a Roman theatre in the street called *Anticaglia*, a fragment of an aqueduct known by the name of the *Ponti Rossi*, and the remains of a temple dedicated to Castor and Pollux, incorporated into the church of *S. Paolo*, are all the ancient ruins now visible. But the inscriptions which have been discovered on the site, and are for the most part preserved in the museum, are numerous and interesting. They fully confirm the account given by ancient writers of the Greek character so long retained by the city, and notice its division into Phratries, which must have continued at least as late as the reign of Hadrian, since we find one of them named after his favourite Antinous. Others bore the names of Eumelidae, Eunostidae, &c., the origin of which may probably be traced back to the first foundation of the Cumaean colony. From some of these inscriptions we learn that the Greek language continued to be used there, even in public documents, as late as the second century after the Christian era. (*Boeckh, C. I.* vol. iii. pp. 714—750; Mommsen, *Inscr. Regn. Neap.* pp. 127—131.)



COIN OF NEAPOLIS IN CAMPANIA.

2. (*Nabui*), a city of Sardinia, and apparently one of the most considerable places in that island, was situated on the W. coast, at the southern extremity of

the gulf of *Oristano*. The Itineraries place it 60 miles from Sulci, and 18 from Othoca (*Oristano*). (*Itin. Ant.* p. 84.) The name would clearly seem to point to a Greek origin, but we have no account of its foundation or history. It is noticed by Pliny as one of the most important towns in Sardinia; and its name is found also in Ptolemy and the Itineraries. (Plin. iii. 7. s. 13; Ptol. iii. 3. § 2; *Itin. Ant.* l. c.; *Tab. Peut.*; Geogr. Rav. v. 26.) Its ruins are still visible at the mouth of the river *Pabilonis*, where that stream forms a great estuary or lagoon, called the *Stagno di Marceddi*, and present considerable remains of ancient buildings as well as the vestiges of a Roman road and aqueduct. The spot is marked by an ancient church called *Sta Maria di Nabu*. (De la Marmora, *Voy. en Sardaigne*, vol. ii. p. 357.)

The *AQUAE NEAPOLITANAE*, mentioned by Ptolemy as well as in the Itinerary, which places them at a considerable distance inland, on the road from Othoca to Caralis, are certainly the mineral sources now known as the *Bagni di Sardara*, on the high-road from *Cagliari* to *Oristano*. (*Itin. Ant.* p. 82; Ptol. iii. 3. § 7; Geogr. Rav. v. 26; De la Marmora, l. c. p. 406.)

3. A city of Apulia, not mentioned by any ancient writer, but the existence of which is attested by its coins. There seems good reason to place it at *Pulignano*, between Barium and Egnatia, where numerous relics of antiquity have been discovered (Romanelli, vol. ii. p. 148—152; Millington, *Numism. de l'Italie*, p. 147.) [E. H. B.]

4. A town on the isthmus of Pallene, on the E. coast, between Aphytis and Aege. (Herod. vii. 123.) In Leake's map it is represented by the modern *Polykhrono*.

5. A town of Macedonia, and the haven of Philippi, from which it was distant 10 M. P. (Strab. vii. p. 330; Ptol. iii. 13. § 9; Scymn. 685; Plin. iv. 11; Hierocl.; Procop. *Aed.* iv. 4; *Itin. Hierosol.*) It probably was the same place as *DATUM* (*Δάτρον*), famous for its gold-mines (Herod. ix. 75; comp. Böckh, *Pub. Econ. of Athens*, pp. 8, 228, trans.), and a seaport, as Strabo (vii. p. 331) intimates: whence the proverb which celebrates Datum for its "good things." (*Zenob. Prov. Graec. Cent.* iii. 71; Harpocrat. s. v. *Δάτρον*.) Scylax (p. 27) does, indeed, distinguish between Neapolis and Datum; but, as he adds that the latter was an Athenian colony, which could not have been true of his original Datum, his text is, perhaps, corrupt in this place, as in so many others, and his real meaning may have been that Neapolis was a colony which the Athenians had established at Datum. Zenobius (l. c.) and Eustathius (*ad Dionys. Perieg.* 517) both assert that Datum was a colony of Thasos; which is highly probable, as the Thasians had several colonies on this coast. If Neapolis was a settlement of Athens, its foundation was, it may be inferred, later than that of Amphipolis. At the great struggle at Philippi the galleys of Brutus and Cassius were moored off Neapolis. (Appian, *B. C.* iv. 106; Dion Cass. xlvii. 35.)

It was at Neapolis, now the small Turkish village of *Kıralıo* (Leake, *North Greece*, vol. iii. p. 180, comp. pp. 217, 224), that Paul (*Acts*, xvi. 11) landed. The shore of the mainland in this part is low, but the mountains rise to a considerable height behind. To the W. of the channel which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a port on each side, the town was situated. (Conybeare and Howson,

Life and Epist. of St. Paul, vol. i. p. 308.) Traces of paved military roads are still found, as well as remains of a great aqueduct on two tiers of Roman arches, and Latin inscriptions. (Clarke, *Trav.* vol. viii. p. 49.) For coins of Neapolis, see Eckhel, vol. ii. p. 72; Rasche, vol. iii. pt. i. p. 1149.



COIN OF NEAPOLIS IN MACEDONIA.

6. A town of the Tauric Chersonesus, and a fortress of Scilurus. (Strab. vii. p. 312; Böckh *Inscr.* vol. ii. p. 147.) Dubois de Montperreux (*Voyage Autour du Caucase*, vol. v. p. 389, vol. vi. pp. 220, 378) has identified this place with the ruins found at *Kermentchik* near *Simpheropol*. [E. B. J.]

NEAPOLIS. II. *In Asia*. 1. An important city of Palestine, commonly supposed to be identical with the *SICHEM* or *SHICHEM* of the Old Testament. Thus Epiphanius uses the names as synonymous (*ἐν Σικμοῖς, τοῦτ' ἴστω ἐν τῇ νυνὶ Νεαπόλει, adv. Haeres.* lib. iii. tom. i. p. 1055, comp. 1068). Eusebius and St. Jerome, however, place *Sichem* (*Σικίμα, Σικέμ, Συχέμ*) in the suburbs of Neapolis (*Onomast.* s. v. *Terebinthus, Sychem*); and Luz is placed near to, and, according to the former, viii. M. P., according to the latter, iii. M. P., from Neapolis (s. v. *Λούζα*), which would imply a considerable interval between the ancient and the modern city. In order to reconcile this discrepancy, Reland suggests that, while the ancient city gradually decayed, the new city was extended by gradual accretion in the opposite direction, so as to widen the interval; and he cites in illustration the parallel case of *Utrecht* and *Veehten*. (*Palaestina*, pp. 1004, 1005.) Another ancient name of this city occurs only in one passage of St. John's Gospel (iv. 5), where it is called *Sichar* (*Σιχάρ*); for although St. Jerome maintains this to be a corrupt reading for *Sychem* (*Epitaph. Paulae, Ep.* lxxxvi. *Op.* tom. iv. p. 676, *Quaest.* in *Genes.* c. xlviii. ver. 22, tom. iii. p. 545), his correction of what he allows was an ancient and common error, even in his age, has no authority in any known colex or version. Another of its ancient names which has exercised the ingenuity of the learned, occurs in Pliny, who reckons among the cities of Samaria, "Neapolis quod antea Mamortha dicebatur" (v. 13), evidently a mistake for *Mabortha*, which Josephus gives for the native name of Neapolis (*B. J.* iv. 8. § 2); unless, as Reland conjectures, both readings are to be corrected from coins, which he shrewdly remarks are less liable to corruption than MSS., and which read *Morthia* (*Μορθία*), which that learned writer takes to be the classical form of the Hebrew word *Moreh*, which was associated with *Sichem*, both in the Old Testament and the Rabbinical commentaries. (*Gen.* xii. 6; *Deut.* xi. 30; Reland, *Dissertationes Miscell.* pars i. pp. 138—140.) The same writer explains the name *Sichar*, in St. John, as a name of reproach, contemptuously assigned to the city by the Jews (the seat of error (the Hebrew *שִׁיחָר* signifying *mendacium, falsum*), and borrowed from the prophet Habakkuk, where the two words *Moreh Shaker* (*מֹרֵה שָׁקֵר*) occur in convenient

proximity, translated in our version, "a teacher of lies" (ii. 18). The time when it assumed its new name, which it still retains almost uncorrupted in *Nablús*, is marked by the authors above cited and by the coins. Pliny died during the reign of Titus, under whom Josephus wrote, and the earliest coins bearing the inscription ΦΛΑΟΤΙ ΝΕΑΠΟΛ. ΣΑΜΑΡ. are of the same reign.

Sichem is an exceedingly ancient town, and is frequently mentioned in the history of the earliest patriarchs. It was the first place of Abraham's sojourn on coming into the land of Canaan, and there he built an altar to the Lord. (*Gen. xii. 6.*) The connection of Jacob with the place is marked by the traditional well still called by his name, and referred to as an undoubtedly authentic tradition, eighteen centuries ago,—that is, at the expiration of about half the period that has elapsed since the time of the patriarch (*Gen. xxxiii. 18, xxxiv.; St. John, iv. 5, 6, 12*); nor need the authority of the other local tradition of Joseph's tomb be questioned, as he was certainly deposited there on the coming in of the Israelites, and the reverence paid by them to their fathers' sepulchres forbids us to suppose that it could fall into oblivion. (*Gen. l. 25; Josh. xxxiv. 32.*) That tomb was probably situated in the "parcel of a field" where Jacob had spread his tent, which he had bought of the children of Hamor, Shechem's father, for a hundred pieces of money, but which the patriarch himself represents as taken (probably recovered) "from the Amorites with his sword and with his bow" (*Gen. xlviii. 22*), and which he retained as pasture-ground for his cattle after his removal from that vicinity (*xxxvii. 12—14*). In the division of the land, it fell to the tribe of Ephraim, and is described as situated in Mount Ephraim; it was a Levitical city, and one of the three cities of refuge on the west of Jordan. (*Josh. xx. 7, xxi. 20, 21.*) There it was that Joshua assembled the national convention shortly before his death (*xxiv. 1, 25*); at which time "he took a great stone and set it up there under an oak, that was by the sanctuary of the Lord" (*ver. 26*), proving that the tabernacle was then at Shechem, probably in the identical place, the memory of which the Samaritan tradition has perpetuated to this day. [EBAL; GERIZIM.] The pillar erected by Joshua continued to be held in veneration throughout the time of the Judges; there the Shechemites "made Abimelech king, by the plain (|| oak) of the pillar that was in Shechem,"—his own birthplace, and the scene of his father Gideon's victory over the Midianites (*Judges, vii. 1, viii. 31, ix. 6*); and there it was that the Israelites assembled to make Rehoboam king. (*1 Kings, xii. 1; 2 Chron. x. 1.*) The remainder of its history is so identified with that of its sacred Mount Gerizim that it has been anticipated under that article. There can be little doubt that this is the city of Samaria mentioned in the Acts of the Apostles, where Philip preached with such success, and which furnished to the Church one of its earliest and most dangerous adversaries, and its first and most distinguished apologist. Not that Simon Magus was a native of Neapolis, but of a village of Samaria named Gittion (Γιττιών, *Just. Mart. Apol. i. 36*; comp. *Euseb. H. E. ii. 13*), but Neapolis was the principal theatre of his sorceries. Justin Martyr was a native of the city, according to Eusebius (*ἀπὸ Φλαυίας νείας πόλεως Συρίας τῆς Παλαιστίνης, Hist. Eccles. ii. 13*). Sichem is placed by Eusebius and *St. Jerome, x. M. P.* from Shilo, which agrees well with

the interval between *Sízián* and *Nablús*. (*Onomast. s. v. Σηλό.*) But it must be observed, that these authors distinguish between the Sychem of Ephraim, near the sepulchre of Joseph,—which, having been destroyed and sown with salt by Abimelech, was restored by Jeroboam (comp. *Judges, ix. 45, with 1 Kings, xii. 25*), who, Josephus says, built his palace there (*Ant. viii. 8. § 4*),—and the city of refuge in Mount Ephraim, which they assign to Manasseh, and, with strange inconsistency, immediately identify with the preceding by the fact that Joseph's bones were buried there. (*Onomast. s. v. Συχέμ.*) The author of the Jerusalem Itinerary places it *xl. M. P.* from Jerusalem.

The modern town of *Nablús* is situated in a valley lying between Mount Ebal on the N., and Mount Gerizim on the S., giving to the valley a direction from E. to W. On the E., the *Nablús* valley opens into a much wider valley, about 2 miles from the town; this valley is called *Erd-Múkhna*. Where the *Nablús* valley meets the *Erd-Múkhna*, at the NE. base of Mount Gerizim, is Jacob's well, and, hard by the well, is the traditional site of Joseph's tomb, both of them close to the Moslem village of *Askar*, situated at the SE. base of Mount Ebal. Possibly this *Askar* may mark the site of ancient Sychar, the names present only an anagrammatical variation. This would satisfy the language of Eusebius and St. Jerome, cited at the commencement of the article, and remove the obvious difficulty of supposing the well so far distant from the city as is *Nablús*, particularly as *Nablús* abounds with running streams, and there are copious fountains between it and the well. One of these, not noticed by any traveller, situated about mid-way between the well and the town, in the middle of the valley, is called *'Ain Daphné*, so named, no doubt, at the time when Greeks inhabited Neapolis, from the infamous fountain and grove near Antioch. The modern *Nablús* is a large and well-built town, containing a population of from 12,000 to 14,000 souls, almost entirely Mohammedans; the Samaritans having been reduced to something under 200 of all ages and both sexes. (*Ranmer, Palästina, pp. 144—148, notes; Robinson, Bib. Res. vol. iii. pp. 95—136.*)

The coins of Neapolis are very frequent under the emperors from Titus to Volusianus. The common inscription is ΦΛ. ΝΕΑΠΟΛΕΩΩΣ, more rarely ΦΛΑΟΤ, as in the one below, in which is also added, as in many examples, the name of the region. The more usual emblem on the reverse is a temple situated on the summit of a mountain, to which is an ascent by many steps. The temple is doubtless that mentioned by Damascius as *Διὸς Ἱψίστου ἀγύατον ἱερὸν* (*ap. Phot. Bibl. p. 1055*), the steps those alluded to by the Bordeaux Pilgrim in A. D. 333:—"Ascenduntur usque ad summum montem gradus numero ccc." On the coins of Titus, however, before the Mount Gerizim was introduced, a palm, as in the example below, was the type; or a laurel, with



COIN OF NEAPOLIS IN PALESTINE.

the name of the city written among its branches. (Eckhel, vol. iii. pp. 433—435: see GERIZIM, Vol. I. p. 992. a.) [G. W.]

2. A town of Colchis, south of Dioscurias, and north of Phasis, on the river Chobos or Chorsos. (Scyl. p. 27; Ptol. v. 10. § 2.)

3. A town on the coast of Ionia, south of Ephesus, on the road between Anaea and Marathesium. It was a small place which at first belonged to the Ephesians, and afterwards to the Samians, who received it in exchange for Marathesium. (Strab. xiv. p. 639.) Most writers identify its site with the modern *Scala Nova*, at a distance of about three hours' walk from the site of ancient Ephesus; but Col. Leake (*Asia Minor*, p. 261) believes that this place marks the site of the ancient Marathesium, and that the ancient remains found about halfway between *Scala Nova* and *Tshangli*, belong to the ancient town of Neapolis. (Comp. Tournefort, *Letters*, xx. p. 402; Fellows, *Journal of an Exc. in As. Min.* p. 271, who identifies Neapolis with *Tshangli* or *Chungli* itself.)

4. A town in Caria, between Orthosia and Aphrodisias, at the foot of Mount Cadmus, in the neighbourhood of Harpasa. (Ptol. v. 2. § 19; Hierocl. p. 688.) Richter (*Wallfahrten*, p. 539) identifies it with the modern *Jenibolu*, near *Argas Kalessi*, the ancient Harpasa. Another town of the same name is mentioned on the coast of Caria by Mela (i. 16) and Pliny (v. 29); and it is clear that this cannot be the same town as that near Harpas; it is probably only another name for New Myndus [MYNDUS].

5. A town in Pisidia, a few miles south of Antioch. (Ptol. v. 4. § 11; Hierocl. p. 672.) Pliny (v. 42) mentions it as a town of the Roman province of Galatia, which embraced a portion of Pisidia. Franz (*Fünf Inschriften*, p. 35) identifies its site with *Tutinek*, where some ancient remains still exist. [L. S.]

6. A small place situated on the Euphrates, at the distance of 14 *schoeni* (about 40 miles) below Besechana. Ritter has tried, but unsuccessfully (if the present numbers be correct) to identify it with *Maida*. (Isid. *Mans. Parth.* i. 12, ed. Müller, 1855.) [V.]

NEAPOLIS. III. *In Africa*. 1. In Egypt. [CAENEOPOLIS.]

2. A town of Cyrenaica, which Ptolemy (iv. 4. § 11) places in 31° 10' lat. and 49° long. The town of *Mabny* or *Mably*, with which it has been identified, and which appears to be a corruption of the old name, with no other change than what might be expected from the Arab pronunciation, does not quite agree with the position assigned by Ptolemy to Neapolis. (Beechey, *Expd. to the N. Coast of Africa*, p. 350; Barth, *Wanderungen*, pp. 391. 403.)

3. [LEPTIS MAGNA.]

4. A town of Zeugitana with a harbour (Scylax, p. 47; *Stadium*. § 107), the same as the MACOMADES of Pliny (v. 3; *Μακόμαδα*, Ptol. iv. 3. § 11); a "municipium," as it appears from the Antonine Itinerary ("Macornades Minores," *Peut. Tab.*; Geog. Rav. iii. 5); this latter name indicates a Phoenician origin. (Mövers, *Phoeniz. Alterth.* vol. ii. p. 494.) It has been identified with *Kass'r Oungu*, on the N. of the *Gulf of Hammâmêt*.

5. A factory of the Carthaginians upon the SINUS NEAPOLITANUS, from which it was the shortest distance to Sicily—a voyage of two days and a night. (Thuc. vii. 50; Scylax, p. 49; *Stadium*. § 107; Strab. xvii. p. 834.) It was taken by Agathocles in

his African campaign. (Diodor. xx. 17.) Under the earlier emperors it was a "liberum oppidum" (Plin. v. 3), afterwards under Hadrian a "colonia." (Ptol. iv. 3. § 8; *Itin. Anton.*; *Peut. Tab.*; Geog. Rav. v. 5.) The old name is retained in the modern *Nâbel*, where Barth (*Wanderungen*, p. 141; comp. Shaw, *Trav.* p. 161) found some remains of antiquity. [E. B. J.]

NEBIS. [GALLAECIA, Vol. I. p. 933, a.]

NEBO. 1. (*Naḥāḥ*, LXX.), the mountain from which the patriarch Moses was permitted to view the Promised Land. Its situation is thus described:—"Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho" (*Deut.* xxxii. 49); "and Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." We have here three names of the mount, of which, however, Abarim may designate the range or mountain region rising from the high table-land of Moab (comp. *Numbers*, xxvii. 12, xxxiii. 47); while Pisgah is an appellative for a hill,—as it is rendered in our margin, wherever the name occurs in the text (*Numb.* xxi. 20; *Deut.* iii. 27, xxxiv. 1), and in several oriental versions (*Lex. s. v. 𐤍𐤁𐤂*),—Nebo the proper name of some one particular peak. This name is regarded by M. Quatremère as of Aramaic origin, identical with that of the celebrated Chaldean divinity (*Isiah*, xli. 1) so frequently compounded with the names of their most eminent kings, &c.; and he discovers other names of like origin in the same parts. (*Mémoire sur les Nabatéens*, p. 87.) It is placed by Eusebius and St. Jerome 6 miles west of Esbus (Heshbon), over against Jericho, on the road from Livias to Esbus, near to Mount Phogor [PEOR]: it was still called by its ancient name (*Onomast. s. vv. Nabau, Abarim*). Dr. Robinson has truly remarked that over against Jericho "there is no peak or point perceptibly higher than the rest; but all is apparently one level line of summit, without peaks or gaps." . . . "Seetzen, Burckhardt, and also Irby and Mangles, have all found Mount Nebo in *Jebel Attârius*, a high mountain south of the *Zurka Mâin*" (Arnon). This, however, is far south of the latitude of Jericho. (*Bib. Res.* vol. iii. pp. 306, 307.)

2. A town of the tribe of Reuben, mentioned with Heshbon, Eleleth, and others (*Numb.* xxxii. 38); doubtless the site now marked by *Neba* in the *Belka*, south of *Es-Salt* (Robinson, *Bib. Res.* vol. ii. p. 307, n. 1, vol. iii. appendix, p. 170), i. e. in the same district with *Heshbon* and *El-'Âl*, the modern representatives of Heshbon and Eleleth. Whether this town was connected with the synonymous mountain is very uncertain.

3. A town in Judah. (*Ezra*, ii. 29; *Nchem.* vii. 33.) [G. W.]

NEBRISIA. [NABRISIA.]

NEBRODES MONS (*τὰ Νευροδῆ ὄρη*, Strab.: *Monti di Madonia*), one of the most considerable ranges of mountains in Sicily. The name was evidently applied to a part of the range which commences near Cape Pelorus, and extends along the northern side of the island, the whole way to the neighbourhood of Panormus. Though broken into various mountain groups, there is no real interruption in the chain throughout this extent, and the names applied to different parts of it seem to have been employed (as usual in such cases) with much vagueness. The part of the chain nearest to Cape Pelorus, was called Mons Neptunius, and therefore the Mons Nebrodes must have been further to the

west. Strabo speaks of it as rising opposite to Aetna, so that he would seem to apply the name to the mountains between that peak and the northern coast, which are still covered with the extensive forests of *Caronia*. Silius Italicus, on the other hand, tells us that it was in the Mons Nebrodes the two rivers of the name of Himera had their sources, which can refer only to the more westerly group of the *Monti di Madonia*, the most lofty range in Sicily after Aetna, and this identification is generally adopted. But, as already observed, there is no real distinction between the two. Silius Italicus speaks of the Mons Nebrodes as covered with forests, and Solinus derives its name from the number of fawns that wandered through them; an etymology obviously fictitious. (Strab. vi. p. 274; Solin. 5. §§ 11, 12; Sil. Ital. xiv. 236; Cluver. *Sicil.* p. 364; Fazell. *de Reb. Sic.* x. 2. p. 414.) [E. H. B.]

NECTIBERES. [MAURETANIA.]

NEDA (*Néda*), now *Buzi*, a river of Peloponnesus, rises in Mt. Cerasium, a branch of Mt. Lycæus in Arcadia, and flows with many windings in a westerly direction past Phigalia, first forming the boundary between Arcadia and Messenia, and afterwards between Elis and Messenia. It falls into the Ionian sea, and near its mouth is navigable for small boats. (Paus. iv. 20. §§ 1, 2, iv. 36. § 7, v. 6. § 3, viii. 38. § 3, viii. 41. §§ 1, 2; Strab. viii. pp. 344, 348; Leake, *Morea*, vol. i. pp. 56, 485; Ross, *Reisen im Peloponnes*, p. 84; Curtius, *Peloponnesos*, vol. ii. pp. 152, 185.)

NEDAD, a river of Pannonia, mentioned only by Jornandes (*de Reb. Get.* 50), as the river on the banks of which the Huns were defeated by the Gepidae. The name is in some MSS. Nedao, and the river is believed to be the modern *Neytra*. [L. S.]

NEDINUM (*Nήδινον*, Ptol. ii. 16. § 10; Geog. Rav. iv. 16; Neditæ, Orelli, *Inscr.* 3452), a town of the Liburni, on the road from Siscia to Iadera (*Peut. Tab.*), identified with the ruins near *Nadin*. Orelli (*l. c.*) refers the inscription to *Novigrad*. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 93.) [E. B. J.]

NEDON. [MESSENIA, p. 342, b.]

NEGRA. [MARSTABAE, pp. 284, 285.]

NELCYNDIA (*τὰ Νελκύδια*, *Peripl.* §§ 53, 54, ed. Müller, 1855), a port on the W. coast of India, in the province called *Limyrca*, without doubt the same as that now called *Neliseram*. It is in lat. 12° 10' N. It is mentioned in various authorities under names slightly modified one from the other: thus, it is the *Melcynda* of Ptolemy (vii. 1. § 9), in the country of the *Aii*; the "*portus gentis Neacyndon*" of Pliny (vi. 26. s. 104), which was also called *Bacars* or *Barace*; the *Nincylia* of the Peutingerian Table; and *Nileinna* of the Geogr. Raven. (ii. 1). The name is certainly of Indian origin, and may be derived, as suggested by Ritter (v. p. 515) from *Nilakhanda*, the blue county. Other derivations, however, have been proposed for it. (Vincent, *Periplus*, ii. p. 445; Rennell, *Mem. Hindostan*, p. 48; Gosselin, iii. p. 227.) [V.]

NELEUS. [EUBOEAE, Vol. I. p. 872, a.]

NE'LLA (*Νηλία*), a town of Magnesia in Thessaly, between which and Iolcus Demetrias was situated. Leake identifies it with the remains of a small Hellenic town above *Lekhómia*. (Strab. ix. p. 436; Leake, *Northern Greece*, vol. iv. p. 379.)

NELO, a small river of Hispania Tarraconensis, in the territory of the Astures, and on the N. coast of Spain; probably the *Rio de la Fuente*. (Plin. iv. 20. s. 34; Ukert, vol. ii. pt. 1. p. 299.) [T. H. D.]

NEMALONI, an Alpine people. In the Trophy of the Alps the name of the Nermaloni occurs between the Brodiontii and Edenates. (Plin. iii. 20.) The site of this people is uncertain. It is a mere guess to place them, as some do, at *Miolsans*, in the valley of *Barcelonette*. [G. L.]

NEMAUSUS (*Νέμαυσος*; *Eth. Νεμαύσος*, *Nemausensis*; *Nîmes*), a city of Gallia Narbonensis on the road from Arelate (*Arles*) through Narbo (*Narbonne*) into Spain. Ptolemy (ii. 10. § 10) calls it Nemausus Colonia, but he places it in the same latitude as Arausio (*Orange*), and more than a degree north of Arelate; which are great blunders. Nemausus was the chief place of the *Volcæ Arrecomici*: "with respect to number of foreigners and those engaged in trade (says Strab. iv. p. 186) much inferior to Narbo, but with respect to its population much superior; for it has subject to it twenty-four villages of people of the same stock, populous villages which are contributory to Nemausus, which has what is called the *Latium* (*Jus Latii* or *Latinitas*). By virtue of this right those who have obtained the honour of an *aduleship* and *quaestorship* in Nemausus become Roman citizens; and for this reason this people is not under the orders of the governors from Rome. Now the city is situated on the road from Iberia into Italy, which road in the summer is easy travelling, but in the winter and spring is muddy and washed by streams. Some of these streams are passed by boats, and others by bridges of wood or stone. The wintry torrents are the cause of the trouble from the water, for these torrents sometimes as late as the summer descend from the Alps after the melting of the snow."

Strabo fixes the site of Nemausus about 100 stadia from the Rhone, at a point opposite to Tarascon, and 720 stadia from Narbo. In another place (iv. p. 178) Strabo estimates the distance from Narbo to Nemausus at 88 M. P. One of the *Itin.* routes makes it 91 M. P. from Narbo to Nemausus. Strabo's two distances do not agree, for 720 stadia are 90 M. P. The site of the place is certain. In the middle age documents the name is written *Nemese* (D'Anville). There seems to be no authority for writing the modern name *Nîmes*; and yet *Nîmes*, as it is now properly written, supposes a prior form *Nîmes*. *Nîmes* is the present capital of the *arrondissement* of *Gard*, the richest in Roman remains of all the districts of France.

The twenty-four smaller places that were attached (attributa) to Nemausus are mentioned by Pliny (iii. 4). The territory of Nemausus produced good cheese, which was carried to Rome (Plin. xi. 42). This cheese was made on the *Cévennes*, and Pliny appears to include *Mons Lesura* in the territory of Nemausus. *Latera* [LATERA] on the *Ledus* (*Lez*) west of Nemausus was in the territory, which probably extended through *Ugernum* eastward to the Rhone. Nemausus was an old Gallic town. The name is the same that Strabo gives with a slight variation (*Nomosus*) to *Augustonemetum* or *Clermont* in *Auvergne*. The element *Nem* appears in the name of several Gallic towns. Nemausus was made a *Colonia* probably by the emperor Augustus. An inscription on one of the gates, called the gate of Augustus, records the eleventh or twelfth consulship of Augustus, and that he gave gates and walls to the colony. There is a bronze medal of Nemausus in the Museum of *Avignon*, the so called *Pied de Biche*, on one side of which there is the legend *COL. NEM.* with a crocodile chained to a palm-

tree, which may probably commemorate the conquest of Egypt; on the other are two heads, supposed to be Augustus and Agrippa, with the inscription IMP. P. P. DIVI. P. This medal has also been found in other places. It is figured below.



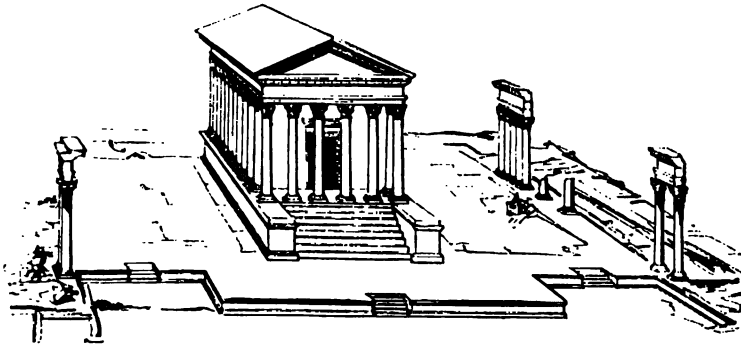
COIN OF NEMAUSUS.

Nîmes contains many memorials of its Roman splendour. The amphitheatre, which is in good preservation, is larger than that of *Verona* in Italy; and it is estimated that it would contain 17,000 persons. It stands in an open space, cleared of all buildings and obstructions. It has not the massive and imposing appearance of the amphitheatre of *Arles*; but it is more complete. A man may make the circuit on the flat which runs round the upper story, except for about one-sixth of the circuit, where the cornice and the flat are broken down.

The greater diameter is about 437 English feet, which includes the thickness of the walls. The exterior height on the outside is nearly 70 English feet. The exterior face of the building consists of a ground story, and a story above, which is crowned by an attic. There are sixty well proportioned

arches in the ground story, all of the same size except four entrances, larger than the rest, which correspond to the four cardinal points. These arches open on a gallery, which runs all round the interior of the building. The story above has also sixty arches. All along the circumference of the attic there are consoles, placed at equal distances, two and two, and pierced in the middle by round holes. These holes received the poles which supported an awning to shelter the spectators from the sun and rain. When it was complete, there were thirty rows of seats in the interior. At present there are only seventeen. The stones of the upper seats are of enormous dimensions, some of them 12 feet long, and 2 feet in width.

The temple now called the *Maison Carrée* is a parallelogram on the plan, about 76 English feet long, and 40 wide. It is what is called pseudo-peripteral, with thirty Corinthian fluted pillars, all of which are engaged in the walls, except six on the face and two on each side of the front portico, ten in all. The portico has, consequently, a considerable depth compared with the width. The columns are ten diameters and a quarter in height. The temple is highly enriched in a good style. Séguier (1758) attempted to prove that this temple was dedicated to C. and L. Caesar, the sons of Agrippa by Julia the daughter of Augustus. But M. Auguste Pélet has within the present century shown that it was dedicated to M. Aurelius and L. Verus. The excavations which have been made round the *Maison Carrée* since 1821 show that it was once surrounded by a colonnade, which seems to have been the boundary of a forum, within which the temple was placed. The *Maison Carrée*, after having passed through many hands, and been applied to many purposes, is now a museum of painting and antiquities. Arthur Young (*Travels in France*, 2nd ed. vol. i. p. 48) says "that the *Maison Carrée* is beyond comparison the most light, elegant, and pleasing building I ever beheld." Nobody will contradict this.



TEMPLE AT NEMAUSUS, now called THE MAISON CARRÉE.

The famous fountain of Nemausus, which Ausonius mentions (*Ordo Nob. Urb.*, Burdigala)—

"Non Aponus potu, vitrea non luce Nemausus Purior"—

still exists; and there are some traces of the ancient construction, though the whole is a modern restoration. But the great supply of water to Nemausus was by the aqueduct now called the *Pont du Gard*, and it is said that this aqueduct terminated by a

subterraneous passage in the side of the rock of the fountain. A building called the Temple of Diana, and a large edifice called *Tour Magne* (*Turris Magna*), which appears to have been a sepulchral monument, the gate of Augustus, and the gate called of France, are the chief remaining monuments of Nemausus.

The noblest Roman monument in France is the aqueduct called the *Pont du Gard*, which is between three and four leagues from Nîmes. Over this aque-

duct the waters of the springs of the *Eure* and *Aizan* near *Uzés*, were brought to Nemausus. The river *Gardon*, the ancient *Vardo*, is deep just above the aqueduct. The channel is sunk between rugged rocks, on which scattered shrubs grow. The river rises in the *Cévennes*, and is subject to floods, which would have destroyed a less solid structure than this Roman bridge. The bridge is built where the valley is contracted by the rocks, and in its ordinary state all the water passes under one arch. The best view of the bridge is from the side above it. The other side is disfigured by a modern structure of the same dimensions as the lower range of arches; it is a bridge attached to the lower arches of the Roman bridge, and is used for the passage of carts and horses over the *Gardon*.

There are three tiers of arches. The lowest tier consists of six arches; that under which the water flows is the largest. The width of this arch is said to be about 50 English feet, and the height from the surface of the water is about 65 feet. The second tier contains eleven arches, six of which correspond to those below, but they appear to be wider, and the piers are not so thick as those of the lowest tier. The height of the second tier is said to be about 64 feet; but some of these dimensions may not be very accurate. The third tier has thirty-five

arches, or thereabouts, making a length, as it is said, of about 870 English feet. It is about 26 feet high to the top of the great slabs of stone which cover it. These slabs lie across the channel in which the water was conveyed over the river, and they project a little so as to form a cornice. The whole height of the three tiers, if the several dimensions are correctly given, is about 155 feet. It is generally said that the bridge is entirely built of stones, without mortar or cement. The stones of the two lower tiers are without cement; but the arches of the highest tier, which are built of much smaller stones, are cemented. At the north end of the aqueduct the highest tier of arches and the water channel are higher than the ground on which the aqueduct abuts, and there must have been a continuation of small arches along the top of this hill; but there are no traces of them, at least near the bridge. On the opposite or south side the aqueduct abuts against the hill, which is higher than the level of the channel. There is no trace of the hill having been pierced; and an intelligent man, who lives near the bridge, says that the aqueduct was carried round the hill, and that it pierced another hill further on, where the tunnel still exists.



ROMAN AQUEDUCT NEAR NEMAUSUS, now called THE PONT DU GARD.

The stone of this bridge is a yellowish colour. Seen under the sun from the west side, the bridge has a brightish yellow tint, with patches of dark colour, owing to the weather. The stone in the highest tier is a concretion of shells and sand, and that in the lower tiers appears to be the same. In the stones in the highest tier there are halves of a bivalve shell completely preserved. The stone also contains bits of rough quartzose rock, and many small rounded pebbles. In the floods the *Gardon* rises 30 feet above its ordinary level, and the water will then pass under all the arches of the lowest tier. The piers of this tier show some marks of being worn by the water. But the bridge is still solid and strong, a magnificent monument of the grandeur of Roman conceptions, and of the boldness of their execution.

There are many works which treat of the antiquities of *Nîmes*. Some are quoted and extracts from them are printed in the *Guide du Voyageur*, par Richard and E. Hocquart. [G. L.]

NEMEA (ἡ Νεμέα, Ion. Νεμένη; Adj. Νεμείος, Νεμεαῖος, Nemeaeus), the name of a valley in the territory of Cleonae, where Hercules slew the Nemean lion, and where the Nemean games were celebrated every other year. It is described by Strabo as situated between Cleonae and Phlius (viii. p. 377). The valley lies in a direction nearly north and south, and is about two or three miles long, and from half to three quarters of a mile in breadth. It is shut in on every side by moun-

tains, and is hence called by Pindar a deep vale (*βαθύνωδος*, *Nem.* iii. 18.). There is a remarkable mountain on the NE., called in ancient times *APESAS* (Ἀπέσας), now *Falka*, nearly 3000 feet high, with a flat summit, which is visible from Argos and Corinth. On this mountain Perseus is said to have first sacrificed to Zeus Apesantius. (*Paus.* ii. 15. § 3; *Steph. B. s. v. Ἀπέσας*; *Stat. Theb.* iii. 460, seq.) Theocritus gives Nemea the epithet of "well-watered" (*εὐδρόου Νεμείης χάρος*, *Theocr.* xxv. 182). Several rivulets descend from the surrounding mountains, which collect in the plain, and form a river, which flows northward through the ridges of Apesas, and falls into the Corinthian gulf, forming in the lower part of its source the boundary between the territories of Sicyon and Corinth. This river also bore the name of Nemea (*Strab.* viii. p. 382; *Diod.* xiv. 83; *Liv.* xxxiii. 15); but as it was dependent for its supply of water upon the season of the year, it was sometimes called the Nemean Charadra. (*Aesch. de Falae. Leg.* § 168, ed. Bekker; ἡ Χαράδρα, *Xen. Hell.* iv. 2. § 15.) The mountains, which enclose the valley, have several natural caverns, one of which, at the distance of 15 stadia from the sacred grove of Nemea, and on the road named Tretus, from the latter place to Mycenae, was pointed out as the cave of the Nemean lion. (*Paus.* ii. 15. § 2.)

The name of Nemea was strictly applied to the sacred grove in which the games were celebrated. Like Olympia and the sanctuary at the Corinthian

Isthmus, it was not a town. The sacred grove contained only the temple, theatre, stadium, and other monuments. There was a village in the neighbourhood called BEMBINA (Βέμβινα), of which, however, the exact site is unknown. (Strab. viii. p. 377; Steph. B. s. v.) The haunts of the Nemean lion are said to have been near Bembina. (Theocr. xxv. 202.)

The chief building in the sacred grove was the temple of Zeus Nemeius, the patron god of the place. When visited by Pausanias the roof had fallen, and the statue no longer remained (ii. 15. § 2). Three columns of the temple are still standing, amidst a vast heap of ruins. "Two of these columns belonged to the pronaos, and were placed as usual between antae; they are 4 feet 7 inches in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 feet 3 inches in diameter at the base, and about 34 feet high, including a capital of 2 feet. Its distance from the corresponding column of the pronaos is 18 feet. The total height of the three members of the entablature was 8 feet 2 inches. The general intercolumniation of the peristyle was 7 feet; at the angles, 5 feet 10 inches. From the front of the pronaos to the extremity of the cell within, the length was 95 feet; the breadth of the cell within, 31 feet; the thickness of the walls, 3 feet. The temple was a hexastyle, of about 65 feet in breadth on the upper step of the stylobate, which consisted of three steps: the number of columns on the sides, and consequently the length of the temple, I could not ascertain." (Leake.) Though of the Doric order, the columns are as slender as some of the specimens of the Ionic, and are so different from the older Doric examples, that we ought probably to ascribe to the temple a date subsequent to the Persian wars.

Among the other monuments in the sacred grove were the tombs of Opheltes, and of his father Lycurgus. The former was surrounded with a stone enclosure, and contained certain altars; the latter was a mound of earth. (Paus. ii. 15. § 3.) Pausanias also mentions a fountain called Adrasteia. The latter is, doubtless, the source of water near the Turkish fountain, which is now without water. At the foot of the mountain, to the left of this spot, are the remains of the stadium. Between the stadium and the temple of Zeus, on the left of the path, are some Hellenic foundations, and two fragments of Doric columns. Near the temple are the ruins of a small church, which contains some Doric fragments. (Leake, *Morea*, vol. iii. p. 327, seq.; Curtius, *Peloponnesos*, vol. ii. p. 505, seq.)

For an account of the Nemean festival, see *Dict. of Antiq. s. v.*

NEMENTURI, one of the several Alpine peoples enumerated by Pliny (iii. c. 20) after the names inscribed on the Trophy of the Alps. Their position is unknown. [G. L.]

NEMESA, a river of Gallia mentioned by Antonius (*Mosella*, v. 353), is the *Nims*, which joins the Pronaea (*Prum*). The united streams flow into the Sura (*Sour*), and the Sura into the Mosella. [G. L.]

NEMETACUM or NEMETOCENNA (*Arras*), the chief town of the Atrebatas, a Belgic people. Caesar (*B. G.* viii. 46) spent a winter at Nemetocenna at the close of his Gallic campaigns. In the inscription of *Tongern* there is a route from Castellum (*Cassel*) to Nemetacum, which is the same place as

Nemetocenna. The distance from *Cassel* through *Béthune* to *Arras* is 43 M. P. The distance according to the Antonine Itin. from *Cassel* through *Minariacum* [MINARIACUM] is 55 M. P. There is also a route from *Taruenna* (*Thérouenne*) of 33 M. P. to Nemetacum. There is no place where these roads can meet except *Arras*. In the Greek texts of Ptolemy (ii. 9. § 7) the capital of the Atrebatas is *Origiacum* (*Opriiakov*); but it is said that the Palatine MS. has *Metacum*, and all the early editions of Ptolemy have *Metacum*. It seems possible, then, that Ptolemy's *Metacum* represents Nemetacum. But Ptolemy incorrectly places the Atrebatas on the *Seine*; he also places part of their territory on the sea-coast, which may be true. *Origiacum* is supposed to be *Orchies*, between *Tournai* and *Douai*. The town Nemetacum afterwards took the name of the people Atrebatas or Atrebatii, and the name was finally corrupted into *Arras*. [ATREBATES.]

The traces of the Roman roads from *Arras* to *Thérouenne* and to *Cambrai* are said to exist. It is also said that some remains of a temple of Jupiter have been discovered at *Arras*, on the *Place du Cloître*; and that there was a temple of Isis on the site of the *Hôtel-Dieu*. (D'Anville, *Notice*, &c., Walckenaer, *Géog. &c.* vol. i. p. 431.) [G. L.]

NEMETATAE. [GALLAECIA, Vol. I. p. 933, a.]

NEMETES (Νεμητᾶς). This name first appears in Caesar (*B. G.* i. 51), who speaks of the Nemetes as one of the Germanic tribes in the army of Ariovistus. In another passage (*B. G.* vi. 25) he describes the Hercynia Silva as commencing on the west at the borders of the Helvetii, the Nemetes, and the Rauraci; and as he does not mention the Nemetes as one of the nations on the left bank of the Rhine (*B. G.* iv. 10), we may probably infer that in his time they were on the east or German side of the Rhine. The Vangiones and Nemetes were afterwards transplanted to the west side of the Rhine. (Tac. *Germ.* c. 28.) Ptolemy makes *Noviomagus* (*Speyer*) the capital of the Nemetes, but he incorrectly places them north of the Vangiones, whose capital was *Borbetomagus* (*Worms*). Pliny (iv. 17) mentions the Nemetes, Tribocci, and Vangiones in this order; but Tacitus mentions them just in the inverse order, Vangiones, Tribocci and Nemetes. From none of these writers could we determine the relative positions of these peoples; but the fact that *Noviomagus* (*Noviomagus*) is mentioned by Ptolemy as the chief town of the Nemetes, and that *Noviomagus* is proved to be *Speyer* by the Itineraries along the west bank of the Rhine, determine the position of the Nemetes.

In Ammianus Marcellinus (xv. 11) and the Not. Imp., *Noviomagus* appears under the name of the people Nemetes or Nemetæ. Ammianus calls it a municipium, by which he probably means a Roman town. In the Notitia of the Gallic provinces, *Civitas Nemetum* belongs to Germania Prima. In some later writings the expression occurs "*civitas Nemetum id est Spira*." The name of *Speyer* is from the *Speyerbach*, which flows into the Rhine at *Speyer*. (D'Anville, *Notice*, &c.; Walckenaer, *Géog. &c.* vol. ii. p. 277.) [G. L.]

NEMETOBRI'GA (Νεμετὸβρυγα), a town of the Tiburi in Asturia, on the road from *Bracara* to *Asturica*, now *Mendoza*, in the district of *Tribis*. (Ptol. ii. 6. § 37; *Itin. Ant.* p. 428; Ukert, vol. ii. pt. 1. p. 442.) [T. H. D.]

NEMETOCENNA [NEMETACUM.]

NEMORENSIS LACUS. [ARICIA.]

NEMOSSUS. [AUGUSTONEMETUM.]

NEMUS DIANAЕ. [ARICIA.]

NENTIDAVA. [DACLIA, Vol. I. p. 774, b.]

NEOCAESAREIA (*Neokaisáreia*: *Eth. Neokaisarés*). 1. A town in Pontus Polemoniacus, which, on account of its late origin, is not mentioned by any writer before the time of Pliny, was situated on the eastern bank of the river Lycus, 63 miles to the east of Amasia. (Plin. vi. 3; *Tab. Peut.*) It was the capital of the district, and celebrated for its size and beauty, and is of historical importance on account of the ecclesiastical council held there in A. D. 314. We possess no information about the date of its foundation; but the earliest coins we have of it bear the image of the emperor Tiberius; whence it is probable that Neocaesarea was founded, or at least received that name, in the reign of Tiberius, when Strabo, who does not notice it, had already composed his work. It must have rapidly risen in extent and prosperity, as in the time of Gregorius Thaumaturgus, who was a native of the place, it was the most considerable town in Pontus. (Greg. Neocoes. *Vit.* p. 577; Amm. Marc. xxvii. 12; Hierocl. p. 702; Basil, *Epist.* 210; Acta Eutyche. c. 7; comp. Steph. B. s. e.; Solin. 45; Ptol. v. 6. § 10.) According to Paulus Diaconus (*Hist. Misc.* ii. 18), the town was once destroyed by an earthquake; and from Stephanus Byz. it seems that at one time it was called Adrianopolis. The town still exists under a corrupt form of its ancient name, *Nicsar* or *Nicsara*, at a distance of two days' journey north of *Tokat*. As to the supposed identity of Cabira and Neocaesarea, see CABIRA.

2. A town of Bithynia, of uncertain site. (Steph. B. s. e.; Hierocl. p. 693; Concil. Const. vol. iii. p. 668.) [L. S.]

NEOCLAUDIOPOLIS. [ANDRAPA.]

NEOCOMUM. [COMUM.]

NEON (*Νέων*: *Eth. Neónios*), an ancient town of Phocis, said to have been built after the Trojan war (Strab. ix. p. 439), was situated at the foot of Mt. Tithorea, one of the peaks of Mt. Parnassus. Herodotus relates that, when the Persian army invaded Phocis, many of the Phocians took refuge in Tithorea near Neon (viii. 32), and that the latter city was destroyed by the Persians (viii. 33). It was, however, afterwards rebuilt; but was again destroyed, with the other Phocian towns, at the end of the Sacred War. (Paus. x. 3. § 2.) In its neighbourhood, Philomelus, the Phocian general, was defeated, and perished in the flight by throwing himself down from a lofty rock. (Paus. x. 2. § 4.) Neon now disappears from history, and in its place we read of a town TITHOREA, which is described by Pausanias (x. 32. § 8, seq.). This writer regards Tithorea as situated on the same site as Neon; and relates that Tithorea was the name anciently applied to the whole district, and that when the inhabitants of the neighbouring villages were collected in the city, the name of Tithorea was substituted for that of Neon. This, however, is not in accordance with the statement of Plutarch, according to whom Tithorea, in the time of the Mithridatic war, was a fortress surrounded by precipitous rocks, where the Phocians took refuge from Xerxes. He further states that it was not such a city as the one existing in his day. (Plut. *Sull.* 15.) If the view of Plutarch is correct, that the fortress, the site of which was afterwards occupied by the city Tithorea, was the place where the Phocians took re-

fuge from Xerxes, we may conclude that Tithorea and Neon were two different places.

The city, which existed in the time of Plutarch and Pausanias, was a place of some importance, though it had begun to decline for a generation before the time of Pausanias. The latter writer mentions, however, a theatre, the enclosure of an ancient agora, a temple of Athena, and the tomb of Anticpe and Phocus. A river flowed by Tithorea, called Cachales (*Καχάλης*), to which the inhabitants had to descend in order to obtain water. In the territory of Tithorea, but at the distance of 70 stadia from the city, was a temple of Asclepius, and also, at the distance of 40 stadia, a shrine of Isis. (Paus. x. 32. §§ 8—13.) The name is written *Τίθορέα* in Herodotus and Pausanias, *Τίθοραία* in Stephanus B. *Τίθορα* in Plutarch, but *Τίθορρα* in inscriptions. The Ethnic name in Pausanias is *Τίθορεΐς*, in Stephanus *Τίθοραεΐς*, but in inscriptions *Τίθορεΐς*.

The ruins of Tithorea are situated at *Velitza*, a village at the NE. foot of Mt. Parnassus. The site is fixed by an inscription found at *Velitza*, in which the name of Tithorea occurs. Two-thirds of the modern village stand within the ruined walls of the ancient city. A considerable portion of the walls, and many of the towers, still remain. The town was carefully fortified towards the W. and NW. and was sufficiently protected towards the NE. and E. by the precipitous banks of the Cachales, and towards the S. by the steep sides of Mt. Parnassus. The walls are almost 9 feet broad. The Cachales, which now bears the name of *Kakóressma*, or the *evil torrent*, flows in a ravine below the village, and thus illustrates the statement of Pausanias, that the inhabitants descended to it in order to obtain water. Behind *Velitza*, ascending the Cachales, there is a cavern on the steep side of the rock, which, during the last war of independence, received a great number of fugitives. It is very spacious, is supplied with excellent water, and is quite impregnable. This is probably the place where the inhabitants of Neon and the surrounding places took refuge in the Persian invasion, as the Delphians did in the Corycian cave [see Vol. I. p. 768], more especially as the height immediately above *Velitza* is not adapted for such a purpose. A difficult mule path leads at present through the ravine of the Cachales across the heights of Parnassus to Delphi. In the time of Pausanias there were two roads from Tithorea across the mountain to Delphi, one direct, the other longer, but practicable for carriages. Pausanias assigns 80 stadia as the length of the shorter road; but this number cannot be correct, as Leake observes, since the direct distance is hardly less than 12 geographical miles.

Most modern writers have followed Pausanias in identifying Tithorea and Neon; but Ulrichs, for the reasons which have been already stated, supposes them to have been different cities, and places Neon at the Hellenic ruins on the Cephisus, called *Falei Fica*, distant 1½ hour, or 3½ English miles, from *Velitza*. (Leake, *Northern Greece*, vol. ii. p. 77, seq.; Ulrichs, in *Rheinisches Museum*, 1843, p. 544, seq.)

NEONTEICHOS (*Νέων τεΐχος*), an Aelian town not far from the coast of Mysia, situated between the Hermus and the town of Larissa, from which its distance was only 30 stadia. It is said to have been founded by the Aolians, as a temporary fort on their first arrival in Asia. According to Strabo (xiii. p. 621), the place was more ancient even than Cyme; but according to a statement in the Vita

Homeri (c. 10), it was built eight years later than Cyne, as a protection against the Pelasgians of Larissa. (Plin. v. 32; Herod. i. 149; Scyl. p. 28; Steph. B. s. v.) Remains of this town, says Crauer, ought to be sought for on the right bank of the Hermus, and above *Quisel-Hissar*, on the road from Smyrna to *Bergama*. [L. S.]

NEONTEICHOS (*Νέον τεῖχος*), a fortress on the coast of Thrace, mentioned by Scylax (p. 28) and by Xenophon (*Anab.* vii. 5. § 8), supposed to be the modern *Ainadepik*. [T. H. D.]

NEOPTOLEMI TURRIS (*Νεοπτολέμου πύργος*, Strab. vii. p. 306), a place on the NW. coast of the Euxine, 120 stadia from the river Tyras, and the same distance from Cremnisci (*Anon. Peripl.* p. 9), now *Abkerman*. [E. B. J.]

NE'PETE (*Νέπετρα*, Strab.: *Ἐθ.* Nepeinus: *Nepi*), a city of Etruria, situated in the southern part of that province, at a distance of 30 miles from Rome and 8 miles E. of Sutrium. There is no doubt that it was an ancient Etruscan town, though certainly not a city of the first rank, and was probably a dependency of Veii. Hence we meet with no mention of the name, any more than of its neighbour Sutrium, until after the fall of Veii; but from that period these two cities became places of much importance as the frontier fortresses of the Roman dominion on the side of Etruria (Liv. vi. 9). The name of Nepepe is first mentioned in B. C. 386, when it was in alliance with Rome, and being attacked by the Etruscans, sent to sue for assistance from the Romans. But before the military tribunes Valerius and Furius could arrive to their support, the city had surrendered to the Etruscan arms, and was occupied with a strong garrison. It was, however, speedily retaken, and the leaders of the party who had been instrumental in bringing about the surrender were executed (Liv. vi. 9, 10). A few years later a more effectual step was taken to secure its possession by sending thither a Roman colony. The establishment of this is fixed by Livy in B. C. 383, while Velleius Paterculus would date it 10 years later, or 17 years after the capture of Rome by the Gauls (Liv. vi. 21; Vell. Pat. i. 14). It was a Latin colony like most of those established at this period. In B. C. 297, Nepepe is again mentioned as one of the frontier towns on this side against the Etruscans (Liv. x. 14); but with this exception we hear no more of it during the wars of the Romans in Etruria. In the Second Punic War it was one of the twelve Latin colonies which declared themselves exhausted with the burdens of the war, and unable to furnish any further supplies: for which it was punished, before the end of the war, by the imposition of double contributions (Liv. xxvii. 9, xxix. 15). From this time Nepepe seems to have sunk into the condition of a subordinate provincial town. Like the other Latin colonies, it obtained the Roman franchise by the Lex Julia, in B. C. 90, and became from thenceforth a municipium; which rank it appears to have retained under the Empire, though it is said in the Liber Coloniarum to have received a colony at the same time with that sent to Falerii (*Fest. s. v. Municipium*, p. 127; Gruter, *Inscr.* p. 308. 2, p. 441. 7; *Lib. Col.* p. 217; Zumpt, *de Colon.* p. 337). Its existence as a municipal town throughout the period of the Roman Empire is proved by inscriptions as well as by Pliny, Ptolemy, and the Tabula (Strab. v. p. 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 50; *Tab. Peut.*; Orell. *Inscr.* 879, 3991); but no mention occurs of it in history till after the fall of the Western Empire, when it figures in the Gothic

wars as a place of some importance from its strength as a fortress, and was one of the last strongholds maintained by the Goths against Narses (*Procop. B. G.* iv. 34). It early became an episcopal see, a dignity which it has retained without intermission till the present time, though now but an insignificant town with about 1500 inhabitants.

The only remains of antiquity now visible at *Nepi* are some ancient sepulchres hewn in the rock, and some portions of the ancient walls, much resembling in their construction those of Sutrium and Falerii. These are considered by Dennis as belonging to the ancient Etruscan city; but it is more probable that they date only from the Roman colony. (Dennis's *Etruria*, vol. i. p. 111; Nibby, *Dintorni*, vol. ii. p. 398.) [E. H. B.]

NE'PHELIS (*Νεφέλις*), a small town on the coast of Cilicia, situated, according to Ptolemy (v. s. § 1), between Antioch and Anemurium; but if, as some suppose, it be the same place as the *Ζεφέλιον* mentioned in the Stadiasmus Maris Magni (§§ 181, 182), it ought to be looked for between Selinus and Celenderis. Near the place was a promontory of the same name, where, according to Livy (xxxiii. 20), the fleet of Antiochus the Great was stationed, when, after reducing the towns of Cilicia as far as Selinus, he was engaged in the siege of Coracesium, and where he received the ambassadors of the Rhodians. (Comp. Leake, *Asia Minor*, p. 119.) [L. S.]

NE'PHERIS (*Νέφερις*), a natural fortress situated on a rock, 180 stadia from the town of Carthage. (Strab. xvii. p. 834.) [E. B. J.]

NEPTUNIUS MONS. [PELORUS.]

NEQUINUM. [NARNIA.]

NEREAE, a tribe, mentioned with several others, who are equally unknown, by Pliny, and placed by him in the neighbourhood of the Insula Patalene, the modern *Saurashtrán* (vi. 20. s. 23). [V.]

NERETUM, or NERITUM (*Νήριον*, Ptol.: *Ἐθ.* Neretinus: *Nardò*), a city of the Salentini, in the ancient Calabria, mentioned both by Ptolemy and Pliny among the inland towns of that people. Its name is also found in the Tabula, which fixes its position 29 M. P. from Manduria on the road to Uxentum (*Ugento*), and 20 M. P. from the latter city. These data enable us to identify it with certainty with the modern town of *Nardò*, a considerable place about 9 miles N. of *Gallipoli*. It is clear from Pliny that it was a town of municipal rank, and the same thing is confirmed by inscriptions; but there are no ancient remains at *Nardò*. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 76; *Tab. Peut.*; Orell. *Inscr.* 3108. Other inscriptions, with the name of ΜΟΝΙC, ΝΕΡΙΤ, published by Muratori, vol. ii. pp. 1113, 1120, and by Romanelli, vol. ii. pp. 49, 50, are probably spurious. See Orelli, 138.) [E. H. B.]

NERICUS. [LEUCAS.]

NERIGOS. Pliny (iv. 16. s. 30), in speaking of the islands in the north of Britain, says that, according to some, Nerigos was the largest, and that from it people used to sail to Thule. As besides this passage we have no other information, it is impossible, with absolute certainty, to say what island is meant; but as Norway is in Danish still called *Norge*, and in Swedish *Norrige*, it is now generally assumed that Nerigos is the modern *Norway*; the southwestern headland of which, projecting into the sea, might easily lead the ancients to the belief that it was an island. In the same passage Pliny mentions the island of Bergi, which may possibly be only the

north-western coast of *Norway*, the most important commercial town in that part still bearing the name of *Beryen*. The island of *Dumna* lastly, which is mentioned along with those spoken of above, has been identified with *Dunoon*, belonging to the abbey of *Drontheim*. But all this is very doubtful, as *Pliny*, besides being very vague, may have blundered here as in other parts of his work; for, according to some, *Bergion* seems to have been an ancient name of *Hibernia* or *Ireland* (*P. Mel.* ii. 5. § 4); and *Dumna* is distinctly called by *Ptolemy* (ii. 3. § 31, viii. 3. § 10), an island off the north of *Britain*. [Comp. ORCADES.] [L. S.]

NERIS. [CYNURIA.]

NERITUS. [ITHACA.]

NERIUM. [AHTABRI.]

NERONIA. [ARTAXATA.]

NERTEREANES (*Νεπτερέωνες*), a small German tribe, which is mentioned at a late period in the country once occupied by the *Chatti*, on the east of *Mons Abnoba* (*Ptol.* ii. 11. § 22). [L. S.]

NERTOBRIGA (*Νεπτόβρυγα*). 1. A town of *Hispania Baetica* (*Ptol.* ii. 4. § 13), also called by *Pliny* (iii. 1. s. 3) *Concordia Julia*, the modern *Valera la vieja*. It is named *Ἐπτόβρυγα* in the copies of *Polybius* (xxxv. 2), by an omission of the *N.* (*Ukert*, vol. ii. pt. 1. p. 381.)

2. A town of the *Celtiberi* in *Hispania Tarracensis*, on the road from *Emerita* to *Caesaraugusta*. It is called by *Appian* *Νεπτόβρυγα* (*Hisp.* 50), and by *Suidas* *Νεπτόβρυγες*: now *Almunia*. (*Ptol.* ii. 6. § 58; *Florus*, ii. 17; *Ant. Itin.* 437; *Ukert*, vol. ii. pt. 1. p. 460.) [T. H. D.]

NERVA (*Νερόβα*, *Ptol.* ii. 6. § 7), a small river in the N. of *Hispania Tarracensis*, in the territory of the *Autrigones*; according to *Ukert* (vol. ii. pt. 1. p. 300), the modern *Ordumna*, near *Bilbao*; though by other writers it is variously identified with the *Blanes* and the *Nervion*. [T. H. D.]

NERVICANUS TRACTUS, is mentioned in the *Not. Imp.* as a continuation of the *Armoricanus Tractus*. There is also a middle age authority for the expression "*Nervici litoris tractus*." A port on this coast, named *Portus Acpatiaci*, was guarded by some *Nervian* troops according to the *Notitia*. *D'Anville* concludes that the *Nervii* extended from their inland position to the coast, and had part of it between the *Morini* and the mouth of the *Schelde*; a conclusion for which there is little evidence, and a good deal against it. [MENAPII; MORINI.] [G. L.]

NERVII (*Νερόβιοι*, *Νερόβιοι*), a nation of *Belgica*, whose capital according to *Ptolemy* (ii. 9. § 11) was *Bagacum* (*Bavai*). When *Caesar* was preparing (b. c. 57) to march against the *Belgian confederates*, he was informed that the *Nervii* had promised to supply 50,000 men for the general defence, and that they were considered the most savage of all the confederates. (*B. G.* ii. 4.) The neighbours of the *Nervii* on the south were the *Ambiani*. (*B. G.* ii. 15.) In *Caesar's* time the *Nervii* had not allowed "mercatores" to come into their country; they would not let wine be imported and other things which encouraged luxury. When *Caesar* had marched for three days through their territory, he learned that he was not more than 10 Roman miles from the *Sabis* (*Sambre*), and the *Nervii* were waiting for him on the other side with the *Atrebates* and *Veromandui*, their border people. Thus we ascertain that the *Atrebates*, whose chief town is *Arras*, and the *Veromandui*, whose chief place was *St. Quentin*, were also neighbours of the *Nervii*.

The *Nervii* had no cavalry, and their country was made almost impenetrable to any attack from the cavalry of their neighbours by quickset heiges which a man could not get through, and indeed hardly see through them. (*B. G.* ii. 17.) On the banks of the *Sambre* *Caesar* had a desperate fight with the *Nervii*, commanded by *Bobuognatus*. During this invasion the old men, the women, and children of the *Nervii*, were removed to the aestuaries and marshes, somewhere near the coast. The *Nervii* lost a great number of men in this battle: "the nation and the name were nearly destroyed." (*B. G.* ii. 27.) Their "senatores" as *Caesar* calls them, their chief men, were reduced from 600 to three, and out of the 60,000 who were in the battle there were said to be only 500 left capable of bearing arms. After this terrible slaughter the *Nervii* rose again in arms against *Caesar* (b. c. 54), when they joined the *Eburones* and others in the attack on *Quintus Cicero's* camp. (*B. G.* v. 38.) Some of the commentators have found a difficulty about the appearance of the *Nervii* again in b. c. 54, after having been nearly destroyed in b. c. 57. We must suppose that *Caesar* wrote of the events as they occurred, and that he did not alter what he had written. In b. c. 57 he supposed that he had destroyed most of the fighters of the *Nervii*. In b. c. 54 he found that he was mistaken. In b. c. 53 the *Nervii* were again preparing to give trouble to the *Roman* governor; but he entered their country in the winter season, and before they had time to rally or to escape, he took many prisoners, drove off many head of cattle, and ravaged their land, and so compelled them to come to terms. (*B. G.* vi. 2.) When the meeting of the *Gallic* states in b. c. 52 was settling the forces that each nation should send to the relief of *Alesia*, the contingent of the *Nervii* was 5000 men. (*B. G.* vii. 75.)

Some of the nations between the *Seine*, the sea, and the *Rhine*, were Germans in *Caesar's* time, but these Germans were invaders. The *Nervii* (*Tac. Germ.* c. 28) claimed a Germanic origin, and they may have been a German or a mixed German and *Gallic* race; but there is no evidence which can settle the question. *Appian* (*de Bell. Gall.* i. 4) speaks of the *Nervii* as descendants of the *Teutones* and *Cimbri*; but this is worth very little. *Appian* had probably no authority except *Caesar*, whom he used carelessly; and he may have applied to the *Nervii* what *Caesar* says of the origin of the *Aduatuci*. (*B. G.* ii. 29.) *Strabo* (p. 194) also says that the *Nervii* were a Germanic nation, but he does not even know the position of the *Nervii*, and he misplaces them.

Caesar mentions some smaller tribes as dependent on the *Nervii* (*B. G.* v. 39): these tribes were *Grudii*, *Levaci*, *Pleumoxii*, *Geiduni*, of all whom we know nothing.

Pliny (iv. 17) mentions in *Belgica* as inland people, the *Castologi* (apparently a corrupted name), *Atrebates*, *Nervii liberi*, *Veromandui*; an order of enumeration which corresponds with the position of the *Nervii* between the *Atrebates* and the *Veromandui*; for the chief place of the *Atrebates* is *Arras*, of the *Nervii* *Bavai*, and of the *Veromandui* *St. Quentin*. [AUGUSTA VEROMANDUORUM.] As *Pliny* calls the *Nervii liberi*, we must suppose that in his time they were exempt from the payment of taxes to the *Romans*, and retained their own internal government; probably in *Pliny's* time the *Romans* had not yet fully reduced their country.

The territory of the Nervii did not extend beyond the limits of the old diocese of *Cambrai*, which was, however, very large. The capital of the Nervii was *Bagaicum* (*Bavai*), but *Cambrai* was also a town of the Nervii. [CAMARACUM.]

NERULUM, a town in the interior of Lucania, mentioned by Livy during the wars of the Romans in that country, when it was taken by assault by the consul Aemilius Barbula, B. C. 317 (Liv. ix. 20). The only other notice of it is found in the Itineraries, from which we learn that it was situated on the high-road from Capua to Rhegium, at the point of junction with another line of road which led from Venusia by Potentia and Grumentum towards the frontiers of Bruttium (*Itin. Ant.* pp. 105, 110; *Tab. Peut.*). The names and distances in this part of the Tabula are too corrupt and confused to be of any service: the Itinerary of Antoninus places it 14 miles (or according to another passage 16 miles) N. of Muranum, the site of which is clearly ascertained. If the former distance be adopted as correct, it must have been situated at, or in the neighbourhood of, *La Rotonda*, near the sources of the river *Lao* (Holsten. *Not. ad Cluv.* p. 293; Romanelli, vol. i. p. 389). [E. H. B.]

NERU'SII (*Νερούσια*). This name of a people occurs in the Trophy of the Alps (Plin. iii. 20. s. 24), between the Oratelli and Velauni. Ptolemy (iii. 1. § 41) places them within his Italy among the Maritime Alps. Their chief town was Vintium, which is *Vence*, on the west side of the *Var*, and not far from *Nicea* (*Nizza*). [G. L.]

NESACTIUM (*Νεσάκτιον*, Ptol.), a town of Istria, situated to the E. of Pola, on the Flanaticus Sinus, and not far from the river *Arsia*, which was the boundary of Istria on this side. Hence Ptolemy calls it the last city of Italy. It is mentioned by Livy as a city of the Istrians before their conquest by Rome, and a strong fortress, so that it stood a long siege, and was only taken by the Roman consul C. Claudius Pulcher, by cutting off its supply of water (Liv. xli. 11). It afterwards appears both in Pliny and Ptolemy as a municipal town of Istria under the Romans, and seems to have survived the fall of the Western Empire, but the period of its destruction is unknown (Plin. iii. 19. s. 23; Ptol. iii. 1. § 27; *Tab. Peut.*; Anon. Rav. iv. 31). The fact of its proximity to the *Arsia* (*Arsa*), combined with Livy's mention of a river *flowing by the walls*, render it probable that it was situated immediately on the right bank of the *Arsia*; but its exact site has not been determined. [E. H. B.]

NESAEA (*Νησαία*), a district mentioned in two places in Strabo, with slightly differing descriptions: 1. as a country belonging to Hyrcania, and watered by the Ochus, now *Tedjen* (xi. p. 509); 2. as a distinct and independent land (xi. p. 511). The geographer probably meant to imply a narrow strip of land, whose boundaries were Hyrcania, Ariana, and Parthia respectively, and corresponding with the present *Khorisán*. It may be identified with the existing *Nissa*, a small town to the N. of the *Alburs* chain of mountains, between *Asterábid* and *Mashed*. (Wilson, *Ariana*, pp. 142—148.)

There has been some doubt as to the orthography of the name, which, in some of the editions, is called *Nisaia*; but, on the whole, the above is probably the best. It is not unlikely that the place called by Isidorus *Parthaynia*, "which the Greeks call *Nisaea*," must also be identified with the present

Nisaea. The same district answers to the "regio *Nisaea Parthycenes nobilis*" in Pliny (vi. 25. s. 29). [V.]

NESCANIA, a municipal town in Hispania Baetica, stood on the site of the modern village *El Valle de Abdelaciz*, 2 leagues W. from *Antequera*. It is still famed for its mineral springs, the existence of which in ancient times is attested by inscriptions. (Ukert. vol. ii. pt. 1. p. 363.) [T. H. D.]

NESIO'TIS (*Νησιώτις χώρα*, Ptol. v. 9. § 17), a district of Asiatic Sarmatia, formed by the windings of the river Rha, and occupied by the *ASAEI*, *MATERI*, and *PITHIROPHAGI*. [E. B. J.]

NESIS (*Νίσίδα*), a small island on the coast of Campania, between Puteoli and Neapolis, and directly opposite to the extremity of the ridge called *Mons Pausilypus* (Seneca, *Ep.* 53). It may be considered as forming the eastern headland of the bay of *Baiae* or *Puteoli*, of which *Cape Misenum* is the western limit. The island is of small extent, but considerable elevation, and undoubtedly constituted at a remote period one side of the crater of a volcano. This must, however, have been extinct before the period of historical memory; but it appears that even in the days of Statius and Lucan it emitted sulphureous and noxious vapours, which has long ceased to be the case (*Stat. Silv.* ii. 2. 78; *Lucan.* vi. 90). It was nevertheless, like the adjoining hill of *Pausilypus*, a pleasant place of residence. Brutus had a villa there, where he was visited by Cicero shortly after the death of Caesar, and where they conferred, together with Cassius and Libo, upon their future plans (*Cic. ad Att.* xvi. 1—4). Pliny tells us that it was famous for its asparagus, a celebrity which it still retains (Plin. xix. 8. s. 42); but the wood which crowned it in the days of Statius (*Silv.* iii. 1. 148), has long since disappeared. [E. H. B.]

NESIS (*Νήσις*, Arrian *Peripl.* p. 18), a small river, 60 stadia from the *Borgys*, which discharged itself into the *Euxine* by the *Prom. Hercules*, *Cape Constantiouski* (*Cape Adler* of Gauthier's map), where there is now a river called *Mezionmta*. [E. B. J.]

NESSON. [NESSONIS LACUS.]

NESSONIS LACUS (*ἡ Νεσσωνίς λίμνη*), a lake of Pelasgiotis in Thessaly, lying east of *Larisa*, now called *Karatsáir* or *Μαυρολίμνη*. In summer it is only a marsh, and contains very little water, but in winter it is filled by the overflowing of the *Peneius*. When the basin is filled, its superfluous waters are conducted by a channel into the lake *Boebis*, now called *Karla*. (Strab. ix. p. 440; Leake, *Northern Greece*, vol. i. p. 445, vol. iv. p. 403.) Strabo regarded the lakes *Nessonis* and *Boebis* as the remains of the great lake which covered Thessaly, before the waters found an outlet through the vale of *Tempe* to the sea; but he is mistaken in saying that *Nessonis* is larger than *Boebis*. (Strab. ix. p. 430.) *Nessonis* received its name from a town *Nesson*, which is mentioned only by *Stephanus B.* (s. v. *Néssow*).

NESTAEI. [NESTI.]

NESTANE. [MANTINEIA, Vol. II. p. 264, b.]

NESTI, NESTAEI (*Νέστοροι*, Scylax, p. 8; *Νεστραίοι*, Eratosthenes, ap. *Schol. Apollon. Rhod.* iv. 1296), a people of Illyricum, with a town of the same name, near the river *NESTUS* (*Νέστρος*, Scylax, l. c.; *Artemidorus*, ap. *Steph. B. s. v.*), which has been identified with the *Kerka*. [E. B. J.]

NESTUS or NESSUS (*Νέστρος*, Scyl. pp. 8, 29; *Scymn.* 672; *Pomp. Mela*, ii. 2. §§ 2, 9; *Plin.*

iv. 11, viii. 16; *Néσσos*, Hesiod. *Theog.* 341; Ptol. iii. 12. § 2. iii. 13. § 7; *Μέσσος*, Zonar. ix. 28: *Nesto*, Turkish *Karusu*, the river which constituted the boundary of Thrace and Macedonia in the time of Philip and Alexander, an arrangement which the Romans continued on their conquest of the latter country. (Strab. vii. p. 331; Liv. xlv. 29.) Thucydides (ii. 96) states that it took its rise in Mt. Scomius, whence the Hebrus descended; being, in fact, that cluster of great summits between *Ghiustendil* and *Sifka*, which sends tributaries to all the great rivers of the N. of European Turkey. It discharged itself into the sea near Abdera. (Herod. vii. 109; comp. Theophrast. *H. P.* iii. 2; Leake, *Northern Greece*, vol. iii. p. 215.) [E. B. J.]

NESULIUM (*Νησούλιον*), a harbour on the coast of Cilicia, between *Celeris* and *Seleucia*, 60 stadia east of *Mylae*. (*Stadiasmus Mar. Mag.* §§ 166, 167.) [L. S.]

NETOPHAIH (*Νετοφάι*), a town of Judah, mentioned by Ezra (ii. 22) and Nehemiah (vii. 26), between *Bethlehem* and *Anathoth*, if anything can be concluded from the order in which the names occur, which is so questionable, that *Beit-Nettif* may be, perhaps, safely regarded as its modern representative. It is situated on the highest point of a lofty ridge, towards the NW. of the ancient tribe of Judah. (Robinson, *Bib. Res.* vol. ii. pp. 341—347; Reland, *Palæstina*, pp. 650, 909.) [G. W.]

NETUM or NEETUM (*Νέτρον*, Ptol. iii. 4. § 13; *Netum*, Cic., *Sil. Ital.*: *Etâ. Netinus*, Cic., *Plin.*: *Noto Vecchio*), a considerable town in the S. of Sicily, near the sources of the little river *Asinarus* (*Falcomara*), and about 20 miles SW. of *Syracuse*. We find no mention of it in early times, but it was probably subject to *Syracuse*; and it is in accordance with this, that, by the treaty concluded in B. C. 263 between the Romans and Hieron king of *Syracuse*, *Netum* was noticed as one of the cities left in subjection to that monarch. (Diod. xxiii. Exc. H. p. 502.) We have no account of the circumstances which subsequently earned for the *Netini* the peculiarly privileged position in which we afterwards find them: but in the days of Cicero *Netum* enjoyed the rights of a "foederata civitas" like *Messana* and *Tauromenium*; while, in Pliny's time, it still retained the rank of a Latin town (*civitas Latinae conditionis*), a favour then enjoyed by only three cities in the island. (Cic. *Verr.* iv. 26, v. 22, 51; Plin. iii. 8. s. 14; Ptol. *l. c.*; *Sil. Ital.* xiv. 268.) Ptolemy is the last ancient writer that mentions the name; but there is no doubt that it continued to exist throughout the middle ages; and under the Norman kings rose to be a place of great importance, and the capital of the southern province of Sicily, to which it gave the name of *Vai di Noto*. But having suffered repeatedly from earthquakes, the inhabitants were induced to emigrate to a site nearer the sea, where they founded the modern city of *Noto*, in 1703. The old site, which is now known as *Noto Vecchio*, was on the summit of a lofty hill about 8 miles from the modern town and 12 from the sea-coast: some remains of the ancient amphitheatre, and of a building called a gymnasium, are still visible, and a Greek inscription, which belongs to the time of Hieron II. (*Fazell. de Reb. Sic.* iv. 2; *Castell. Inscr. Sicil.* p. 101.) [E. H. B.]

NEUDRUS (*Νεῦδρος*, Arrian, *Indic.* c. 4), a small stream of the *Panjâb*, which flowed into the *Hydraotes* (*Ravi* or *Iravati*) from the country of the

Attaceni. It has not been identified with any modern river. [V.]

NEVIRNUM [NOVIODUNUM.]

NEURI (*Νεῦροι*), a nomad people of the N. of Europe, whom Herodotus (iv. 17, 51, 100, 125) places in the centre of the region which now comprises Poland and Lithuania, about the river-basin of the *Bug*. They occupied the district (*τὴν Νεῦρβα γῆν*) which lay to the NW. of the lake out of which the *Tyras* rises, and which still bears the name in Slavonic of *Nurskazemja*, with its chief town *Nur*, and a river *Nuretz*. Some time before the expedition of Darius, they had been obliged to quit their original seats, on account of a quantity of serpents with which it was infested, and had taken refuge with the *Budini* in the district about the *Bug*, which had till then belonged to that people. Though not of the same origin, in customs they resembled the *Scythians*, and bore the reputation of being enchanters (*γῆγρες*), like the "Schaumas" among the Siberian nomads of the present day. Once a year—so the *Scythians* and the *Greeks* of *Olbia* told Herodotus—each of them became for a few days a wolf; a legend which still lingers among the people of *Volhynia* and *White Russia*. POMPONIUS MELA (ii. 1. §§ 7, 13) repeats this story from Herodotus. (Comp. *Plin.* viii. 34; CREUZER, *Symbolik*, vol. ii. p. 131.) The *Sarmati* *NAVARI* of Ptolemy (*Ναῦαροι*, iii. 5. § 25) are the same as the *Neuri*, the name appearing in a Grecized form; but there is some difficulty in harmonising his statements, as well as those of Euphorus (*ap. Anon. Poet. vulgo Scyma. Ch.*, v. 843; *Anon. Peripl.* p. 2) and of Ammianus Marcellinus (xxi. 2. § 14), with the more trustworthy accounts of Herodotus. SCHAFAER (*Slav. Alt.* vol. i. pp. 194—199) refers the *Neuri* to the *Wendish* or *Serbian* stock. [E. B. J.]

NIA (*Νία*), a river of Interior Libya, discharging itself into the *Hesperian* bay, in 13° 30' E. long. and 90° N. lat. (Ptol. iv. 6. § 7). Colonel Leake (*Journ. Geog. Soc.* vol. ii. p. 18) has identified it with the *Rio Grande*, which takes its rise on the border of the highland of *Senegambia*, according to Mollien's map (*Trav. in the Interior of Africa*, 1820), in 10° 37' N. lat. and 13° 37' W. long. [E. B. J.]

NICAE, NICE (*Νίκαια*), or NICAËA (*Νικάια*), a town of Thrace, not far from *Adrianople*, the scene of the defeat and death of the emperor Valens by the *Goths* in A. D. 378. (Amm. Marcell. xxxi. 13; Cedren. ii. p. 183; Sozom. iv. 19; Theoph. p. 772.) It has been variously identified with *Kuleli* and *Kululen*. [T. H. D.]

NICAËA. I. *In Asia*. 1. (*Nicala*; *Etâ. Νικαίων* or *Νικαίων*; *Ishnik*), one of the most important towns of *Bithynia*, of which Strabo (xii. p. 565) even calls it the metropolis, was situated on the eastern shore of lake *Ascania* or *Ascanius*, in a wide and fertile plain, which, however, was somewhat unhealthy in summer. The place is said to have been colonised by *Bottiasans*, and to have originally borne the name of *Ancore* (Steph. B. s. v.) or *Helicore* (*Geogr. Min.* p. 40, ed. Hudson); but it was subsequently destroyed by the *Myasians*. A few years after the death of Alexander the Great, Antigonos, probably after his victory over *Eumenes*, in B. C. 316, rebuilt the town, and called it, after himself, *Antigoneia*. (Steph. B. *l. c.*; Eustath. *ad Hom. Il.* ii. 863.) Not long after *Lysimachus*, having made himself master of a great part of *Asia Minor*, changed the name of *Antigoneia* into *Nicaea*, in honour of his wife *Nicaea*, a daughter of *Antipater*. (Steph. B., Eustath., Strab., *ll. cc.*)

According to another account (Memnon, *ap. Phot. Cod.* 224. p. 233, ed. Bekker), Nicaea was founded by men from Nicaea near Thermopylae, who had served in the army of Alexander the Great. The town was built with great regularity, in the form of a square, measuring 16 stadia in circumference; it had four gates, and all its streets intersected one another at right angles, so that from a monument in the centre all the four gates could be seen. (Strab. xii. pp. 565. &c.) This monument stood in the gymnasium, which was destroyed by fire, but was restored with increased magnificence by the younger Pliny (*Epist.* x. 48), when he was governor of Bithynia.

Soon after the time of Lysimachus, Nicaea became a city of great importance, and the kings of Bithynia, whose era begins in B. C. 288 with Zipoetes, often resided at Nicaea. It has already been mentioned that in the time of Strabo it is called the metropolis of Bithynia; an honour which is also assigned to it on some coins, though in later times it was enjoyed by Nicomedeia. The two cities, in fact, kept up a long and vehement dispute about the precedence, and the 38th oration of Dion Chrysostomus was expressly composed to settle the dispute. From this oration, it appears that Nicomedeia alone had a right to the title of metropolis, but both were the first cities of the country. The younger Pliny makes frequent mention of Nicaea and its public buildings, which he undertook to restore when governor of Bithynia. (*Epist.* x. 40, 48, &c.) It was the birthplace of the astronomer Hipparchus and the historian Dion Cassius. (Suid. s. v. *Νικαῖος*.) The numerous coins of Nicaea which still exist attest the interest taken in the city by the emperors, as well as its attachment to the rulers; many of them commemorate great festivals celebrated there in honour of gods and emperors, as Olympia, Isthmia, Dionysia, Pythia, Commodia, Severia, Philadelphia, &c. Throughout the imperial period, Nicaea remained an important place; for its situation was particularly favourable, being only 25 miles distant from Prusa (Plin. v. 32), and 44 from Constantinople. (*It. Ant.* p. 141.) When the last mentioned city became the capital of the Eastern Empire, Nicaea did not lose in importance; for its present walls, which were erected during the last period of the Empire, enclose a much greater space than that ascribed to the place in the time of Strabo. In the reign of Constantine, A. D. 325, the celebrated Council of Nicaea was held there against the Arian heresy, and the prelates there assembled drew up the creed called the Nicene. Some travellers have believed that the council was held in a church still existing; but it has been shown by Prokesch (*Erinnerungen*, iii. p. 234) that that church was built at a later period, and that the council was probably held in the now ruined mosque of Orchan. In the course of the same century, Nicaea suffered much from an earthquake; but it was restored in A. D. 368 by the emperor Valens. During the middle ages it was for a long time a strong bulwark of the Greek emperors against the Turks, who did not conquer it until the year 1078. During the first crusade, in 1097, it was recovered from them by the Christians, but in the peace which was afterwards concluded it was ceded to the Turks. In the 13th century, when Constantinople was the capital of the Latin empire, Theodore Lascaris made Nicaea the capital of Western Asia; in the end, however, it was finally conquered and incorporated with the Ottoman empire by Orchan. Many of its public buildings were then

destroyed, and the materials used by the conquerors in erecting their mosques and other edifices. The modern *Jesik* is a very poor place, of scarcely more than 100 houses, while in Pococke's time, there still existed about 300. The ancient walls, with their towers and gates, are in tolerably good preservation; their circumference is 14,800 feet, being at the base from 15 to 20 feet in thickness, and from 30 to 40 feet in height; they contain four large and two small gates. In most places they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness. In some places have been inserted columns and other architectural fragments, the ruins of more ancient edifices. These walls seem, like those of Constantinople, to have been built in the fourth century of our era. Some of the towers have Greek inscriptions. The ruins of mosques, baths, and houses, dispersed among the gardens and cornfields, which now occupy a great part of the space within the Greek fortifications, show that the Turkish town, though now so inconsiderable, was once a place of importance; but it never was so large as the Greek city, and it seems to have been almost entirely constructed of the remains of the Greek Nicaea, the walls of the ruined mosques and baths being full of the fragments of Greek temples and churches. On the north-western parts of the town, two moles extend into the lake and form a harbour; but the lake in this part has much retreated, and left a marshy plain. Outside the walls remnants of an ancient aqueduct are seen. (Comp. Leake, *Asia Minor*, pp. 10, foll.; Von Prokesch-Osten, *Erinnerungen*, iii. pp. 321, foll.; Pococke, *Journey in Asia Minor*, iii. pp. 181, foll.; Walpole, *Turkey*, ii. p. 146; Eckhel, *Doctr. Num.* i. pp. 423, foll.; Rasche, *Lexic. Res Num.* iii. 1. pp. 1374, foll.) [L. S.]



COIN OF NICAËA IN BITHYNIA.

2. (*Nicaea*, Arrian, v. 19; Strab. xv. p. 698; Curt. ix. 3. 23), a city in the *Panjab*, on the banks of the Hydaspes (or *Jelum*), built by Alexander the Great to commemorate his victory over Porus, who ruled the flat country intermediate between that river and the Acesines. It was at Nicaea or Bucephalia, which appears to have been on the opposite bank, that Alexander (according to Strabo, *l. c.*) built the fleet which Nearchus subsequently commanded, the country in the immediate neighbourhood having abundance of wood fit for ship-building. No town now exists which can with any probability be identified with it. [V.]

NICAËA. II. *In Europe*. 1. (*Nicaea*; *Ἔθ. Νικαῖος*; *Nizza*, in French *Nice*), a city on the coast of Liguria, situated at the foot of the Maritime Alps, near the frontier of Gallia Narbonensis. On this account, and because it was a colony of Massilia, it was in early times commonly reckoned as belonging to Gaul (Steph. B. s. v.); and this attribution is still followed by Mela (ii. 5. § 3): but from the time that the Varus became fixed as the limit of Italy, Nicaea, which was situated about 4 miles

to the E. of that river, was naturally included in Italy, and is accordingly so described by Strabo Pliny, and Ptolemy. (Strab. iv. p. 184; Plin. iii. 5. s. 7; Ptol. iii. 1. § 2.) We have no account of its early history, beyond the fact that it was a colony of Massilia, and appears to have continued always in a state of dependency upon that city. (Strab. iv. pp. 180, 184; Plin. l. c.; Steph. B. s. v.) It was situated on the borders of the Ligurian tribes of the Oxybii and Deciates; and, as well as its neighbour Antipolis, was continually harassed by the incursions of these barbarians. In B. C. 154 both cities were actually besieged by the Ligurians; and the Massilians, finding themselves unable to repulse the assailants, applied to Rome for assistance; the consul Q. Opimius, who was despatched with an army to their succour, quickly compelled the Ligurians to lay down their arms, and deprived them of a considerable part of their territory, which was annexed to the dependency of Massilia. (Pol. xxxiii. 4, 7; Liv. *Epit.* xlvii.) From this time, nothing more is heard in history of Nicaea, which continued to belong to the jurisdiction of Massilia, and, even after it came to be subject to the Romans, and included geographically in Italy, was still for municipal purposes dependent upon its parent city. (Strab. iv. p. 184.) At a later period, the new division of the provinces again transferred to Gaul the towns of Nicaea and Cemenelum, together with the whole district of the Maritime Alps, westward of the Tropæa Augusti. Hence, we find Nicaea described by Ammianus (xv. 11. § 15) as belonging to Gaul; and during the decline of the Empire, after it had become an episcopal see, the names of its bishops are found among the Gaulish prelates. It does not appear to have ever been a town of much importance under the Roman Empire; and was apparently eclipsed by the city of Cemenelum (*Cimiez*), in its immediate neighbourhood. But it had a good port, which must always have secured it some share of prosperity, and after the fall of Cemenelum, it rose to be the most important city in this part of Gaul, and became the capital of an independent district called the *Contado di Nizza* (County of Nice). This eventually fell into the hands of the House of Savoy, and now forms part of the dominions of the king of Sardinia. *Nice* itself is a flourishing place, with about 30,000 inhabitants, but has no remains of antiquity. The ancient city probably occupied the height, now the site of the castle, and the immediate neighbourhood of the port, which though small, is secure. *Nice* is situated at the mouth of the river *Paglione*, a considerable mountain torrent, evidently the stream called *PAULO* by Pliny and Mela. (Plin. l. c.; Mel. ii. 4. § 9.)

About 2 miles E. of *Nice* is a deep bay or inlet between two rocky promontories, forming a spacious natural harbour now known as the *Gulf of Villafranca*, from a town of that name, which has however existed only since the 13th century. This is probably the *PORTUS OLIVULA* of the Maritime Itinerary (p. 504). The *ANAO PORTUS* of the same Itinerary is probably a small cove, forming a well-sheltered harbour for small vessels on the E. side of the headland, called *Capo di S. Ospizio*, which forms the eastern boundary of the *Gulf of Villafranca*. A similar cove a few miles further E. just below the modern village of *Eza*, is probably the *AVISIO PORTUS* of the same authority; but the distances given between these points are greatly overstated. [E. H. B.]

2. (*Nikaia: Eth. Nikaies*), a fortress of the Locri Epicnemidii, situated upon the sea, and close to the pass of Thermopylae. It is described by Aeschines as one of the places which commanded the pass. (*De Fals. Leg.* p. 45, ed. Steph.) It was the first Locrian town after Alpenos, the latter being at the very entrance of the pass. The surrender of Nicaea by Phalaeus to Philip, in B. C. 346, made the Macedonian king master of Thermopylae, and brought the Sacred War to an end. (Diod. xvi. 59.) Philip kept possession of it for some time, but subsequently gave it to the Thessalians along with Magnesia. (Dem. *Phil.* ii. p. 153, ed. Reiske; Aesch. c. *Ctesiph.* p. 73, ed. Steph.) But in B. C. 340 we again find Nicaea in the possession of Philip. (Dem. in *Phil. Ep.* p. 153.) According to Memnon (*ap. Phot.* p. 234, a., ed. Bekker; c. 41; ed. Orelli) Nicaea was destroyed by the Phocians, and its inhabitants founded the Bithynian Nicaea. But even if this is true, the town must have been rebuilt soon afterwards, since we find it in the hands of the Aetolians during the Roman wars in Greece. (Polyh. x. 42, xvii. 1; Liv. xxviii. 5, xxxii. 32.) Subsequently the town is only mentioned by Strabo (ix. p. 426). Leake identifies Nicaea with the castle of *Pundonitza*, where there are Hellenic remains. (*Northern Greece*, vol. i. p. 5, seq.)

3. In Illyria. [CASTRA, Vol. I. p. 562, a.]

4. In Thrace. [NICAE.]

NICAMA (*Nikaia*), a place on the SW. coast of India, called a metropolis by Ptolemy (vii. 1. § 12). It was in the district of the Bati, within the territory of king Pandion. It was very probably on the site of the present *Cottapatam*. [V.]

NICASIA (*Nikasía*), a small island near Naxos. (Steph. B. s. v.)

NICEPHORIUM (*Nucéphριον*, Strab. xvi. p. 747; Ptol. v. 18. § 6; Steph. B. s. v.), a place of considerable importance in Mesopotamia, on the river Euphrates. According to Isidorus (*Mans. Parth.* i. ed. Müller) and Pliny (v. 24. s. 21, vi. 26. s. 30), it owed its foundation to Alexander the Great; according, however, to Appian, to Seleucus I., which is much more likely (*Syriac.* c. 57). It is mentioned by Dion Cassius (xl. 13) and by Tacitus (*Ann.* vi. 40), but simply as one of many towns founded by the Macedonians. Strabo calls it a town of the Mygdonians in Mesopotamia (xvi. p. 747). Nothing is known of its intermediate history; but Justinian erected a fortress here (Procop. *de Aedif.* ii. 7); and the emperor Leo, who probably added several new works to it, is said to have changed its name to Leontopolis. (Cf. Hierocl. p. 715; and Chron. Edess. *ap. Assemani*, i. p. 405.) [V.]

NICEPHORIUS, an affluent of the Tigris, which washed the walls of Tigranocerta (Tac. *Ann.* xv. 4), now the *Bitlis-châi*, which rises at *Bash Khin*, on the S. of *Jebel Nimrud*, and W. of *Lake Van*. (Chesney, *Exped. Euphrat.* vol. i. p. 18; Ritter, *Erldunde*, vol. x. p. 88.) Kiepert's map identifies it with the *Jezedchane Sú*. [E. B. J.]

NICER (the *Neckar*), a tributary of the Rhine, having its sources not far from those of the Danube, and discharging itself into the Rhine in the neighbourhood of *Manheim*. Its course forms a sort of semicircle, as it first flows in a north-eastern and afterwards in a north-western direction. The Nicer is not mentioned until a late period of the Roman Empire. In A. D. 319, the emperor Valentinian had to make great efforts in turning some part of the

river into a new channel for the purpose of protecting the walls of a fort erected on its banks from being undermined and washed away by its waters. (Amm. Marc. xxviii. 2; Vopisc. *Prob.* 13, where it is called Niger; Anson. *Mosell.* 423; Sidon. Apollin. *Paneg. ad Avit.* 324; Eumen. *Paneg. Const.* 13; Synmach. *Laud. in Valent.* ii. 9, 10.) The remains of Roman antiquities on the banks of the Nicer are very numerous, and a few of its tributaries, such as the Arnisia (*Erms*) and Murra (*Murr*), are mentioned in inscriptions found in the country. [L. S.]

NICIA. [CASTRUM, Vol. I. p. 562. a.]

NICIUM or NICIU (*Νικίου μητρόπολις*, Ptol. iv. 5. § 9), a principal town in the Nomos Prosopites of Lower Aegypt, lay just above Mionemphis and nearly midway between Memphis and Alexandria. It was one of the military stations on the main road between those cities which ran nearly parallel with the Canopic arm of the Nile. [PROSOPTIS.] [W. B. D.]

NICOMEDEIA (*Νικομήδεια*; *Eth. Νικομηθεύς*; *Isnikül* or *Isniid*), the capital of Bithynia, situated on the north-eastern coast of the Sinus Astacenus, a part of the Propontis. The town of Astacus, a little to the south-east of Nicomedeia, was destroyed, or greatly damaged, by Lysimachus; and some time after, n.c. 264, Nicomedes I. built the town of Nicomedeia to which the inhabitants of Astacus were transferred (Steph. B. s. v.; Strab. xii. p. 563; Paus. v. 12. § 5; Euseb. *Chron.* Ol. 129. 1). The founder of the new city made it the capital of his kingdom, and in a short time it became one of the largest and most flourishing cities, and continued to prosper for more than six centuries. Pliny, in his letters to the emperor Trajan, mentions several public buildings of the city, such as a senate-house, an aqueduct, a forum, a temple of Cybele, &c., and speaks of a great fire, during which the place suffered much (*Epist.* x. 42, 46). Respecting its rivalry with Nicaea, see NICAEA. According to Pliny (v. 43), Nicomedeia was 62½ miles to the south-east of Chalcedon, while according to others it was only 60 or 61 miles distant (*It. Ant.* pp. 124, 140; *It. Hieros.* p. 572; *Tab. Peut.*) Under the Roman Empire Nicomedeia was often the residence of the emperors, such as Diocletian and Constantine, especially when they were engaged in war against the Parthians or Persians. (Aurel. Vict. *de Caes.* 39; Nicephor. vii. in fin.) The city often suffered from earthquakes, but owing to the munificence of the emperors it was always restored (Amm. Marc. xvii. 7; Philostorg. iv. p. 506). It also suffered much from an invasion of the Scythians (Amm. Marc. xxii. 9, 12, 13). The orator Libanius (*Orat.* 62, tom. iii. p. 337, ed. Reiske) mourns the loss of its thermae, basilicae, temples, gymnasia, schools, public gardens, &c., some of which were afterwards restored by Justinian (Procop. *de Aed.* v. 1; comp. Ptol. v. 1. § 3, viii. 17. § 4; Hierocl. p. 691). From inscriptions we learn that in the later

period of the empire Nicomedeia enjoyed the honour of a Roman colony (Orelli, *Inscript.* No. 1060). The city is also remarkable as being the native place of Arrian, the historian of Alexander the Great, and as the place where Hannibal put an end to his chequered life. Constantine breathed his last at his villa Ancyron, near Nicomedeia (Cassiod. *Chron. Const.*; Philostorg. ii. p. 484). The modern *Isniid* still contains many interesting remains of antiquity, respecting which see Pococke, vol. iii. p. 143, &c.; *Description de l'Asie Mineure*, tom. i.; comp. Rasche, *Lezic. Rei Num.* iii. 1. p. 1435, &c. [L. S.]

NICO'NIS DROMUS (*Νικωνος δρόμος*, *Peripl. Mar. Erythr.* p. 9, ed. Hudson; *Tos-ikn*, Ptol. iv. 7. § 11; *Niki*, Ptol. i. 17. § 12), one of the "Runs" of Azania, on the E. coast of Africa, seven (days' stations) in all. Passing the Noti Cornu of Ptolemy (*EL-Khaïl*), the voyager arrived at the "Strands" (*αἰγιαλοί*), the Little and the Great, extending six days according to the Periplus, eight according to Ptolemy's authorities, though he would reduce the distance to four natural days. The Little Strand, which occurs first, is doubtless the *Seif Tawil*, or "Long Sword," of the Arab pilots, so called from its curvature. The Great Strand is probably the district now called *Merit*, "Dry Desert." These have an extent of 300 miles. Next comes the peopled shore where Ptolemy (i. 17. § 11) places 3 towns, ESSINA (*Ἐσσινα*), the SARAPIONIS PORTUS (*Σαραπίωνος ἄρμος*), and TONICE or NICI, the Nicon of the Periplus. These towns must be placed in the *Bara Somauli*, or the land of the *Somauli*, or *Shumali*, a mild people of pastoral habits, confined to the coast, which they occupy from the Red Sea to the river *Juba*. The "Port of Sarapion" corresponds with *Markah*, while the "Run of Nicon" agrees with the point called *Torre* in Owen's map. (*Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar*, performed in H. M. ships *Leven* and *Barracouta*, London, 1833; comp. Couley, *Claudius Ptolemy and the Nile*, p. 64.) [E. B. J.]

NICO'NIUM (*Νικόνιον*, Scylax, p. 29), a city of European Sarmatia, which Strabo (vii. p. 306) places at 180 stadia from the mouth of the Tyrus, while the anonymous Coast-describer (p. 9) fixes it at 300 stadia from the Isiacorum Portus, and 30 stadia from the Tyras on the coast. Stephanus of Byzantium (s. v.) states that it was at the mouth of the Ister, but for *Ἰστρου*, *Τύρου* should probably be read. Ptolemy (iii. 10. § 16) has removed it from the coast, and placed it too far to the N. Its position must be looked for near *Ovidiopol*. [E. B. J.]

NICO'POLIS (*Νικόπολις*; *Eth. Νικοπολίτης*), i. e. the "City of Victory." I. *In Asia*. 1. A town of Bithynia, on the coast of the Bosphorus, a few miles north of Chalcedon. (Plin. v. 43; Steph. B. s. v.)

2. A town in Cappadocia or Armenia Minor, founded by Pompey on the spot where he had gained his first decisive victory over Mithridates. (Strab. xii. p. 555; Appian. *Mithrid.* 101, 105; Dion Cass. xxxv. 33; Caes. *Bell. Alex.* 36; Plin. vi. 10.) It was situated in a valley of the river Lycus, a tributary of the Iris (*Acta Martyr.* tom. iii. Jul. p. 46), at a distance of 100 miles to the north-west of Satala, and 98 to the north-east of Sebastia. It was a populous town as early as the time of Strabo; but during the last period of the Empire it appears to have suffered much, and its decayed walls were restored by Justinian. (Procop. *de Aed.* iii. 4; comp. Ptol. v. 7.



COIN OF NICOMEDEIA.

§ 3; *Itin. Ant.* pp. 183, 207, 215; Hierocl. p. 703; Steph. B. s. v.). Most travellers and antiquaries are agreed, that Nicopolis is represented by the modern Turkish town of *Desriki*; but as this place is situated on a tributary of the Euphrates, the opinion is opposed to the statements of our authorities, especially the "Acta Martyrum." Others are inclined to regard *Kara-hissar*, on the Lycus, as marking the site of Nicopolis; but still the routes indicated in the Itineraries are in favour of *Desriki*; whence D'Anville too identifies this place with Nicopolis, assuming that the error lies with the author of the "Acta Martyrum," who expressly places Nicopolis on the river Lycus.

3. An episcopal see of uncertain site, in Lydia or Ionia, mentioned by Hierocles (p. 660). [L. S.]

4. A town in Cilicia. [Isus.]

5. A town in Palestine. [EMMAUS, No. 2.]

NICOPOLIS. II. *In Africa.* A town in Aegypt, founded by Augustus Caesar, in B. C. 24, on the field where he defeated, for the last time, M. Antonius, and in commemoration of the surrender of Alexandria. (Strab. xvii. p. 795; Joseph. B. Jud. iv. 11; Dion Cass. li. 18; Steph. B. s. v.) The conqueror was at the moment highly incensed with the Alexandrians; and, by the foundation of a Roman town in their immediate neighbourhood, sought to inflict a permanent blow on their political and commercial supremacy. Nicopolis was built a little W. of the Delta proper, on the banks of the canal which connected Canopus with the capital, and about three and a half miles from its eastern gate. That it was intended for a city of the first rank appears from its ground plan, which, however, was never executed. Its founder built an amphitheatre and a diaulos, and established there Ludi Quinquennales, in honour of his victory (*Ἀλεξανδρεία*, Spanheim, *Epist.* v. § 3, ed. Morell.); and coins bear on their obverse the legend ΝΙΚΟΠΟΛΙΣ ΣΕΒΑΣΤ. ΚΤΛΣΤ.

He also designed to erect several temples, and to transfer to them the principal sacrifices and priest-colleges of the Macedonian capital. But the whole scheme was a failure; the natural advantages of Alexandria were incontestable; and the Roman "City of Victory" was never more than a suburb of its rival. Within less than a century after its foundation, the name of Nicopolis disappears from history. A town called Juliopolis, mentioned by Pliny alone (vi. 23. a. 26), as seated on the same canal, and about the same distance (20—30 stades) from Alexandria, is apparently Nicopolis (see Mannert, vol. x. p. 626). [W. B. D.]

NICOPOLIS. III. *In Europe.* 1. A city of Epeirus, erected by Augustus, in commemoration of the victory of Actium, B. C. 31. It was situated near the entrance of the Ambraciot gulf, on the promontory of Epeirus, which is immediately opposite that of Actium in Acarnania. The extremity of the Epeirot promontory is now occupied by the town of *Prévesa*; and Nicopolis lay 3 miles to the N. of this town, on a low isthmus separating the Ionian sea from the Ambraciot gulf. It was upon this isthmus that Augustus was encamped before the battle of Actium. His own tent was pitched upon a height immediately above the isthmus, from whence he could see both the outer sea towards Paxi, and the Ambraciot gulf, as well as the parts towards Nicopolis. He fortified the camp, and connected it by walls with the outer port, called Comarus. (Dion Cass. l. 12.) After the battle he surrounded with stones the place where his own tent had been pitched, adorned it with naval

trophies, and built within the enclosure a sanctuary of Neptune open to the sky. (Dion Cass. li. 12.) But, according to Suetonius (*Aug.* 18), he dedicated this place to Neptune and Mars. The city was peopled by inhabitants taken from Ambracia, Anactorium, Thyrium, Argos Amphiloichicum, and Calydon. (Dion Cass. li. 1; Suet. *Aug.* 12; Strab. vii. pp. 324, 325; Paus. v. 23. § 3, vii. 18. § 8, x. 38. § 4.) Augustus instituted at Nicopolis a quinquennial festival, called Actia, in commemoration of his victory. This festival was sacred to Apollo, and was celebrated with music and gymnastic games, horse-racing and sea-fights. It was probably the revival of an old festival, since there was an ancient temple of Apollo on the promontory of Actium, which is mentioned by Thucydides (i. 29), and was enlarged by Augustus. The festival was declared by Augustus to be a sacred contest, by which it was made equal to the four great Grecian games; it was placed under the superintendence of the Lacedaemonians. (Dion Cass., Suet., Strab., *ll. cc.*) Augustus caused Nicopolis to be admitted into the Amphictyonic council (Paus. x. 38. § 3), and made it a Roman colony. (Plin. iv. 1. s. 2; Tac. *Ann.* v. 10.) A Christian church appears to have been founded at Nicopolis by the Apostle Paul, since he dates his letter to Titus from Nicopolis of Macedonia, which was most probably the colony of Augustus, and not the town in Thrace, as some have supposed. Nicopolis continued to be the chief city in Western Greece for a long time, but it had already fallen into decay in the reign of Julian, since we find that this emperor restored both the city and the games. (Mamertin. *Julian.* 9.) At the beginning of the fifth century it was plundered by the Goths. (Procop. *B. Goth.* iv. 22.) It was again restored by Justinian (*de Aedif.* iv. 2), and was still in the sixth century the capital of Epeirus. (Hierocl. p. 651, ed. Wessel.) In the middle ages Nicopolis sunk into insignificance, and the town of *Prévesa*, built at the extremity of the promontory, at length absorbed all its inhabitants, and was doubtless, as in similar cases, chiefly constructed out of the ruins of the ancient city.

The ruins of Nicopolis are still very considerable. They stretch across the narrowest part of the isthmus already described. Strabo (vii. p. 324) erroneously describes the isthmus as 60 stadia in breadth; but the broadest part, from the south-eastern extremity of the lagoon called *Mázoma* to *Mýtika*, is only three miles; while the narrowest part is less than half that distance, since the eastern half of the isthmus is occupied by the lagoon of *Mázoma*. This lagoon is separated from the Ambraciot gulf only by a narrow thread of land, which is a mile long, and has openings, where the fish are caught in great numbers, as they enter the lagoon in the winter and quit it in the summer. This illustrates the statement of an ancient geographer, that fish was so plentiful at Nicopolis as to be almost disgusting. (*Geogr. Graec. Min.* vol. iii. p. 13, ed. Hudson.) Nicopolis had two harbours, of which Strabo (vii. p. 324) says that the nearer and smaller was called Comarus (*Κόμαρος*), while the further, and larger, and better one, was near the mouth of the gulf, distant about 12 stadia from Nicopolis. It would appear, that Strabo conceived both the ports to have been on the western coast outside the gulf; but it is evident from the nature of the western coast that this cannot have been the case. Moreover, Dion Cassius (l. 12) calls Comarus

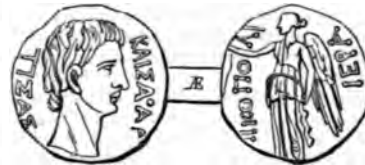
the outer port; and there can be little doubt that the second harbour, intended by Strabo, was the port of *Vathý* within the gulf, the distance of which from Nicopolis corresponds to the 12 stadia of Strabo, and where there are some Roman ruins a little within and on the eastern shore of the creek. The port of Comarus was doubtless at *Mýtika*, but the name of *Gimaro* is now given to the wide bay north of *Mýtika*.

The ruins of Nicopolis are now called *Paleopréressa*. On approaching them from *Préressa*, the traveller first comes to some small arched buildings of brick, which were probably sepulchres, beyond which are the remains of a strong wall, probably the southern enclosure of the city. Near the southwestern extremity of the lagoon *Mázoma*, is the *Paleókastron* or castle. It is an irregular pentagonal enclosure, surrounded with walls and with square towers at intervals, about 25 feet in height. On the western side, the walls are most perfect, and here too is the principal gate. The extent of the enclosure is about a quarter of a mile. The variety of marble fragments and even the remains of inscriptions of the time of the Roman Empire, inserted in the masonry, prove the whole to have been a repair, though perhaps upon the site of the original acropolis, and restored so as to have been sufficiently large to receive the diminished population of the place. It may have been, as Leake conjectures, the work of Justinian, who restored Nicopolis.

Three hundred yards westward of the *Paleókastron* are the remains of a small theatre but little dilapidated. Col. Leake says that it appears to be about 200 feet in diameter; but Lieut. Wolfe describes it as only 60 feet in diameter. Being built upon level ground, the back or highest part is entirely supported upon an arched corridor. Between this

theatre and the shore, are the ruins of a quadrangular building of brick, which was perhaps a palace, as it has numerous apartments, with many niches in the walls for statues, and some remains of a stone pavement. It stands just within an aqueduct, supported upon arches, which entered Nicopolis on the north, and was 30 miles in length. Considerable remains of it are met with in different parts of Epeirus.

Farther north, at the foot of a range of hills, are the remains of the great theatre, which is the most conspicuous object among the ruins. It is one of the best preserved Roman theatres in existence. The total diameter is about 300 feet. The scene is 120 feet long, and 30 in depth. There are 27 rows of seats in three divisions. From the back of the theatre rises the hill of *Mikhalítsi*, which was undoubtedly the site of the tent of Augustus before the battle of Actium. Close to the theatre are the ruins of the stadium, which was circular at both ends, unlike all the other stadia of Greece, but similar to several in Asia Minor, which have been constructed or repaired by the Romans. Below the stadium are some ruins, which are perhaps those of the gymnasium, since we know from Strabo (vii. p. 325) that the gymnasium was near the stadium. The accompanying map is taken from Lieut. Wolfe's survey. (Leake, *Northern Greece*, vol. i. p. 185, seq.; Wolfe, in *Journal of Geogr. Soc.* vol. iii. p. 92, seq.)



COIN OF NICOPOLIS IN EPEIRUS.



MAP OF THE NEIGHBOURHOOD OF NICOPOLIS.

- A. Site of Nicopolis.
- B. Port Comarus. *Mýtika*.
- C. Port *Vathý*.
- D. Lagoon *Mázoma*.
- E. *Préressa*.
- F. Actium. *La Punta*.
- 1. *Paleókastron*.
- 2. Small Theatre.
- 3. Palace.
- 4. Large Theatre.
- 5. Stadium.
- 6. Aqueduct.
- 7. Hill *Mikhalítsi*.

2. A town of Thrace, not far from the mouth of the Nessus, and therefore called by Ptolemy (iii. 11. § 13) *Νικόπολις ἢ περὶ Νέσσου*. It appears to have been founded by Trajan, as it is surnamed *Ulpia* upon coins. The Scholiast upon Ptolemy says that it was subsequently named *Christopolis*; but it is still called *Nicopolis* by *Socrates* (*H. E.* vii. 36) and *Hierocles* (p. 635).

3. A town of Thrace at the foot of Mt. Haemus. (Ptol. iii. 11. § 11.)

4. A town of Thrace, situated at the place where the *Iatrus* flows into the Danube, and erected by Trajan in memory of his victory over the *Dacians*. (*Amm. Marc.* xxxi. 5; *Jornand. de Reb. Get.* c. 18; *Hierocl.* p. 636.)

NICO'TERA (*Nicotera*), a town of Bruttium, known only from the Antonine Itinerary (pp. 106. 111), which places it 18 M. P. south of *Vibo Valentia*, on the road to *Rhegium*. It is repeatedly mentioned in the middle ages, and still exists under its ancient name as a considerable town and an episcopal see. [E. H. B.]

NIDUM or **NIDUS**, a town of Britain, situated according to the Itinerary (p. 484), on the road from *Isca Dumniuniorum* to *Isca Silurum*, and consequently in the territory of the *Belgae*. This site, however, is in all probability false; and it appears rather to have been a town of the *Silures*, the modern *Neath*, on the river of that name in *Glamorganshire*. (*Caerden*, p. 735.) [T. H. D.]

NIE (*Nch*, Isidor. *Parth.* 16, ed. Müller), a small place in Ariana, probably the present *Nch*, in *Kokistan*.

[V.]

NIGEIR or NIGIR (*Niyep*, Ptol. iv. 6. § 14; *Niyep*, Agathem. ii. 10; Niger, *gen. Nigria*, Plin. v. 4, 8, viii. 32), a great river of interior Libya, flowing from W. to E. It has long been a moot point among geographers whether the Nigeir of the ancients should be identified with the river now known as the *Djoliba* or *Quorra*, which, after taking its course through the vast plains or lowlands of Central Africa, turns southwards towards the *Bight of Benin*, where it enters the sea. For instance, Gosselin (*Géographie des Anciens*, vol. i. pp. 125—135) came to the conclusion that the ancients possessed no knowledge of NW. Africa to the S. of the river *Nun*. Walckenaer (*Récherches Géographiques sur l'Intérieur de l'Afrique Septentrionale*, Paris, 1821) also, who has carefully discussed this point, sums up the result of his inquiries by asserting that none of Ptolemy's rivers can be the same as the *Djoliba* or any other stream of the *Biledu-l-Sudda*, as that region was quite unknown to antiquity, and was, in reality, discovered by the Arabs. Following in the same track, Mr. Cooley (*Claudius Ptolemy and the Nile*, London, 1854) regards the Nigeir as a hypothetical river, representing collectively the waters of the *Biledu-l-Jerid*. On the other hand, Colonel Leake (*Journ. Geog. Soc. vol. ii. pp. 1—28*), whose views are adopted in the present article, considers that Ptolemy's information on the *Djoliba* or *Quorra*, although extremely imperfect, was real. There seems, indeed, to be reason for believing that its discovery may be placed at a much earlier period, and that its banks were reached by the young Nasamones. [NABAMONES.] Ptolemy's statements (*l. c.*) are annexed, from which it will be seen that the arguments in favour of the identity of his Nigeir with the *Quorra* are very strong. He believed that the earth was spherical; he divided the great circle into 360°; of these degrees he placed the same number in the breadth of N. Africa, that modern observations confirm; in the length of the same country he erred only one-tenth in excess. While in the interior, proceeding from a point of the W. coast, where his positions approximate to modern geography, he placed a great river, flowing from W. to E., exactly in the latitude where the *Quorra* flows in that direction.*

In considering the exact meaning of this passage,

* In the interior of Libya, says Ptolemy, the two greatest rivers are the Geir and the Nigeir.

	E. long.	N. lat.
The Geir unites Mount Usargala with the Garamantic Pharaux. A river diverges from it at	42° 0'	16° 0'
And makes the lake Chelonides, of which the middle is in	49° 0'	20° 0'
This river is said to be lost underground, and to reappear, forming another river, of which the W. end is at	46° 0'	16° 0'
The E. part of the river forms the lake Nuba, of which the position is	50° 0'	15° 0'
The Nigeir joins the mountains Mandrus and Thala, and forms the lake Nigriles, of which the position is	15° 0'	18° 0'
This river has two northerly divergents to the mountains Sagapola and Usargala: to the N. one divergent to the lake Libye, the position of which lake is	35° 0'	16° 30'
And to the S. one divergent to the river Daras, at two positions	26° 0'	17° 0'
and	24° 0'	17° 0'
In the Latin	21° 0'	17° 0'
and	21° 0'	12° 30'

it should be remembered that the word *εσπόμεν*, translated "divergent," simply indicates the point of junction of two streams, without any reference to the course of their waters. At present, our acquaintance with the *Quorra* is too limited to identify any of its divergents; and even were there data, by which to institute a comparison, the imperfection of Ptolemy's information will probably leave these particulars in obscurity. After having stated that the Geir and Nigeir are the two principal rivers of the interior, he describes the one, as yoking together (*ἐπιεσπόμενον*) the Garamantic Pharanx with Mt. Usargala; and the latter, as uniting in the same way Mt. Mandrus with Mt. Thala. It is plain that he considers them to be rivers beginning and ending in the interior, without any connection with the sea. If two opposite branches of a river, rising in two very distant mountains, flow to a common receptacle, the whole may be described as joining the two mountains. Of the general direction of the current of the Nigeir there can be no doubt, as the latitudes and longitudes of the towns on its banks (§§ 24—28) prove a general bearing of E. and W.; and from its not being named among the rivers of the W. coast (§ 7), it must have been supposed to flow from W. to E. The lake Libye, to which there was an E. divergent, though its position falls 300 geog. miles to the NW. of *Lake Tschad*, may be presumed to represent this, the principal lake of the interior; it was natural that Ptolemy, like many of the moderns, should have been misinformed as to its position, and communication of the river with the lake. It is now, indeed, known that the river does not communicate with *Lake Tschad*, and that it is not a river of the interior in Ptolemy's sense; that its sources are in a very different latitude from that which he has given; and its course varies considerably from the enormous extent of direction to the E., which results from his position of the towns on its banks. But recent investigations have shown that the difference of longitude between his source of the river and the W. coast is the same as that given by modern observations,—that *TEAMONDAGANA* (*Θαυροντάκαρα*, § 28), one of his towns on the Nigeir, coincides with *Timbuktu*, as laid down by M. Jomard from Caillié,—that the length of the course of the river is nearly equal to that of the *Quorra*, as far as the mountain of *Kong*, with the addition of the *Shadda* or *Shary of Fumda*,—while Mt. Thala is very near that in which it may be supposed that the *Shadda* has its origin. In the imperfect state of our information upon the countries between *Borné* and *Darfür*, it would be hazardous to identify the lakes Chelonides and Nuba. In comparing Ptolemy's description of the central country between the Nile and Nigeir, there are reasons for concluding that he had acquired an obscure knowledge of it, similar to that which had reached Europe before the discoveries of Denham, Clapperton, and Lander. The other great river, the *Geir* or *Gir* (*Γεῖρ*, § 13), is the same as the river called *Miseldid* by Browne, and *Om Teymain*, in Arabic, by Burckhardt; while the indigenous name *Djyr* recalls that of Ptolemy, and which takes a general course from SE. to NW. Burckhardt adds, that this country produces ebony, which agrees with what is stated by Claudian (*Idyll. in Nilum*, 19), who, as an African, ought to be an authority, though, like an African, he confounds all the rivers of his country with the Nile; but, in another passage (*I. Consul. Stilich. i. 253*), he represents the *Gir* as a separate river, rivaling

the Nile in size. Claudian could not have intended by this river, the GER of Pliny (v. 1), at the foot of Mt. Atlas, and a desert of black sand and burnt rocks (*Nun f*), at which Paullinus arrived in a few days' journey from the maritime part of Mauretania; though it is probable that he may have intended, not the Geir of Ptolemy, but the Nigeir. The termination Ger was probably a generic word, applied to all rivers and waters in N. Africa, as well as the prefix Ni; both were probably derived from the Semitic, and came through the Phoenicians to the Greeks. By a not unnatural error, the word became connected with the epithet "Niger," and thus the name Nigritae or Nigretes was synonymous with *Sûdân* (the Blacks); the real etymology of the name tends to explain the common belief of the Africans, that all the waters of their country flow to the Nile. It is from this notion of the identity of all the waters of N. Africa that Pliny received the absurd account of the Nile and Niger, from the second Juba of Namidia. He reported that the Nile had its origin in a mountain of Lower Mauretania, not far from the Ocean, in a stagnant lake called Nilis; that it flowed from thence through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauretania Caesariensis; that it was again hidden for twenty days in deserts; and that it rose again in the sources of the Nigris, which river, after having separated Africa from Aethiopia, and then flowed through the middle of Aethiopia, at length became the branch of the Nile called Astapus. The same fable, though without the Nigeir being mentioned, is alluded to by Strabo (xvii p. 826; comp. Vitruv. viii. 2. § 16); while Mela (iii. 9. § 8) adds that the river at its source was also called Dara, so that the river which now bears the name *El-Dhara* would seem to be the stream which was the reputed commencement of the Nile. The Niger of Pliny was obviously a different river, both in its nature and position, from the Ger of the same author. It was situated to the S. of the great desert on the line separating Africa from Aethiopia; and its magnitude and productions, such as the hippopotamus and crocodile, cannot be made to correspond to any of the small rivers of the Atlas. Neither do these swell at the same season as the Nile, being fed, not by tropical rain, falling in greatest quantity near the summer solstice, but by the waters of the maritime ridges, which are most abundant in winter. The Niger is not mentioned by the Geographer of Ravenna, nor the Arabs, until the work of Joannes Leo Africanus—a Spanish Moor—which was written at Rome, and published in Latin, A. D. 1556. Though his work is most valuable, in being the only account extant of the foundation of the Negro empires of *Sûdân*, yet he is in error upon this point, as though he had sailed on the river near *Timbukti*; he declares that the stream does not flow to the E., as it is known to do, but to the W. to *Genia* or *Jenné*. This mistake led Europeans to look for its estuary in the *Senegal*, *Gambia*, and *Rio Grande*. The true course of the river, which has now been traced to its mouth, confirms the statements of the ancients as to the great river which they uniformly describe as flowing from W. to E. [E. B. J.]

NIGEIRA. [NIGRITÆ.]

NIGER-PULLUS, Nigropullum, or Nigropullo, in North Gallia, is placed by the Theodosian Table on a road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymguen*). The distance is marked

11 from Albiniana (*Alfen*), ascending the Rhine. Ukert (*Gallien*, p. 533) quotes a Dutch author, who says that there is a village near *Woerden* still called *Zwaarte Kuikenbuurt*. (D'Anville, *Notice*, &c.) [G. L.]

NIGRITÆ, NIGRETES (*Nygritai*, Strab. ii. p. 131, xvii. p. 826; Ptol. iv. 6. § 16; Agathem. ii. 5; Mela, i. 4. § 3, iii. 10. § 4; Plin. v. 8; *Nygrites*, Strab. xvii. p. 828; Dionys. v. 215; Steph. B.), an African tribe who with the Pharusii were said to have destroyed the Tyrian settlements on the coast of the Atlantic, and though adjacent to the W. Aethiopsians, were distant only thirty journeys from Linx or Lixus (*El-Araish*). Strabo, as it appears, had no knowledge, or, at least, placed no confidence, in any information which may have reached him as to the countries more to the S. than *Fezân*. But if he was so ignorant of Libya, and particularly of the position of the W. Aethiopsians (comp. p. 839), no great weight can be attached to his testimony, that the Nigritae and Pharusii, whom he expressly states to have been near those Aethiopsians, were only thirty journeys from Lixus, particularly when he accompanies the remark with the doubtful word *φασ*, and with his marvellous stories about the productions of Mauretania. Ptolemy (*l.c.*) places them on the N. of the river Nigeir, from which they took their name. It may be inferred, therefore, that they are to be sought in the interior between the *Qurra* or *Djolibá* and the *Sâhára* in the *Biledul-Sûdân*. Their chief town was called NIGEIRA (*Nýgeira μητροπόλις*, Ptol. iv. 6. § 27): the NIGRITIS LACUS (*Nygritis λίμνη*, § 14) may be identified with the lake *Dibbeh* to the SW. of *Timbuktu*. [E. B. J.]

NIGRINIANA. [CANDIDIANA.]

NIGRITIS LACUS. [NIGRITÆ.]

NIGRUS. [MOGRUS.]

NILI PALUDES (*αὐ τοῦ Νείλου λίμναι*, Ptol. iv. 9. § 3; Strab. xvii. p. 786) were described by the ancient geographers as two immense lagoons, which received the first floods of the periodical rains that from May to September fall upon the Abyssinian highlands, and swell all the rivers flowing northward from that table-land. From these lagoons the Astapus (*Bahr-el-Azrek*, *Blue River*) and the *Bahr-el-Abiad*, or *White River*, respectively derived their waters; and since they were the principal tributaries of the Nile, the lakes which fed them were termed the Nilotic Marshes. The ancients placed the Nili Paludes vaguely at the foot of the Lunas Montes; and the exploring party, sent by the emperor Nero, described them to Seneca the philosopher as of boundless extent, covered with floating weeds, and containing black and almy water, impassable either by boats or by wading. There is, however, some probability that this exploring party saw only the series of lagoons produced by the level and sluggish stream of the *White River*, since the descriptions of modern travellers in that region accord closely with Seneca's narrative (*Nat. Quæst.* vi. 8). The *White River* itself, indeed, resembles an immense lagoon. It is often from five to seven miles in width, and its banks are so low as to be covered at times with slime to a distance of two or three miles from the real channel. This river, as less remote than the Abyssinian highlands from the ordinary road between Syene and the S. of Meroe (*Sennaar*), is more likely to have fallen under the notice of Nero's explorers; and the extent of almy water overspread with aquatic plants, corresponds

with Seneca's description of the Nili Paludes as "immensas quarum exitus nec incolae noverant nec sperare quisquam potest." [NILUS.] [W. B. D.]

NILUPOLIS (Νειλουπόλις, Ptol. v. 5. § 57; Steph. B. s. v.: Νειλωπολις), was a city of Middle Aegypt, built upon an island of the Nile, in the Heracleopolite nome, and about eight miles NE. of Heracleopolis Magna. Nilupolis is sometimes called simply Nilus, and appears to be the town mentioned under the latter name by Hecataeus (*Fragment*. 277). It was existing as late as the 5th century A. D., since it is mentioned in the Acts of the Council of Ephesus, A. D. 430. [W. B. D.]

NILUS (ὁ Νεῖλος), the river Nile in Egypt. Of all the more important rivers of the globe known to the Greek and Roman writers, the Nile was that which from the remotest periods arrested their liveliest curiosity and attention. It ranked with them as next in magnitude to the Ganges and the Indus, and as surpassing the Danube in the length of its course and the volume of its waters. (Strab. xv. p. 702.) Its physical phenomena and the peculiar civilisation of the races inhabiting its banks attracted alike the historian, the mathematician, the satirist, and the romance-writer: Herodotus and Diodorus, Eratosthenes and Strabo, Lucian and Heliodorus, expatiate on its marvels; and as Aegypt was the resort of the scientific men of Greece in general, the Nile was more accurately surveyed and described than any other river of the earth.

The word Nilus, if it were not indigenous, was of Semitic origin, and probably transmitted to the Greeks by the Phoenicians. Its epithets in various languages—e. g. the Hebrew Sihlor (*Isaiah*, xxiii. 3; *Jerem.* ii. 18), the Aegyptian Chemi, and the Greek μέλας (Servius, *ad Virgil. Georg.* iv. 291)—point to the same peculiarity of its waters, the hue imparted by their dark slime. The Hebrews entitled the Nile Nahal-Misraim, or river of Aegypt; but the natives called it simply p-iero (whence probably the Nubian *kier*) or the river (i. e. of rivers). Lydus (*de Mensuris*, c. 8) says that it was sometimes termed Ilas or dark; and Pliny (v. 9. s. 9; comp. Dionys. Perieg. v. 213) observes, somewhat vaguely, that in Aethiopia the river was called Siris, and did not acquire the appellation of Nilus before it reached Syene. With few exceptions, however, the Greeks recognised the name of Nilus as far south as Meroe; and above that mesopotamian region they merely doubted to which of its tributaries they should assign the principal name. Homer, indeed (*Od.* iii. 300, iv. 477, &c.), calls the river Aegyptus, from the appellation of the land which it intersects. But Hesiod (*Theog.* 338) and Hecataeus (*Fragm.* 279—280), and succeeding poets and historians uniformly designate the river of Aegypt as the Nile.

It is unnecessary to dwell on a theory at one time received, but generally discredited by the ablest of the ancient geographers—that the Nile rose in Lower Mauretania, not far from the Western Ocean (Juba, *ap. Plin.* v. 9. s. 10; Dion Cass. lxxv. 13; Solin. c. 35); that it flowed in an easterly direction; was engulfed by the sands of the *Sahdra*; reappeared as the Nigir; again sunk in the earth, and came to light once more near the Great Lake of *Debiya* as the proper Nile.

Historically, the Nile derives its principal importance from the civilisation, to which it contributed so serially, of the races inhabiting its shores, from Meroe northwards to the Mediterranean. For geographical purposes it is necessary to ex-

amine its course, in the first instance, through less known regions, and to ascertain, if possible, which of its feeders above Meroe was regarded by the ancients as the true Nile. The course of the stream may be divided into three heads:—(1) the river S. of Meroe; (2) between Meroe and Syene; and (3) between Syene, or Philae, and the Mediterranean.

(1.) *The Nile above Meroe.*—The ancients briefly described the Nile as springing from marbles (Nili Paludes) at the foot of the *Mountains of the Moon*. But as all the rivers which flow northward from the Abyssinian highlands rise from lagoons, and generally expand themselves into broad marshes, this description is too vague. Neither is it clear whether they regarded the White River, or the Blue, or the Astaboras (*Tacazzé*), as the channel of the true Nile. The names of rivers are often given capriciously: it by no means follows that they are imposed upon the principal arm or tributary; and hence we can assign neither to the Astapus nor to the White River, usually considered as the main stream, the distinction of being absolutely the "true Nile."

The Nile, as Strabo sagaciously remarks (xi. p. 493), was well known because it was the channel of active commerce; and his observation, if applied to its southern portions, may lead us to the channel which was really regarded as the principal river even in remotest ages. The stream most frequented and accessible to navigation, and whose banks were the most thickly peopled, was doubtless the one which earliest attracted attention, and this we believe to have been the Astapus (*Bahr-el-Azrek*, or *Blue River*).

As the sources both of the Blue River and of the *Bahr-el-Abiad* or the *White River* are uncertain, it will be proper to examine these streams above their point of junction near the modern military station at *Khartum*, lat. 15° 37' N., long. 33° E. The Astaboras (*Tacazzé*) may for the present be dismissed, both as an inferior tributary, and as below the meeting of the two main streams.

The White River, which has been often designated as "the true Nile," has at no period been either a road for traffic nor favourable to the settlement of man on its banks. It is rather an immense lagoon than a river, is often from 5 to 7 miles in breadth, and its sides are in general so low as to be covered at times with alluvial deposit to a distance of from 2 to 3 miles beyond the stream. On its shores there is neither any town, nor any tradition of there having ever been one; nor indeed, for many leagues up the stream, do there occur any spots suited either to the habitation of men, to pasture, or to tillage. On the contrary, it is represented by travellers much in the same terms in which Seneca (*Natur. Quaest.* vi. 8) speaks of the Nili Paludes, as seen by Nero's surveyors. The latter are described by the Roman philosopher as "immensas paludes, quarum exitus nec incolae noverant, nec sperare quisquam potest, ita implicite aquis herbae sunt," &c.: the former by recent explorers as "an interminable sea of grass," "a fetid stagnant marsh," &c. As the White River indeed approaches the higher table-land of the S., its banks become less depressed, and are inhabited; but the weedy lagoons extend nearly 100 miles SW. of *Khartum*.

But if we trace upwards the channel of the Blue River, a totally different spectacle presents itself.

The river nearly resembles in its natural features and the cultivation of its banks the acknowledged Nile below the junction lower down. The current is swift and regular: the banks are firm and well defined: populous villages stand in the midst of clumps of date-trees or fields of millet (*dhourra*), and both the land and the water attest the activity of human enterprise.

A difference corresponding to these features is observable also in the respective currents of these rivers. The White River moves sluggishly along, without rapids or cataracts: the Blue River runs strongly at all seasons, and after the periodical rains with the force and speed of a torrent. The diversity is seen also on the arrival of their waters at the point of junction. Although the White River is fed by early rains near the equator, its floods ordinarily reach *Khartum* three weeks later than those of the Blue River. And at their place of meeting the superior strength of the latter is apparent. For while the stronger flood discharges itself through a broad channel, free from bars and shoals, the White River is contracted at its mouth, and the more rapid current of its rival has thrown up a line of sand across its influx. Actual measurement, too, has proved the breadth of the Blue River at the point of junction to be 768 yards, while that of the White is only 483, and the body of water poured down by the former is double of that discharged by the latter. From all these circumstances it is probable that to the *Bahr-el-Azrek* rather than to the *Bahr-el-Abiad* belongs the name of the "true Nile;" and this supposition accords with an ancient tradition among the people of *Sennaar* who hold the Blue River in peculiar veneration as the "Father of the Waters that run into the Great Sea."

The knowledge possessed by the ancients of the upper portions and tributaries of the Nile was not altogether in a direct proportion to the date of their intercourse with those regions. Indeed, the earlier track of commerce was more favourable to acquaintance with the interior than were its later channels. The overland route declined after the Ptolemies transferred the trade from the rivers and the roads across the desert to Axume, Adulis, Berenice, and the ports of the Red Sea. Eratosthenes and other geographers, who wrote while *Aethiopia* still flourished, had thus better means of information than their successors in Roman times, Strabo, Ptolemy, &c. Diodorus (i. 30), for example, says that a voyage up the Nile to Meroe was a costly and hazardous undertaking; and Nero's explorers (Plin. v. 9. s. 10; Senec. *N. Q.* vi. 8) seem to have found in that once populous and fertile kingdom only solitude and decay. At the close of the third century A. D. the Romans abandoned every station on the Nile above Philae, as not worth the cost and care of defence,—a proof that the river-traffic, beyond *Aegypt*, must have dwindled away. As the trade with Arabia and *Taprobane* (*Ceylon*) by sea developed itself, that with *Libya* would become of less importance; and in proportion as the Red Sea was better known, the branches and sources of the Nile were obscured.

(2.) *The Nile below the point of junction.*—The two streams flow in a common bed for several miles N. of *Khartum*, without, however, blending their waters. The *Bahr-Abiad* retains its white soapy hue, both in the dry season and during the inundations, while the *Bahr-Azrek* is distinguished by its dark colour. For 12 or 15 miles below the point of junction the Nile traverses a narrow and gloomy

defile, until it emerges among the immense plains of herbage in the mesopotamian district of Meroe. Beyond Meroe, already described [*ΜΗΡΟΕ*], the Nile receives its last considerable affluent, the *Astaboras* or *Tacazzé*; the only other accessions to its stream in its course northward being the torrents or wadys that, in the rainy season, descend from the Arabian hills. From the N. of Meroe to Syene, a distance of about 700 miles, the river enters upon the region of Cataracts, concerning which the ancients invented or credited so many marvels. (Cic. *Sonn. Scip.* 5; Senec. *N. Q.* iv. 2.)

These rapids are seven in number, and are simply dams or weirs of granite or porphyry rising through the sandstone, and, being little affected by the attrition of the water, resist its action, divide its stream, and render its fall per mile double of the average fall below Philae. So far, however, from the river descending lofty precipices with a deafening noise, even the steepest of the rapids may be shot, though not without some danger, at high water; and at the great Cataract the entire descent in a space of 5 miles is only 80 feet. [*PHILÆE*.] Increased by the stream of the *Astaboras*, the Nile, from lat. 17° 45' N., flows in a northerly direction for 120 miles, through the land of the Berbers. Then comes its great SW. elbow or bend, commencing at the rocky island of *Mogreb* (lat. 19° N.), and continuing nearly to the most northern point of Meroe. During this lateral deflection the Nile is bounded W. by the desert of *Bahiouda*, the region of the ancient Nubæ, and E. by the Arabian Desert, inhabited, or rather traversed, by the nomade *Blemmyes* and *Megabari*. [*MACROBIL*.] Throughout this portion of its course the navigation of the river is greatly impeded by rapids, so that the caravans leave its banks, and regain them by a road crossing the eastern desert at *Derr* or *Syene*, between the first and second Cataracts. No monuments connect this region with either Meroe or *Aegypt*. It must always, indeed, have been thinly peopled, since the only cultivable soil consists of strips or patches of land extending about 2 miles at furthest beyond either bank of the Nile.

While skirting or intersecting the kingdom of Meroe, the river flowed by city and necropolis, which, according to some writers, imparted their forms and civilisation to *Aegypt*, according to others derived both art and polity from it. The desert of *Bahiouda* severs the chain of monuments, which, however, is resumed below the fourth Cataract at *Nouri*, *Gebel-el-Birkel*, and *Meraue*. (Lat. 20° N.) Of thirty-five pyramids at *Nouri*, on the left bank of the river, about half are in good preservation; but the purpose which they served is uncertain, since no ruins of any cities point to them as a necropolis, and they are without sculptures or hieroglyphics. On the western side of *Gebel-el-Birkel*, about 8 miles lower down, and on the right bank, are found not only pyramids, but also the remains of several temples and the vestiges of a city, probably *Napata*, the capital of *Candace*, the *Aethiopian* queen. [*NAPATA*.] (Cailliaud, *l'Isle de Meroe*, vol. iii. p. 197; Hoskins, *Travels*, p. 136—141.) About the 18th degree of N. latitude the Nile resumes its northerly direction, which it observes generally until it approaches the second Cataract. In resuming its direct course to N., it enters the kingdom of *Dongola*, and most of the features which marked its channel through the

desert now disappear. The rocky banks sink down; the inundation fertilises the borders to a considerable distance; and for patches of arable soil fine pastures abound, whence both Arabia and Aegypt imported a breed of excellent horses. (Russegger, *Karte von Nubien*.) But after quitting Napata (?) no remains of antiquity are found before we arrive at the Gargaules Insula of Pliny (vi. 29. s. 35), lat. $19^{\circ} 35'$, the modern *Argo*, a little above the third Cataract. The quarries of this island, which is about 12 miles in length, and causes a considerable eddy in the river, were worked both by Aethiopians and Aegyptians. A little to N. of this island, and below the third Cataract, the Nile makes a considerable bend to the E., passing on its right bank the ruins of *Seghi*, or *Sesché*. On its left bank are found the remains of the temple of *Soleh*, equally remarkable for the beauty of its architecture, and for its picturesque site upon the verge of the rich land, "the river's gift," and an illimitable plain of sand stretching to the horizon. (Cailliaud, *L'Isle de Meroe*, vol. i. p. 375; Hoskins, *Travels*, p. 245.) The Nile is once again divided by an island called Sais, and a little lower down is contracted by a wall of granite on either side, so that it is hardly a stone's-throw across. At this point, and for a space of several miles, navigation is practicable only at the season of the highest floods.

Below Sais are found the ruins of the small temple of Amara, and at *Semneh* those of two temples which, from their opposite eminences on the right and left banks of the river, probably served as fortresses also at this narrow pass of the Nile. That a city of great strength once existed here is the more probable, because at or near *Semneh* was the frontier between Aethiopia and Aegypt. We have now arrived at the termination of the porphyry and granite rocks: henceforward, from about lat. 21° N., the river-banks are composed of sandstone, and acquire a less rugged aspect. The next remarkable feature is the Cataract of *Wadi-Halfa*, the Great Cataract of the ancient geographers. (Strab. xvii. p. 786.)

In remote ante-historic periods a bar of primitive rock, piercing the sandstone, probably spanned the Nile at this point (lat. 22° N.) from shore to shore. But the original barrier has been broken by some natural agency, and a series of islands now divides the stream which rushes and chafes between them. It is indeed less a single fall or shoot of water than a succession of rapids, and may be ascended, as Belzoni did, during the inundation. (*Travels in Nubia*, p. 85.) The roar of the waters may be heard at the distance of half a league, and the depth of the fall is greater than that of the first Cataract at Syene. On the left bank of the river a city once stood in the immediate neighbourhood of the rapids; and three temples, exhibiting on their walls the names of Sesortasen, Thothmes III., and Amenophis II., have been partially surveyed here. Indeed, with the second Cataract, we may be said to enter the propylaea of Aegypt itself. For thenceforward to Syene — a distance of 220 miles either bank of the Nile presents a succession of temples, either excavated in the sandstone or separate structures, of various eras and styles of architecture. Of these the most remarkable and the most thoroughly explored is that of *Aboosimbel* or *Ipsambul*, the ancient Ibschia, on the left bank, and two days' journey below the Cataract. This temple was first cleared of the in-

cumbent sand by Belzoni (*Researches*, vol. i. p. 316), and afterwards more completely explored, and identified with the reign of Rameses III., by Champollion and Rosellini. Primis (*Ibrim*) is one day's journey down the stream; and below it the sandstone hills compress the river for about 2 miles within a mural escarpment, so that the current seems to force itself rather than to flow through this barrier.

(3.) *The Nile below Syene*. — At Syene (*Assouan*), $24^{\circ} 5' 23''$ N. lat., the Nile enters Aegypt Proper; and from this point, with occasional curvatures to the E. or NW., preserves generally a due northerly direction as far as its bifurcation at the apex of the Delta. Its bed presents but a slight declivity, the fall being only from 500 to 600 feet from Syene to the Mediterranean. The width of the valley, however, through which it flows varies considerably, and the geological character of its banks undergoes several changes. At a short distance below Syene begins a range of sandstone rocks, which pass into limestone below Latopolis, lat. $25^{\circ} 30'$ N.; and this formation continues without any resumption of the sandstone, until both the Libyan and the Arabian hills diverge finally at Cercasorum. The river thus flows beneath the principal quarries out of which the great structures of the Nile valley were built, and was the high-road by which the blocks were conveyed to Thebes and Apollinopolis, to Sais and Bubastis, to the Great Labyrinth in the Arsinoite nome, to the Pyramids and Memphis, and, finally, to the Greek and Roman architects of Alexandria and Antinoopolis. Again, from Syene to Latopolis, the shores of the river are sterile and dreary, since the inundation is checked by the rock-walls E. and W. of the stream. But at Apollinopolis Magna, lat. 25° , and at Latopolis, $25^{\circ} 30'$, the rocks leave a broader verge for the fertilising deposit, and the Nile flows through richly cultivated tracts. At Thebes, for the first time, the banks expand into a broad plain, which is again closed in at the N. end by the hills at *Govermah*. Here the river is divided by small islands, and is a mile and a quarter in breadth. It has hitherto followed a northerly direction; but at Coptos, where a road connected the stream with the ports of the Red Sea [BERENICE], it bends to the NW., and follows this inclination for some distance. At Panopolis, however, it resumes its general N. bearing, and retains it to the fork of the Delta.

Near Diospolis Parva (*Ilow*), on the left bank, and opposite Chenoboscium, on the right, begins the canal, or, perhaps, an ancient branch of the Nile, called the Canal of Joseph (*Bahr-Jusuf*). This lateral stream flows in a direction nearly parallel to the main one, through the Arsinoite nome (*El-Fyoum*). From this point the Nile itself presents no remarkable feature until it reaches Speos-Artemidos, or the grotto of *Benihassan*, where the eastern hills, approaching close to the river, limit its inundation, and consequently also the cultivable land. In lat. 29° N. the Libyan hills, for a space, recede, and curving at first NW., but soon resuming a SE. direction, embrace the Arsinoite nome. Lastly, a little below Memphis, and after passing the hills of *Gebel-el-Mokattam*, both the eastern and western chains of rocks finally diverge, and the river expands upon the great alluvial plain of the Delta.

At Cercasorum, where the bifurcation of the river begins, or, perhaps, at a remoter period, still nearer Memphis, the Nile probably met the Mediterranean, or at least an estuary, which its annual deposits of

slime have, in the course of ages, converted into Lower Egypt. In all historical periods, however, the river has discharged itself into the sea by two main arms, forming the sides of an isosceles triangle, the boundaries of the Delta proper, and by a number of branches, some of which ran down to the sea, while others discharged their waters into the principal arms of the main stream. The Delta is, indeed, a net-work of rivers, primary and secondary; and is further intersected by numerous canals. The primary channels were usually accounted by the ancients seven in number (Herod. ii. 17; Scylax, p. 43; Strab. xvii. p. 801, seq.; Diodor. i. 33; Ptol. iv. 5. § 10; Plin. v. 10. s. 11; Mela, i. 9. § 9; Ammianus, xxii. 15, 16; Wilkinson, *M. of C., Mod. Egypt and Thebes, &c.*), and may be taken in the order following. They are denominated from some principal city seated on their banks, and are enumerated from E. to W.

1. Beginning from the E. was the Pelusian arm (τὸ Πελουσιακὸν στόμα, Strab. xvii. p. 801; Ostium Pelusiaticum, Plin. v. 9. s. 9). This has now become dry; and even when Strabo wrote a little before the first century A. D., Pelusium, which stood on its banks, and from which it derived its name, was nearly 2½ miles from the sea (xvii. p. 806). The remains of the city are now more than four times that distance. Upon the banks of the Pelusian arm stood, on the eastern side, and near the apex of the Delta, Heliopolis, the *Om* of Scripture; and 20 miles lower down, Bubastus (*Tel Easta*).

2. The Tanitic arm (τὸ Ταυτικὸν στόμα, or τὸ Ταυτικόν, Herod. ii. 17; comp. Strab. xvii. p. 802; Mela, i. 9. § 9, Catapystum). The present canal of *Momeys* probably coincides nearly with the Tanitic branch; which, however, together with the Ostium Bucolicum, has been absorbed in the lower portion of its course by the lake *Menaleh*. It derived its name from Tanis, the Zoan of Scripture, the modern *Sau*, in lat. 31°, one of the oldest cities of the Delta.

3. The Mendesian arm (τὸ Μεσηθίων στόμα, Strab., &c.) was a channel running from the Sebennytic Nile-arm. It is now lost in the lake *Menaleh*.

4. The Phatnitic or Pathmetic arm (τὸ Φατιτικὸν στόμα, Strab.; Φατιτικόν, Diod. i. 33; Παθητικόν, Ptol. iv. 5. §§ 10, 40; Pathmeticum, Mela, i. 9. § 9.) This was the *Βουκολικὸν στόμα* of Herodotus (ii. 17); but it seems doubtful whether it were an original channel, and not rather a canal. It corresponds with the lower portion of the present *Damielta* branch of the Nile.

5. The Sebennytic arm (τὸ Σεβεννυτικὸν στόμα) derived its name from the city of Sebennytus, the present *Semenhoud*. As far as this city the *Damielta* branch represents the ancient Sebennytic; but northward of this point, lat. 31°, the earlier channel is lost in the marabes or sands, which separate the present Delta from the Mediterranean; and its mouth, which was nearly due N. of Memphis, is now covered by the lake of *Bourlos*. The Sebennytic arm, continuing in the direction of the Nile before its division, i. e. running nearly in a straight course from N., has some claims to be regarded not so much as one of the diverging branches as the main stream itself. This channel, together with the most easterly, the Pelusian, and the most westerly, the Canopic, were the three main arms of the Nile, and carried down to the sea by far the greater volumes of water.

6. The Bolbitic or Bolbitine arm (τὸ Βολβητικὸν στόμα, Strab. xvii. p. 803; Scyl. p. 43; or Βολβητικόν, Herod. ii. 17; Diodor. i. 33; Βολβητικόν, Ptol. iv. 5. §§ 10, 43; Bolbiticum, Mela, i. 9. § 9; Ammian. xxii. 15), was, like the Phatnitic, originally an artificial canal, and seems in the time of Herodotus to have been a branch connecting the Sebennytic with the Canopic channels (ii. 17), having, however, an outlet of its own, probably as a back-water during the inundation, to the Mediterranean. The Bolbitic arm is now represented by so much of the *Rosetta* branch of the Nile as runs between the sea and the ancient course of the Ostium Canopicum.

7. The Canopic arm (τὸ Κανωθικὸν στόμα, Strab. l. c.; comp. Ariat. *Meteorol.* i. 14; Ostium Canopicum, Mela, i. 9. § 9; Plin. v. 10. s. 11) was also termed the Naucratic arm of the Nile, Ostium Naucraticum (Plin. l. c.), from the city of Naucratis, which was seated on its left bank. This was the most westerly, and one of the three great branches of the Nile (see Pelusian, Sebennytic). In the first portion of its descent from the point of the Delta the Canopic arm skirted the Libyan desert. At the city of Terennthis (*Teranish*), a road, about 38 miles in length, through the calcareous ridge of hills, connected it with the Natron Lakes. On its right bank, below this point, stood the ancient city of Saïs, and a few miles lower down, Naucratis. From its vicinity, at first, to this city, the Canton of Egypt, and afterwards, by means of the canal which connected it with the lake Marotis on the one hand, and Alexandria on the other, the Canopic branch retained its importance; and its embankments were the care of the government of Aegypt long after its rival branches, the Sebennytic and Pelusian, were deserted or had been suffered to flow uselessly into the marabes. It is now represented in the upper portion of its channel by the *Rosetta* branch of the Nile. But they diverge from each other at lat. 31°, where the elder arm turned off to the W., and discharged itself into the Mediterranean near the present bay and foreland of *Aboukir*. Its mouth is now covered by a shallow lagoon, intersected by strips of sand and alluvial deposit, called the lake of *Madiék*. The Canopic arm of the Nile, although not actually the western boundary of Aegypt, was, at least, in the Pharaonic era, the limit of its commerce on the NW. base of the Delta, since beyond it, until the building of Alexandria, there was no town of any importance.

The canals which were derived from the Nile for the convenience of local intercourse and irrigation, were very numerous; and the prosperity of Aegypt, especially on the Arabian side of the river, depended in great measure upon their being kept in good repair, and conveying to the arid waste a sufficient supply of water. Hence the condition of the canals was almost synonymous with the good or bad administration of Aegypt; and we find that among the first cares of Augustus, after adding this kingdom to his provinces, in B. C. 24, was to repair and rehabilitate the canals, which had fallen into decay under the misrule of the later Ptolemies. (Suet. *Aug.* 18; Dion. li. 68; Aurel. Vict. *Epit.* i. 5.) For national commerce, however, there were only two of these artificial channels upon a large scale between Syene and the sea. (1.) The canal called, in different ages, the river of Ptolemy (Πτολεμαῖος ποταμός, Diodor. i. 33; Plin. v. 29. s. 23), and the river of Trajan (Τραιανῶς ποταμός, Ptol. iv. 5. § 54), this had been commenced by Pharaoh Necho II. (s. c. 480), was

continued by Darius Hystaspis (B. C. 520—527), but only completed by Ptolemy Philadelphus (S. C. 274). It began in the Pelusiac branch of the Nile, a little above the city of Bubastus (*Tel-Basta*), and passing by the city of Thoum or Patumus, was carried by the Persians as far as the Bitter Lakes, N.E. of the Delta. Here, however, it was suspended by the troubles of both Aegypt and Persia, under the successors of Darius, and was, in a great measure, choked up with sand. (Herod. ii. 158.) At length Philadelphus, after cleansing and repairing the channel, carried it onward to Arsinoe, at the head of the Sinus Heropolites. (Plin. vi. 29. s. 33.) The Ptolemaic canal, however, suffered the fate of its predecessor, and even before the reign of Cleopatra had become useless for navigation. The connection by water between Arsinoe and the Nile was renewed by Trajan, A. D. 106; but his engineers altered the direction of the cutting. They brought the stream from a higher part of the river, in order that the current might run into, instead of from, the Red Sea, and that the intervening sandy tracts might be irrigated by fresh instead of partially salt water. The canal of Trajan accordingly began at Babylon, on the eastern bank of the Nile, opposite Memphis, and, passing by Heliopolis, Scenae Veteranorum, Heropolis, and Serapion, entered the Red Sea about 20 miles S. of Arsinoe, at a town called Klyamon, from the locks in its neighbourhood. The work of Trajan was either more carefully preserved than that of the Macedonian and Persian kings of Aegypt had been, or, if like them, it fell into decay, it was repaired and reopened by the Mahomedan conquerors of the country. For, seven centuries after Trajan's decease, we read of Christian pilgrims sailing along his canal on their route from England to Palestine. (Dicuil, *de Mensur. Orbis*, vi. ed. Letronne.)

2. The Canopic canal (*ἡ Κανωπιακή διαύωξις*, Strab. xvii. p. 800; Steph. B. s. v.) connected the city of Canopus with Alexandria and the lake Mareotis. Its banks were covered with the country houses and gardens of the wealthy Alexandrians, and formed a kind of water-suburb to both the Aegyptian and Macedonian cities. [CANOPUS.]

Physical Character of the Nile.

The civilisation of all countries is directly influenced by their rivers, and in none more so than in Aegypt, which has been truly called the gift of the Nile. (Herod. ii. 5; Strab. xi. p. 493.) To its stream the land owed not only its peculiar cultivation, but its existence also. Without it the Libyan waste would have extended to the shores of the Red Sea. The limestone which lies under the soil of Aegypt, the sands which bound it to E. and W., were rendered by the deposits of the river fit for the habitation of man. The Delta, indeed, was absolutely created by the Nile. Its periodical floods at first narrowed a bay of the Mediterranean into an estuary, and next filled up the estuary with a plain of teeming alluvial soil. The religion, and many of the peculiar institutions of Aegypt, are derived from its river; and its physical characteristics have, in all ages, attracted the attention of historians and geographers.

Its characteristics may be considered under the heads of (1) its deposits; (2) the quality of its waters; and (3) its periodical inundations.

(1.) *Its deposits.*—Borings made in the Delta to the depth of 45 feet, have shown that the soil consists of vegetable matter and an earthy deposit, such

as the Nile now brings down. The ingredients of this deposit are clay, lime, and siliceous sand; but their proportion is affected by the soil over which the river flows. Calcareous and argillaceous matter abound in the neighbourhood of Cairo and the Delta; silex preponderates in the granitic and sandstone districts of Upper Aegypt. The amount of this deposit corresponds generally to the slope of the banks and the distance from the river. In Lower Nubia and Upper Aegypt alluvial cliffs are formed to the height of 40 feet; in Middle Aegypt they sink to 30; at the point of the Delta to about eighteen. The earthy matter is deposited in a convex form; the larger quantity lying close to the stream, the smaller at the verge of the inundation. As a consequence of this fall from the banks towards the desert, the limit to which the inundation reaches is slowly extending itself; but as the Nile raises its own bed as well as its banks, their relative proportion is preserved. The deposit of the Nile is found to consist of (1) clay, constituting 48 in 100 parts; (2) carbon, 9 parts; (3) carbonate of lime 18 parts, and 4 parts of carbonate of magnesia, besides portions of silica and oxide of iron. These form a compost so rich, that the land on which they are perennially deposited requires no other manure, and produces without further renovation successive harvests of corn. (Athen. ii. 41, 42; Plin. xviii. 19. s. 21.)

(2.) *The quality of its waters.*—The water itself is not less important to Aegypt than the ingredients which it precipitates or holds in solution. Except some short streams in the Arabian hills, torrents at one season and dry at another, the Nile is the only river in Aegypt. Natural springs do not exist in the upper country; and the wells of the Delta afford only a turbid and brackish fluid. The river is accordingly the single resource of the inhabitants; and the frequent ablutions enjoined by their religion rendered a copious supply of water more than ordinarily important to them. Between its highest and lowest periods, the water of the Nile is clear. When lowest, it is feculent (Athen. ii. 42); and at the beginning of the inundation is covered with a greenish vegetable matter, that is said to cause eruptive disease. But even when most turbid, it is not unwholesome, and is always capable of filtration. The water in its medium state was pure and delicious to the taste. The Persian kings, after the conquest of Aegypt, imported it for their own drinking to Susa and Ecbatana (Athen. ii. 54, 67); and the emperor Pescennius Niger replied to his soldiers' demand for wine, "Have you not the water of the Nile." (Spartian. *ap. August. Hist. Script. Pescenn. Niger*. c. 7.) These changes in the hue and quality of the water were ascribed to the overflowing of the Nubian lakes, or to the passage of the stream over various strata. But until the channels of the White and Blue Rivers have been explored to their sources, we must be content to remain ignorant of the real causes of these phenomena.

(3.) *Its periodical inundations.*—The causes of the inundation early attracted the curiosity of ancient observers; and various theories were devised to account for them. It was believed to arise from the melting of the snow on the Abyssinian mountains (Schol. in *Apoll. Rhod.* iv. 269; Eurip. *Helen.* init.); and Herodotus rejects this supposition, because, as he conceived, although erroneously, that snow was unknown in Aethiopia (ii. 22). It was ascribed to the Etesian winds, which, blowing from the N. in summer, force back the waters

from the mouth of the river upon the plain of the Delta. (Diodor. i. 38—40.) This, however, though partially true, will not account for the inundation of Upper Aegypt, or for the periodical rising of the rivers N. of Aethiopia. It was attributed to the connection of the Nile with the great Southern Ocean, whose waters, from long exposure to the sun, were deprived, it was thought, of their saline ingredients in their course through the Nile-valley. (Diodor. i. 40.) By Ephorus (ed. Marx, p. 23) it was derived from exudation through the sands; while Herodotus suggested that the vertical position of the sun in winter reduced the waters of Southern Libya to the lowest ebb. But this hypothesis kept out of sight their overflow in summer. Agatharchides of Cnidus, who wrote in the second century B. C., was the first to divine the true cause of the inundation. The rains which fall in May upon Aethiopia occasion the rise of the rivers that flow northward from it. As the sun in his progress from the equator to the tropic of Cancer becomes successively vertical over points N. of the equator, the air is heated and rarified, and the cold currents set in from the Mediterranean to restore the equilibrium. They pass over the heated plains of Aegypt; but as soon as they reach the lofty mountains of Abyssinia, they descend in torrents of rain. Sheets of water fall impetuously from their northern slope upon the grand tableau, from the grand tableau upon the plains which contain the sources of the White and Blue Rivers, and through their channels and confluent pass into the Nile. In the last days of June, or at the beginning of July, the rise is visible in Aegypt: about the middle of August the dykes are cut, and the flood drawn off E. and W. by innumerable canals; and between the 20th and 30th of September the maximum height is attained. For a fortnight the flood remains stationary: about the 10th of November, it has perceptibly diminished, and continues to decrease slowly until it attains its *minimum*; at this time its depth at Cairo is not more than 6 feet, and in the Delta its waters are nearly stagnant. In the time of Herodotus (ii. 13) the height of a good Nile was 15 or 16 cubits; and around the statue of the Nile, which Vespasian brought from Aegypt and set up in the Temple of Peace, were grouped sixteen diminutive figures emblematic of these measures. (Plin. xxxvi. 9. s. 14.) The rise of the Nile was carefully noted on the Nilometers at Primis (*Ibrim*), Elephantine, and Memphis; and the progress or decline of the inundation was reported by letters to different parts of Aegypt, in order that the farmers might calculate on the time when sowing might commence. A flood of the height of 30 feet is ruinous,—undermining houses, sweeping away cattle, and destroying the produce of the fields. The land, also, is rendered too spongy for the ensuing seed-time; the labours of tillage are delayed; and epidemic diseases arise from the lingering and stagnant waters. On the other hand, if the waters do not rise 24 feet, the harvest is scanty; and if they are below 18, terrible famines are the consequence, such as that of which Diodorus speaks (i. 84), and which are not unknown in more recent times (Volney, *Voyage en Syrie et en Egypte*, vol. i. ch. 11; Abdallatiph's *Hist. of Egypt*, p. 197, White's edit.), during which the starving population have been driven to feed on human flesh.

Upper and Middle Egypt during the inundation present the appearance of a vast inland lake, bounded by mountains. But the usual means of intercourse are not interrupted, since the immediate banks of the

river are seldom under water, which is discharged through the frequent apertures of the dykes, at least upon the verge of the desert, and afterwards upon the land nearer the flood. The Delta, however, being devoid of hills, is, during an extraordinary rise, laid entirely under water, and the only means of communication between the towns and villages are boats and rafts. Herodotus (ii. 97) compares the appearance of Lower Aegypt at this season to the Aegean sea, studded by the Sporades and Cyclades.

As the direct highway between the Mediterranean and Meroe, the Nile, in all periods, at least during the prosperous ages of Aegypt, presented a busy and animated spectacle. The Aegyptians, who shunned the sea as the element of the destroying Typhon, regarded their river with affection and reverence, as the gift and emblem of the creating and preserving Osiris. Its broad and capacious bosom was in all seasons of the year studded with river-craft, from the raft of reeds to the stately Baris or Nile barge. Up the Nile to the markets of Diospolis passed the grain and fruits of the Delta; and down the stream came the quarried limestone of the Thebaid to the quays of Sais and Canopus. No bridge spanned the river during its course of 1500 miles; and the ferrying over from bank to bank was an incessant cause of life and movement. The fishers and fowlers of the Nile diversified the scene. Respecting the qualities of the fish there is considerable discrepancy among ancient writers—some describing it as coarse or insipid, others as highly nutritive and delicate in its flavour. (Athen. vii. p. 312.) Fifty-two species of fish are said to be found in the Nile. (Russegger, *Reisen*, vol. i. p. 300.) Of these the genus *Silurus* was the most abundant. Fish diet is well suited to the languid appetites of a hot climate; and the Israelites, when wandering in the desert, regretted the fish as well as the vegetables of Aegypt. (*Numbers*, xi. 5.) They were caught in greatest abundance in the pools and lakes during the season of inundation. In the marshy districts of the Delta, where grain, owing to the spongy and bibulous character of the soil, could not be raised, the inhabitants lived principally upon fish dried in the sun; and, in later times at least, they were salted, and exported in great quantities to the markets of Greece and Syria. The modes of catching them are represented in the paintings, and were the line, the net, and the prong. (See Abdallatiph, *ap. Rosellini*, *M. C.* vol. i. p. 230.) The great extent of marsh land in Aegypt, and the long continuance of the inundation, caused it beyond all other countries to abound in water-fowl. The fowlers are represented in the paintings as spreading nets, or as rowing in their boats among the aquatic plants, in which the birds nested, and knocking them down with sticks. The use of decoy-birds was not unknown; and smoked or salted wild-fowl were an article of export. The edible water-fowl are mostly of the goose and duck (*anas*) tribe; the quail also is mentioned by Herodotus (ii. 77) as among the species that were dried in the sun and slightly salted for home consumption and export.

The Fauna of the Nile were the hippopotamus and the crocodile, with many lesser species of the saurian genus. In the more remote ages both were found through the whole course of the river (Diodor. i. 35), although at present the hippopotamus rarely descends below the second Cataract, or the crocodile below 27° N. lat. The chase of the

hippopotamus is represented on the monuments of the Thebaid, but not on those of Middle or Lower Aegypt. The crocodile was caught with a hook baited with the chine of a pig (Herod. ii. 68), or with nets. (Diodor. i. 35.) It was an object of worship in some nomes [ARSINOR; OMBOS], of abhorrence in others [TENTYRA.]

The boats of the Nile, as represented on the monuments, exhibit a great variety of size and form. There was the canoe, made of a single trunk; the shallop of papyrus, rendered water-tight by bitumen; and there were even vessels constructed of light earthenware. (Juven. *Sat.* xv. 129.) The most usual species of craft, however, is a boat whose bow and stern are high out of the water, square rigged, with sails either of canvas or papyrus, a single mast that could be lowered in high winds, and a shallow keel, in order to allow of easy extrication of the vessel should it run aground. But the most striking and capacious boat employed on the Nile was the large Baris, used for the transportation of goods. (Herod. ii. 96.) It was built of the hard wood of the Sont (*Acanthe*); the sails were made of papyrus, and the seams caulked with an oakum composed from the fibres of that plant. These barges were propelled by as many as forty rowers ranged on the same level, and their tonnage amounted to three, four, and even five hundred tons. These Baris were towed up the stream, if the wind were not strong enough to impel them against it, or floated down it, with combined action of sail and oars, and steered by one or more large paddles at the stern. Parties of pleasure, visits of ceremony, and marriage processions, alike added to the floating population of the river; but perhaps the most impressive spectacles which it presented were the pomp and circumstance of funerals. On the tombs of Speos Artemidos (*Benihassan*) is depicted the barge of Amenemhe conveying the females of his house. It has an awning like a gondola, and is one of the half-decked boats (*σκάφαι θαλαμυργοί*) of which Strabo speaks (xvii. p. 800). In such a vessel Caesar intended, but for the indignant murmurs of his legions, to have ascended the Nile with Cleopatra from Alexandria to the first Cataract. (Sueton. *Jul.* 58.) The tomb of Rameses IV. at Thebes exhibits a royal barge. The hall, the cabin (*θάλαμος*), the rudder, and the masts are painted of a gold colour; the sails are diapered and fringed with various brilliant hues; the phoenix and the vulture are embroidered upon them. The eye of Osiris is painted on the rudder, and its handles represent the royal emblems—the uræus and the *pschent*, or head of a divinity. The splendour of the Baris on the monuments recalls that of the vessel which carried Cleopatra up the Cydnus to meet M. Antonius at Tarsus. (Plut. *Anton.* c. 26.) It was a favourite amusement of the Aegyptians, in later times especially, to row rapidly in boats, and hurl and thrust at one another as they passed blunt javelins or *jerids*. Such a scene is represented on the tomb of Imai at *Gizeh*, one of the oldest monuments of Aegypt. They delighted also in sailing up and down the river-arms and lakes of the Delta, and feasting under the shadow of the tall reeds, and Aegyptian bean, which there attains a height of many feet. (Strab. xvii. p. 823, and generally Rosellini, *Monumenti Civili*.)

The Nile was also frequently the stage on which the great religious festivals or panegyries were celebrated. On such solemnities the population of

entire nomes poured themselves forth. On the day of the feast of Artemis at Bubastis, the inhabitants of the Delta thronged the canals and main streams, while thousands descended from the middle country and the Thebaid to be present at the ceremonies. The decks of the Baris were crowded with devotees of either sex, and the loud music of the pipe and cymbal was accompanied by songs and hymns, and clapping of hands. As they neared any town the passengers ran the barges along shore and recruited their numbers with fresh votaries. As many as 700,000 persons, exclusive of children, were sometimes assembled at Bubastis, or at the equally popular festival of Isis at Busiris. Numerous sacrifices were offered in the temples of the goddesses, and, whether in libations or in revelry, more wine was consumed on these occasions than in all the rest of the year. (Comp. Herod. ii. 61, 62, with Clemens Alexand. *Cohort.* vol. i. p. 17.)

That the Nile should have been an object of worship with the Aegyptians, and that its image and phenomena should have entered deeply into their whole religious system, was unavoidable. As regarded its external aspect, it flowed between sand and rock, the sole giver and sustainer of life in that valley of death: it was, both in its increment and its decrease, in its course through vast solitudes, and thronged populations alternately, the most suggestive and expressive of emblems for a religion which represented in such marked contrast, the realms of creation and destruction, of Osiris and Typhon. The Nile—as Oceanus, or the watery element—was a member of the first Ogdoad of the Aegyptian theology (Diodor. i. 6—26), the opponent of Pthah, the elemental fire, and the companion of the earth (Demeter), the air (Neith), Zeus or Amûn, the quickening spirit, Osiris and Isis, the Sun and Moon. It was thus one of the primitive essences, higher than any member of the second Ogdoad, or the visible objects of adoration. (Heliod. *Aethiop.* ix. 9; Schol. in *Pind. Pyth.* iv. 99.) It had its own hieratic emblem on the monuments, sometimes as the ocean embracing the earth, sometimes, as in the temple of Osiris at Philæ, as the assistant of Pthah in the creation of Osiris. The wild crocodile was an emblem of Typhon (Plutarch, *Is. et Osir.* p. 371); but the tamed crocodile was the symbol of the gently swelling, beneficent Nile. (Euseb. *Praep. Evangel.* iii. 11.) Osiris is sometimes, but incorrectly, said (Tibull. *Eleg.* i. 7, 27) to be the Nile itself (Plut. *Is. et Osir.* c. 33): there is no doubt, however, that it was personified and received divine honours. A festival called Niloa was celebrated at the time of the first rise of the waters, i. e. about the summer solstice, at which the priests were accustomed to drop pieces of coin, and the Roman prefect of the Thebaid golden ornaments, into the river near Philæ (Senec. *Nat. Quaest.* iv. 2, 7); indeed there must have been a priesthood specially dedicated to the great river, since, according to Herodotus (ii. 101), none but a priest of the Nile could bury the corpse of a person drowned in its waters. Temples were rarely appropriated to the Nile alone; yet Hecataeus (*ap. Steph. s. v. Νεῖλος*) speaks of one, in the town of Neilus, which stood in the Heracleopolite nome, near the entrance of the *Fyosm*. In the quarries at Silsilis several stelæ are inscribed with acts of adoration to the river, who is joined with Phre and Pthah. Its symbol in hieroglyphics is read *Moou*, and the last in the group of the characters composing it, is a symbol of water. According

to Lucian, indeed (*Jupiter Tragaed.* § 42), the Egyptians sacrificed to the element of water, not locally, but universally. Pictorially, the Nile was represented under a round and plump figure, of a blue colour, and sometimes with female breasts, indicative of its productive and nutritive powers. On the base of the throne of Amenophis-Memnon, at Thebes, two figures represent the Nile, similar in all other respects, except that one is crowned with lotus to denote the upper courses of the river, the other with papyrus to designate the lower. [See *ÆGYPTUS*, p. 37.] (Rosellini, *Mon. del. Cult.*; Kenrick's *Ancient Egypt*, vol. i. pp. 349—463.) [W.B.D.]

NINGUM. [ISTRIA.]

NINIVE. [NILUS.]

NINNITACI. [MINATICUM.]

NINUS (*ἡ Νίφος* or *Nivos*, Herod. i. 193, ii. 150; Ptol. vi. 1. § 3; *Νίφος ἡ καὶ Νίφευ*, Ptol. viii. 21. § 3; *Νίφευ*, Joseph. *Ant. Jud.* ix. 10. § 2; Ninus, Tacit. *Ann.* xii. 13; Ninive, Amm. Marc. xviii. 7, xxiii. 6: *Ἐθ. Νίφος*, Steph. B. s. v.), a great city, and for many centuries the capital of ancient Assyria. It will be convenient to notice here such accounts as we have from the Bible and ancient historians, and then to state succinctly the curious results of the recent discoveries of Mr. Layard, Colonel Rawlinson, and other modern travellers.

I. Nineveh is first mentioned in the Bible among the eight primeval cities in Genesis (x. 11), and is there stated to have been founded either by Nimrod himself, or, according to another reading, by his lieutenant, Assur, the Ἀσσοῦρα of Joseph. *Ant. Jud.* i. 6. § 4, and the Eponymus of Assyria. The latter view is the most agreeable to the construction of the Hebrew text. From this period we have no mention of it in Holy Scripture for more than a thousand years; and when it is noticed again, on Jonah being sent thither to preach repentance, it is described as a "city of three days' journey" (*Jonah*, iii. 3), and as "that great city wherein are, six score thousand persons, that cannot discern between their right hand and their left hand." (*Jonah*, iv. 11.) Subsequently to this time, it is not referred to by name, except in 2 *Kings*, xix. 37, and *Isaiah*, xxxvi. 37, as the residence of Sennacherib, after his return from the invasion of Judaea; in the prophets Nahum and Zephaniah, who predict its speedy downfall; and in the apocryphal books of Tobit and Judith, the former of whom long lived in the great city.

II. The earliest classical mention of Nineveh is by Herodotus, who places it on the Tigris (i. 193, ii. 150), but does not state on which bank it stood; in this he is confirmed by Arrian (*Hist. Ind.* c. 42) and Strabo, who in one place calls it the metropolis of Syria, i. e. Assyria (ii. p. 84), in another states it to have been a city more vast than even Babylon, lying in the plain of Aturia (a dialectical change of name for Assyria), beyond the Lycus (or *Great Zab*) with reference to Arbela (xvi. p. 737). Pliny places it on the east bank of the Tigris "ad solis occasum spectans" (vi. 13. s. 16); Ptolemy, along the Tigris, but without accurate definition of its position (vi. 1. § 3). The same may be said of the notice in Tacitus (*Annal.* xii. 13), and in Ammianus, who calls it a vast city of Adiabene. On the other hand, Diodorus, professing to copy Ctesias, places it on the Euphrates (ii. 3, 7), which is the more remarkable, as a fragment of Nicolaus Damascenus, who has preserved a portion of Ctesias, is still extant, in which Nineveh occupies its correct position on the Tigris. (*Frag. Hist. Græc.* vol. iii. p. 558, ed.

Müller.) It may be remarked that in much later times the name appears to have been applied to more than one town. Thus Ammianus in one passage seems to think that Hierapolis was the "vetus Ninus" (xiv. 8). Philostratus (*Vit. Apoll. Tyan.* i. 19) speaks of a Ninus on this side of the Euphrates; and Eusebius, in his *Chronicon*, asserts, that in his time it was called Nisibia. No doubt much of the obscurity in the minds of ancient writers, both as to its position and the real history of the empire of which it was the capital, arose from the circumstance that its entire overthrow preceded the earliest of the Greek historians by nearly 200 years, and that it does not appear to have been rebuilt at any period of the classical ages. So complete was its destruction, that, though Xenophon marched within a few miles of it, he was not aware of its existence, though, in his allusion to the "Median city of Mespila," he doubtless is describing one of the great outworks of the Assyrian capital (*Anab.* iii. 4. § 10); while, with the exception of Arrian, none of the historians of the campaigns of Alexander, who, like Xenophon, must have passed it on his way to fight the battle of Arbela, allude to it. That the ancients generally believed in its entire destruction, is clear from Pausanias, who classes it with Mycenæ, Thebæ, and other ruined cities (viii. 33. § 2); from Lucian (*Charon.* c. 23), and from Strabo (xvi. p. 737). The last, indeed, has an argument that Homer, who mentions Thebes in Egypt, and the wealth of Phœnicia, could not have omitted Babylon, Nineveh, and Ecbatana, had he ever heard of them (xv. p. 735). But though so early a ruin, the ancients generally had a correct idea of the wonderful greatness of Nineveh, and many passages are scattered through the classical writers, giving a manifest proof of this belief of the people. Thus Strabo himself, as we have seen, considered Nineveh greater than Babylon (xvi. p. 737); while Diodorus has a long and exaggerated narrative of the vast extent of Ninus's capital (which, as we stated before, he places incorrectly on the Euphrates, ii. p. 7). Some curious incidental facts are preserved. Thus, the vast mound Semiramis erected as a tomb for her husband Ninus, by the river-side, is almost certainly the Pyramid at *Nimrud*, though the results of Mr. Layard's last excavations have not proved that this structure was a tomb. (Diod. ii. 7; comp. with Layard, *Ninereh and Babylon*, p. 128). Again, Amyntas (as quoted by Athenæus) states, that at the town of Ninus was a high mound, which was thrown down by Cyrus when he attacked the city, that this was traditionally the tomb of Sardanapalus, and had a stèle on it inscribed with Chaldaic (i. e. Assyrian) letters. (Amynt. *Fragm.* p. 136, ed. Müller; cf. also Polyæn. vii. 25.) Nor must we omit the presence of what has been held by all numismatists to be a traditional representation of this celebrated tomb on the Tetradrachms of Antiochus VIII., king of Syria, which were struck at Tarsus, and on the imperial coins of Anchialus (both places connected with the name of Sardanapalus). Again we have the legend of Diodorus, that the Assyrians sent assistance to the Trojans against the Greeks (ii. 22; cf. Plat. *Leg.* p. 296, ed. Bekker),—the "busta Nini" of Ovid (*Metam.* iv. 88), though referred by him wrongly to Babylon,—and the occurrence, in several of the poets, of the name of Assaracus (now known through Colonel Rawlinson's interpretations to be a Græcized form of the genuine Assyrian Assarac, the Ἀσάρακ

or *Ἐσῶπαξ* of the LXX., Rawlinson, *As. Journ.* 1850), as in *Iliad*, xx. 232; *Post. Homeric*, vi. 145; *Virg. Aen.* v. 127; *Juven. Sat.* x. 259, &c. It is therefore, perhaps, less remarkable, that though Nineveh had so early in history ceased to be a city of any importance, the tradition of its former existence should remain in its own country till a comparatively recent period. Thus, as we have seen, Tacitus and Ammianus allude to it, while coins exist (of the class termed by numismatists Greek Imperial) struck under the Roman emperors Claudius, Trajan, Maximinus, and Gordianus Pius, proving that, during that period, there was a Roman colony established in Assyria, bearing the name of Niniva Claudiopolis, and, in all probability, occupying its site. (Sestini, *Mus. de Chaudoir*, tab. ii. fig. 12, *Clas. General*, p. 159.) In later times the name is still extant. Thus, Ibn Athir (quoting from *Beladheri*, in the annals of those years) speaks of the forts of *Ninawi* to the east, and of *Mosul* to the west, of the *Tigris*, in the campaigns of Abd-allah Ibn Mo'etemer, A. H. 16 (A. D. 637), and of Othel Ibn Farkad, A. H. 20 (A. D. 641). (Rawlinson, *As. Journ.* 1850.) Again, Benjamin of Tudela, in the twelfth century, speaks of it as opposite to Mosul (*Travels*, p. 91, ed. Asher, 1840); and Abulfaraj notices it in his *Hist. Dynast.* (pp. 404—441) under the name of Ninue (cf. also his *Chronicon*, p. 464). Lastly, Assemani, in his account of the mission of Salukah, the patriarch of the Chaldaeans, to Rome, in A. D. 1552, when describing *Mosul*, says of it, "a qua ex altera ripae parte abest Ninive bis mille passibus" (*Bibl. Orient.* i. p. 524). In the same work of Assemani are many notices of Nineveh, as a Christian bishoprick, first under the metropolitan of *Mosul*, and subsequently under the bishop of Assyria and Adiabene (*Bibl. Orient.* vol. ii. p. 459, vol. iii. pp. 104, 269, 344, &c.).

We have already noticed under ASSYRIA the chief points recorded in the Bible and in the classical historians relative to the history of Nineveh, and have stated that it is impossible entirely to reconcile the various conflicting statements of ancient authors. It only remains to mention here, as briefly as possible, the general results of the remarkable discoveries which, within the last few years, have thrown a flood of light upon this most obscure part of ancient history, and have, at the same time, afforded the most complete and satisfactory confirmation of those notices of Assyrian history which have been preserved in the Bible. The names of all the Assyrian kings mentioned in the Bible, with the exception, perhaps, of Shalmaneser, who, however, occurs under his name in Isaiah, Sargon, are now clearly read upon the Assyrian records, besides a great many others whose titles have not as yet been identified with those in the lists preserved by the Greek and Roman chronologists.

III. It is well known that in the neighbourhood of *Mosul* travellers had long observed some remarkable mounds, resembling small hills; and that Mr. Rich had, thirty years ago, called attention to one called *Koyunjik*, in which fragments of sculpture and pottery had been frequently discovered. In the year 1843, M. Botta, the French consul at *Mosul*, at the suggestion of Mr. Layard, commenced his excavations,—first, with little success, at *Koyunjik*, and then, with much greater good fortune, in a mound called *Khorsabad*, a few miles NE. of *Mosul*. To M. Botta's success at *Khorsabad* the French owe all the Assyrian monuments in the collection of the

Louvre. In 1845, Mr. Layard began to dig into the still greater mound of *Nimrud*, about 17 miles S. of *Mosul*; and was soon rewarded by the extensive and valuable collection now in the British Museum. These researches were continued by Mr. Layard during 1846 and part of 1847, and again during 1850 and 1851; together with a far more satisfactory examination of the remains at *Koyunjik* than had been made by M. Botta. Some other sites, too, in the neighbourhood were partially explored; but, though of undoubted Assyrian origin, they yielded little compared with the greater mounds at *Nimrud*, *Khorsabad*, and *Koyunjik*. It would be foreign to the object of this work to enter into any details of the sculptured monuments which have been brought to light. A vast collection, however, of inscriptions have been disinterred during the same excavations; and from these we have been enabled by the labours of Colonel Rawlinson and Dr. Hincks to give names to many of the localities which have been explored, and to reconstruct the history of Assyria and Babylonia on a foundation more secure than the fragments of Ctesias or the history of Herodotus. It is also necessary to state that very extensive researches have been made during 1854 in Southern Babylonia by Messrs. Loftus and Taylor in mounds now called *Warka* and *Mugueyer*; and that from these and other excavations Colonel Rawlinson has received a great number of inscribed tablets, which have aided him materially in drawing up a précis of the earliest Babylonian and Assyrian history. *Mugueyer* he identifies as the site of the celebrated "Ur of the Chaldees." From these various sources, Colonel Rawlinson has concluded that the true Nineveh is represented by the mounds opposite to *Mosul*, and probably by that one which bears the local name of the *Nabi Yemas*; that this city was built about the middle of the thirteenth century B. C.; and that, from it, the name of Nineveh was in after times transferred to several other sites in the neighbourhood. The great work of *Nimrud* (the seat of Mr. Layard's chief labours), which it was natural, on the first extensive discoveries, to suppose was the real Nineveh, is proved beyond question by both Col. Rawlinson and Dr. Hincks to have been called by the Assyrians *Calah*, or *Calach*. We cannot doubt but that this is the *Calah* of Genesis (x. 12), and the origin of the Calachene of Strabo (xi. p. 529, xvi. p. 735), and of the Calacine of Ptolemy (vi. 1. § 2). From the inscriptions, it may be gathered that it was founded about the middle of the twelfth century B. C. The great ruin of *Khorsabad* (the scene of the French excavations), which has also been thought by some to have formed part of Nineveh, Colonel Rawlinson has ascertained to have been built by the Sargon of Isaiah (xx. 1),—the Shalmaneser of 2 Kings, xvii. 3,—about the year B. C. 720; and he has shown from *Yacut* that it retained the name of *Sargham* down to the time of the Muhammedan conquest. *Koyunjik*, the principal ruin opposite to *Mosul*, and adjoining the *Nabi Yemas*, we know from the inscriptions to have been constructed by Sennacherib, the son of Shalmaneser, about B. C. 700. The whole of this district has been surveyed with great care and minuteness by Capt. Jones, within the last few years; and his account, with three elaborate maps, has been published in the *Journal of the Asiatic Society* for 1855. From this we learn that the whole enclosure of *Koyunjik* and the *Nabi Yemas* (which we may

fairly presume to have been, in an especial sense, the city of Nineveh) comprehends about 1800 English acres, and is in form an irregular trapezium, about $7\frac{1}{2}$ miles round. The two mounds occupy respectively 100, and 40 acres of this space, and were doubtless the palaces and citadels of the place. Capt. Jones calculates that, allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.

From an elaborate examination of the inscriptions preserved on slabs, on cylinders, and on tablets, Colonel Rawlinson has arrived at the following general conclusions and identifications in the history of the Babylonian and Assyrian empires.

He considers that the historical dates preserved by Berossus, and substantiated by Callisthenes (who sent to Aristotle the astronomical observations he had found at Babylon, extending as far back as 1903 years before the time of Alexander, i. e. to B. C. 2233), are, in the main, correct; and hence that authentic Babylonian chronology ascends to the twenty-third century B. C. The Chaldaean monarchy which followed was established in B. C. 1976, and continued to B. C. 1518; and to this interval of 458 years we must assign the building of all the great cities of Babylonia, in the ruins of which we now find bricks stamped with the names of the Chaldaean founders. At the present time, the names of about twenty monarchs have been recovered from the bricks found at *Sippara*, *Niffer*, *Warka*, *Senkereh*, and *Mugueyer* (Ur), belonging to the one genuine Chaldaean dynasty of Berossus, which reigned from B. C. 1976—1518. Among the Scriptural or historical names in this series, may be noticed those of Amraphel and Arioch, Belus and Horus, and possibly the Tilgamus of Aelian. An Arab family succeeded from B. C. 1518 to B. C. 1273, of whom, at present, no certain remains have been found. The independence of Assyria, or what is usually called the Ninus dynasty, commenced, Colonel Rawlinson believes, in B. C. 1273, 245 years after the extinction of the first Chaldaean line, and 526 years before the era of Nabonassar in B. C. 747. Of the kings of this series, we have now nearly a complete list; and, though there is some difference in the reading of parts of some of the names, we may state that the identifications of Dr. Hincks and Colonel Rawlinson agree in all important particulars. To the kings of this race is attributable the foundation of the principal palaces at *Nimrud*. The series comprehends the names of Ashurbanipal, probably the warlike Sardanapalus of the Greeks, the founder of Tarsus and Anchiale (Schol. *ad Aristoph. Aves*, 1021), and the contemporary of Ahab, about B. C. 930; and Phal-ukha, the Φάλαχ of the LXX, and the Pul of 2 *Kings* (xv. 19), who received a tribute from Menahem, king of Israel; and Semiramis, the wife of Phal-ukha, whose name with her husband's has been lately found on a statue of the god Nebo, excavated from the SE. palace at *Nimrud*.

Colonel Rawlinson considers the line of the family of Ninus to have terminated with Phal-ukha or Pul in B. C. 747, and that the celebrated era of Nabonassar, which dates from this year, was established by Semiramis, either as a refugee or as a conqueror, in that year, at Babylon. The last or Scriptural dynasty, according to this system, commences with Tiglath Pileser in B. C. 747. It is probable that he represents the Baletar of Polyhistor and Ptolemy's Canon, and possibly the Belesis of Ctesias, who is said (Diod. ii. 27) to have

been the actual taker of Nineveh. From this period the names on the Assyrian inscriptions are coincident with those in the Bible, though, naturally, many additional particulars are noticed on them, which are not recorded in Sacred History. Some of the individual facts the inscriptions describe are worthy of notice: thus, the campaigns with the king of Samaria (Hoshea) and with a son of Rezin, king of Syria, are mentioned in those published by the British Museum (pp. 66—73); the names of Jehu and of Hazael have been read (independently) by Colonel Rawlinson and Dr. Hincks on the black obelisk from *Nimrud*, the date of which, therefore, must be early in the ninth century B. C.; and the latter scholar has detected on other monuments the names of Menahem and Manasseh, kings respectively of Israel and Judah. Lastly, the same students have discovered in the Annals of Sennacherib (which are preserved partly on slabs and partly on cylinders) an account of the celebrated campaign against Hezekiah (described in 2 *Kings* xviii. 14), in which Sennacherib states that he took from the Jewish king "30 talents of gold," the precise amount mentioned in Scripture, besides much other treasure and spoil.

There is still considerable doubt as to the exact year of the final destruction of Nineveh, and as to the name of the monarch then on the throne. From the narratives in Tobit and Judith (if indeed these can be allowed to have any historical value), compared with a prophecy in Jeremiah written in the first year of the Jewish captivity, B. C. 605 (*Jerem.* xxv. 18—26), it might be inferred that Nineveh was still standing in B. C. 609, but had fallen in B. C. 605. Colonel Rawlinson, however, now thinks (and his view is confirmed by the opinion of many of the elder chronologists) that it was overthrown B. C. 625, the Assyrian sovereignty being from that time merged in the empire of Babylon, and the Canon of Ptolemy giving the exact dates of the various succeeding Babylonian kings down to its capture by Cyrus in B. C. 536, in conformity with what we now know from the inscriptions. We may add, in conclusion, that among the latest of the discoveries of Colonel Rawlinson is the undoubted identification of the name of Belshazzar as the son of Nabonidus, the last king of Babylon; and the finding the names of the Greek kings Seleucus and Antiochus written in the cuneiform character on tablets procured by Mr. Loftus from *Warka*. (*Rawlinson, As. Journ.* 1850, 1852, 1855; *Athenaeum*, Nov. 1377, 1381, 1383, 1388; *Hincks, Roy. Soc. of Liter.* vol. iv.; *Trans. Roy. Irish Acad.* 1850, 1852, 1855; *Layard, Nineveh and Babylon*; and, for an entirely new view of the Assyrian chronology, Bosanquet, *Sacred and Profane Chronology*, Lond. 8vo. 1853.) [V.]

NINUS river. [DAEDALA.]

NIPHA'TES (Νιφάτης, Strab. xi. pp. 522, 523, 527, 529; Ptol. v. 13. § 4, vi. 1. § 1; Mela, i. 15. § 2; Plin. v. 27; Amm. Marc. xxiii. 6. § 13; Virg. *Geog.* iii. 30; Horat. *Carm.* ii. 9. 20: the later Roman poets, by a curious mistake, made Niphates a river; comp. Lucan, iii. 245; Sil. Ital. xiii. 775; Juven. vi. 409), the "snowy range" of Armenia, called by the native writers *Nebad* or *Nbadagan* (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 49). Taurus, stretching E. of Commagene (*Ara Táb*) separates Sophene (*Kharput Dawass*), which is contained between Taurus and Anti-Taurus (Strab. xi. p. 521), from Osroene (*Urfah*), and then divides itself into three portions. The most northerly, and highest, are the Niphates (Asi Kúr) in *Acilisaca*.

The structure of this elevated chain, consisting of the lofty groups of *Sir Serah*, the peaked glacier of *Mut Khán*, the *Ali Tágh*, *Sapán*, *Nimrud*, and *Darkish*, *Tághs*, which are probably the highest range of Taurus, rising above the line of perpetual snow (10,000 feet?), remains yet undetermined. Limestone and gypsum prevail, with basalt and other volcanic rocks. Deep valleys separate the parallel ridges, and also break their continuity by occasional passes from the N. to the S. sides. (Ainsworth, *Assyria, Babylonia, and Chaldaea*, p. 18; Chesney, *Expéd. Euphrat.* vol. i. p. 69; Ritter, *Erkunde*, vol. x. p. 911.)

NISA. [ISUS.]

NISA. [NYSIA.]

NISAEA. [NESAEA.]

NISAEA. [MEGARA.]

NISAEI CAMPI, plains of considerable extent in the mountain district of Media, which were famous for the production of a celebrated breed of horses. According to Strabo, they were on the road of those who travelled from Persis and Babylon in the direction of the Caspian Gates (xi. p. 529), and fed 50,000 brood mares for the royal stables. In another place, the same geographer states that the Nisaeen horse were reared in the plains of Armenia (xi. p. 530), from which we infer that the plains themselves extended from Armenia southward through Media. Again, in the Epitome of Strabo (iii. p. 536, ed. Kramer), the Nisaeen plain is stated to be near the Caspian Gates, which lead into Parthia. The fact is, the district was not accurately defined. Herodotus states that the place, from which the best white horses (which were reserved for the use of the king) came, was a great plain in Media (vii. 40). And the same view is taken by Eustathius in his Commentary on Dionysius (v. 1017), and confirmed by the notice in Arrian's account of Alexander's march (vii. 13). Ammianus, on the other hand, states that the Nisaeen horses were reared in the plains S. of M. Coronus (now *Demasend*). It appears to have been the custom on the most solemn occasions to sacrifice these horses to the sun (Philostr. *Vit. Apoll.* i. 20); and it may be inferred from Herodotus that they were also used to draw the chariot of the Sun (vii. 40). (Cf. also Steph. B. s. v.; Synes. *Epist.* 40; Themist. *Orat.* v. p. 72; Heliodor. *Aethiop.* ix. p. 437; Suid. s. v. *Nisaeon*.) Colonel Rawlinson has examined the whole of this geographical question, which is much perplexed by the ignorance of the ancient writers, with his usual ability; and has concluded that the statements of Strabo are, on the whole, the most trustworthy, while they are, in a great degree, borne out by the existing character of the country. He states that in the rich and extensive plains of *Alishtar* and *Kháwah* he recognises the Nisaeen plains, which were visited by Alexander on his way from Baghistane to Susa and Ecbatana; and he thinks that the Nisaeen horse came originally from the Nisaea of *Khorásan*, which is still famous for its Turkoman horses. Colonel Rawlinson further believes that Herodotus, who was imperfectly acquainted with Median geography, transferred the name Nisaea from *Khorásan* to Media, and hence was the cause of much of the confusion which has arisen. Strabo, on the other hand, describes correctly the great horse pastures as extending along the whole line of Media, from the road which led from Babylon to the Caspian Gates to that conducting from Babylon into Persia. The

whole of this long district, under the names of *Kháwah*, *Alishtar*, *Hurá*, *Silikhár*, *Bur búrud*, *Jipálik*, and *Feridús*, is still famous for its excellent grazing and abundance of horses. Colonel Rawlinson, indeed, thinks that Strabo's epithet, *ἵππότορος*, is a translation of *Silákhár*, which means "a full manger." It was from this plain that Pytho brought his supply of beasts of burthen to the camp of Antigonos (Diod. xix. 2) after the perilous march of the Greeks across the mountains of the Cossaeans. (Rawlinson, *Royal Geogr. Journ.* vol. ix. pt. i. p. 100.)

[V.]

NISIBIS (*Narsís*). 1. A small place in Ariana, mentioned by Ptolemy (v. 18. § 11) and Ammianus (xxiii. 6). It would appear to have been at the foot of the chain of the Paropamisus. There are some grounds for supposing it the same place as the Nii of Isidorus [NII], and that the latter has undergone a contraction similar to that of Bitaxa into Bis.

2. The chief city of Mygdonia, a small district in the NE. end of Mesopotamia, about 200 miles S. of Tigranocerta; it was situated in a very rich and fruitful country, and was long the centre of a very extensive trade, and the great northern emporium for the merchandise of the E. and W. It was situated on the small stream Mygdonius (Julian, *Orat.* i. p. 27; Justin. *Excerpt. e. Legat.* p. 173), and was distant about two days' journey from the Tigris. (Procop. *Bell. Pers.* i. 11.) It was a town of such great antiquity as to have been thought by some to have been one of the primeval cities of Genesis, *Accad.* (Hieron. *Quaest. in Genes.* cap. x. v. 10; and cf. Michael. *Spicileg.* i. 226.) It is probable, therefore, that it existed long before the Greeks came into Mesopotamia; and that the tradition that it was founded by the Macedonians, who called it Antiocheia Mygdoniae, ought rather to refer to its rebuilding, or to some of the great works erected there by some of the Seleucid princes. (Strab. xvi. p. 747; Plut. *Lucull.* c. 32; Plin. vi. 13. s. 16.) It is first mentioned in history (under its name of Antiocheia) in the march of Antiochus against the satrap Molon (Polyb. v. 51); in the later wars between the Romans and Parthians it was constantly taken and retaken. Thus it was taken by Lucullus from the brother of Tigranes, after a long siege, which lasted the whole summer (Dion Cass. xxxv. 6, 7), but, according to Plutarch, towards the close of the autumn, without much resistance from the enemy. (Plut. *l. c.*) Again it was taken by the Romans under Trajan, and was the cause of the title of "Parthicus," which the senate decreed to that emperor. (Dion Cass. lxxvii. 23.) Subsequently to this it appears to have been besieged by the Osroeni and other tribes who had revolted, but who were subdued by the arms of Sept. Severus. Nisibis became on this occasion the head-quarters of Severus. (Dion Cass. lxxv. 2, 3.) From this period it appears to have remained the advanced outpost of the Romans against the East, till it was surrendered by the Persians on the treaty which was made with that people by Jovian, after the death of Julian. (Zosim. iii. 33; Amm. Marc. xxv. 9.) Its present name is *Nisibín*, in the neighbourhood of which are still extensive ruins of the ancient city. (Niebuhr, vol. ii. p. 379.)

[V.]

NISYRUS (*Nisypus*), a rocky island opposite to Cnidus, between Cos in the north and Telos in the south, about 12½ Roman miles distant from Cape Triopion in Caria. (Plin. v. 36; Strab. xiv. p. 656,

x. p. 488; Steph. B. s. v.) It also bore the name of Porphyria, on account of its rocks of porphyry. The island is almost circular, and is only 80 stadia in circumference; it is said to have been formed by Poseidon, with his trident, knocking off a portion of Cos, and throwing it upon the giant Polybotes. (Strab. x. p. 489; Apollod. i. 6. § 2; Paus. i. 2. § 4; Eustath. *ad Dion. Perieg.* 530, *ad Hom. Il.* ii. 676.) The island is evidently of volcanic origin, and was gradually formed by volcanic eruptions of lava from a central crater, which in the end collapsed, leaving at its top a lake strongly impregnated with sulphur. The highest mountain in the north-western part is 2271 feet in height; another, a little to the north-east, is 1800, and a third in the south is 1700 feet high. The hot springs of Nisyros were known to the ancients, as well as its quarries of millstones and its excellent wine. The island has no good harbour; but near its north-western extremity it had, and still has, a tolerable roadstead, and there, on a small bay, was situated the town of Nisyros. The same spot is still occupied by a little town, at a distance of about 10 minutes' walk from which there are very considerable remnants of the ancient acropolis, consisting of mighty walls of black trachyte, with square towers and gates. From the acropolis two walls run down towards the sea, so as to embrace the lower town, which was built in terraces on the slope of the hill. Of the town itself, which possessed a temple of Poseidon, very little now remains. On the east of the town is a plain, which anciently was a lake, and was separated from the sea by a dike, of which considerable remains are still seen. The hot springs (*Seppud*) still exist at a distance of about half an hour's walk east of the town. Stephanus B. (s. v.) mentions another small town in the south-west of Nisyros, called Argos, which still exists under its ancient name, and in the neighbourhood of which hot vapours are constantly issuing from a chasm in the rock.

As regards the history of Nisyros, it is said originally to have been inhabited by Carians, until Thesealus, a son of Heracles, occupied the island with his Dorians, who were governed by the kings of Cos. (Diod. v. 54; Hom. *Il.* ii. 676.) It is possible that, after Agamemnon's return from Troy, Argives settled in the island, as they did in Calymnus, which would account for the name of Argos occurring in both islands; Herodotus (vii. 99), moreover, calls the inhabitants of Nisyros Epidaurians. Subsequently the island lost most of its inhabitants during repeated earthquakes, but the population was restored by inhabitants from Cos and Rhodes settling in it. During the Persian War, Nisyros, together with Cos and Calymnus, was governed by queen Artemisia (Herod. l. c.). In the time of the Peloponnesian War it belonged to the tributary allies of Athens, to which it had to pay 100 drachmae every month; subsequently it joined the victorious Lacedaemonians; but after the victory of Cnidus, B. C. 394, Conon induced it to revolt from Sparta. (Diod. xiv. 84.) At a later period it was for a time probably governed by the Ptolemies of Egypt. Throughout the historical period the inhabitants of Nisyros were Dorians; a fact which is attested by the inscriptions found in the island, all of which are composed in the Doric dialect. An excellent account of Nisyros, which still bears its ancient name *Nisyros* or *Nisyra*, is found in L. Ross, *Reisen auf den Griech. Inseln*, vol. ii. pp. 67—81. [L. S.]

NISYRUS, a town in the island of CARPATHUS.

NITAZI (*It. Ant.* p. 144), NITAZO (Geogr. Rav. ii. 17; *Tab. Pent.*), or NITALIS (*It. Hieros.* p. 576), a town in Cappadocia, on the road between Mocius and Archelais, but its site is uncertain. [L. S.]

NITIOBRIGES (*Nitioßpyres*), a people of Aquitania. In Pliny (iv. 19) the name Antobroges occurs: "rursus Narbonensi provinciae contermini Ruteni, Cadurci, Antobroges, Tarneque amne discreti a Tolosanis Petrocorii." There is no doubt that Antobroges is an error, and that the true reading is Nitiobroges or Nitiobriges. The termination *briges* appears to be the same as that of the word Allo broges. The chief town of the Nitiobriges, Aginnum (*Agen*), is mentioned by Ptolemy (ii. 7. § 4), who places them next to the Petrocorii on one side, and to the Vasatii on the other. Strabo enumerates them between the Cadurci and the Petrocorii (Strab. iv. p. 190): "the Petrocorii, and next to them the Nitiobriges, and Cadurci, and the Bituriges, who are named Cubi." The position of the Nitiobriges is determined by these facts and by the site of Aginnum, to be on the *Garonne*, west of the Cadurci and south of the Petrocorii. D'Anville makes their territory extend beyond the then limits of the diocese of *Agen*, and into the diocese of *Comdom*.

When Caesar (*B. G.* vii. 46) surprised the Galli in their encampment on the hill which is connected with the plateau of Gergovia, Teutomatus king of the Nitiobriges narrowly escaped being made prisoner. The element *Teut* in this king's name is the name of a Gallic deity, whom some authorities suppose to be the Gallic Mercurius (*Iactant. De falsis Relig.* i. 21; and the Schol. on Lucan, i. 445, ed. Oudendorp). Others have observed that it is the same element as *Teut* in the Teutonic language, and as *Dis*, from whom the Galli pretended to spring (Peloutier, *Hist. des Celtes*, Liv. i. c. 14). The Nitiobriges sent 5000 men to the relief of Alesia when it was blockaded by Caesar (*B. G.* vii. 75). [G. L.]

NITRA (*Nitpa*), a place which Ptolemy calls an *ἐμπόριον*, on the W. coast of *Hindustan*, in the province of *Limyrica*. There can be no doubt that it is the same as that called by Pliny Nitrias (vi. 23. s. 26), which he states was held by a colony of pirates. The author of the *Periplus* speaks of a place, in this immediate neighbourhood, named *Naura*, and which is, in all probability, the same as Nitrae. (*Periplus Mar. Erythr.* § 58, ed. Müller.) It is most likely the present *Honaver*. [V.]

NITRIAE (*Nitriai*, Strab. xviii. p. 803; *Sozomen*, *H. E.* vi. 31; *Socrat. H. E.* iv. 23; Steph. B. s. v.; *Nitriārai*, Ptol. iv. 5. § 25; Nitriaræ, Plin. xxxi. 10. s. 16; *Eth. Nitriarum* and *Nitriarum*), the Natron Lakes (*Birket-el-Duarah*), were six in number, lying in a valley SW. of the Egyptian Delta. The valley, which is bounded by the limestone terrace which skirts the edge of the Delta, runs in a NW. direction for about 12 miles. The sands which stretch around these lakes were formerly the bed of the sea, and were strongly impregnated with saline matter, e. g. muriate, sulphate, and carbonate of soda. Rain, though rare in Egypt, falls in this region during the months of December, January, and February; and, consequently, when the Nile is lowest, the lakes are at high water. The salt with which the sands are encrusted as with a thin coat of ice (*Vitruv.* viii. 3), is carried by the rains into the lakes, and held there in solution during the wet season. But in the summer months a strong evaporation takes place, and a glaze or crust is deposited upon the surface and edges of the water, which, when collected, is employed by

the bleachers and glassmakers of Aegypt. Parallel with the Natron Lakes, and separated from them by a narrow ridge, is the *Bahr-be-la-Ma*, or Waterless River, a name given by the Arabs to this and other hollows which have the appearance of having once been channels for water. It has been surmised that the lake Moeris (*Birket-el-Keroum*) may have been connected with the Mediterranean at some remote period by this outlet. The *Bahr-be-la-Ma* contains agatised wood. (Wilkinson, *Mod. Egypt and Thebes*, vol. i. p. 300.)

The valley in which the Natron Lakes are contained, was denominated the Nitriote nome (*νόμος Νιτριώτης* or *Νιτριώτης*, Strab. xvii. p. 803; Steph. B. s. v. *Νιτρία*). It was, according to Strabo, a principal seat of the worship of Serapis, and the only nome of Aegypt in which sheep were sacrificed. (Comp. Macrob. *Saturn.* i. 7.) The Serapeian worship, indeed, seems to have prevailed on the western side of the Nile long before the Sinopic deity of that name (*Zeus Sinopites*) was introduced from Pontus by Ptolemy Soter, since there was a very ancient temple dedicated to him at Rhacotis, the site of Alexandria (Tac. *Hist.* iv. 83), and another still more celebrated outside the walls of Memphis. The monasteries of the Nitriote nome were notorious for their rigorous asceticism. They were many of them strong-built and well-guarded fortresses, and offered a successful resistance to the recruiting sergeants of Valens, when they attempted to enforce the imperial rescript (*Cod. Theodos.* xii. tit. 1. lex. 63), which decreed that monastic vows should not exempt men from serving as soldiers. (Photius, p. 81, ed. Bekker; Dionys. Perieg. v. 255; Eustath. *ad loc.*; Pausan. i. 18; Strab. xvii. p. 807; Clem. Alex. *Strom.* i. p. 43.) [W. B. D.]

NIVARIA, a city of the Vaccæsi in Hispania Tarraconensis, lying N. of Cauca. (*Itin. Ant.* p. 435; Ukert, vol. ii. pt. 1. p. 432.) [T. H. D.]

NIVARIA INS. [FORTUNATAR INS., Vol. I. p. 906, b.]

NOAE (*Νόαι*, Steph. B.: *Εὐθ. Νοαῖος*, *Nosæus*; *Noara*), a city of Sicily, the name of which is not mentioned in history, but is found in Stephanus of Byzantium (s. v.), who cites it from Apollodorus, and in Pliny, who enumerates the Noeai among the communities of the interior of Sicily (Plin. iii. 8. s. 14.) We have no clue to its position, but the resemblance of name renders it probable that it is represented by the modern village of *Noara*, on the N. slope of the Neptunian mountains, about 10 miles from the sea and 13 from Tyndaris. (Cluver. *Sicil.* p. 335.) [E. H. B.]

NOARUS (*Νόαρος*), a river of Pannonia, into which, according to Strabo (vii. p. 314), the Dravus emptied itself in the district of Segestice, and which thence flowed into the Danube, after having received the waters of another tributary called the Colapis. This river is not mentioned by any other writer; and as it is well known that the Dravus flows directly into the Danube, and is not a tributary to any other river, it has been supposed that there is some mistake in the text of Strabo. (See Groskurd, *Strabo*, vol. i. pp. 357, 552.) [L. S.]

NOEGA (*Νόγυα*), a small city of the Astures, in Hispania Tarraconensis. It was seated on the coast, not far from the river Melsus, and from an estuary which formed the boundary between the Astures and Cantabri, in the neighbourhood of the present *Gijón*. Hence Ptolemy (ii. 6. § 6), who gives it the additional name of *Ucesia* (*Νοργαουκεσία*), places it

in the territory of the Cantabri. (Strab. iii. p. 167; Mela, iii. 1; Plin. iv. 20. s. 34.) [T. H. D.]

NOELA, a town of the Capori in Hispania Tarraconensis, now *Noya* on the *Tambre*. (Plin. iv. 20. s. 34; Ukert, vol. ii. pt. 1. p. 438.) [T. H. D.]

NOEODUNUM (*Νοιδούνον*), was the chief city of the Diablintes [DIABLINTES], or of the Aulircii Diailitæ, as the name appears in the Greek texts of Ptolemy (ii. 8. § 7). There is no doubt that the old Gallic name of the town was exchanged for that of the people, Diablintes; which name in a middle age document, referred to by D'Anville, is written *Jublent*, and hence comes the corrupted name *Jubléins*, a small place a few leagues from *Moyenne*. There are said to be some Roman remains at *Jubleins*.

A name Nudionnum occurs in the Theodosian Table between Araegenus and Subdinnum (*Mans*), and it is marked as a capital town. It appears to be the Noeodunum of the Diablintes. [G. L.]

NOEOMAGUS (*Νοιδμαγος*), a town of Gallia Lugdunensis, and the capital of the Vadicæsi (Ptol. ii. 8. § 16). The site is uncertain. D'Anville supposes that it may be *Vez*, a name apparently derived from the Viducasses. Others suppose it to be *Neuville*, apparently because *Neuville* means the same as Noeomagus. [G. L.]

NOES (*Νόης*, Herod. iv. 49) or NOAS (Valer. Flacc. vi. 100), a river which takes its source in Mount Haemus, in the territory of the Corbyzi, and flows into the Danube. It has not been satisfactorily identified. [T. H. D.]

NOIODENOLEX, a place in the country of the Helvetii, which is shown by inscriptions to be *Vieux Châtel*, near *Neufchâtel*. Foundations of old buildings, pillars and coins have been found there. One of the inscriptions cited by Ukert (*Gallien*, p. 494) is: "Publ. Martius Miles Veteranus Leg. xxi. Civium Noiodenolicis curator." [G. L.]

NOIODUNUM [COLONIA EQUESTREIS NOIODUNUM.]

NOLA (*Νόλα*; *Εὐθ. Νωλαῖος*, Nolanus; *Nola*), an ancient and important city of Campania, situated in the interior of that province, in the plain between Mt. Vesuvius and the foot of the Apennines. It was distant 21 miles from Capua and 16 from Nuceria (*Itin. Ant.* p. 109.) Its early history is very obscure; and the accounts of its origin are contradictory, though they may be in some degree reconciled by a due regard to the successive populations that occupied this part of Italy. Hecataeus, the earliest author by whom it is mentioned, appears to have called it a city of the Ausones, whom he regarded as the earliest inhabitants of this part of Italy. (Hecat. *ap. Steph. Byz.* s. v.) On the other hand, it must have received a Greek colony from Cumæ, if we can trust to the authority of Justin, who calls both Nola and the neighbouring Abella Chalcidic colonies (Justin, xx. 1); and this is confirmed by Silius Italicus (*Chalcidicam Nolam*, xii. 161.) Other authors assigned it a Tyrrhenian or Etruscan origin, though they differed widely in regard to the date of its foundation; some writers referring it, together with that of Capua, to a date as early as B. C. 800, while Cato brought them both down to a period as late as B. C. 471. (Vell. Pat. i. 7. This question is more fully discussed under the article *CAPUA*.) But whatever be the date assigned to the establishment of the Etruscans in Campania, there seems no doubt that Nola was one of the cities which they then occupied, in the same manner as the

neighbouring Capua (Pol. ii. 17); though it is most probable that the city already existed from an earlier period. The statement of Solinus that it was founded by the Tyrians is clearly erroneous: perhaps, as suggested by Niebuhr, we should read "a Tyrrhenia" for "a Tyris." (Solin. 2. § 16; Niebuhr, vol. i. p. 74, note 235.) We have no account of the manner in which Nola afterwards passed into the hands of the Samnites; but there can be little doubt that it speedily followed in this respect the fate of Capua [CAPUA]; and it is certain that it was, at the time of the first wars of the Romans in this part of Italy, a Campanian city, occupied by an Oscan people, in close alliance with the Samnites. (Liv. viii. 23.) Dionysius also intimates clearly that the inhabitants were not at this period, like the Neapolitans, a Greek people, though he tells us that they were much attached to the Greeks and their institutions. (Dionys. Fr. xv. 5. p. 2315. R.)

We may probably infer from the above statements, that Nola was originally an Ausonian or Oscan town, and subsequently occupied by the Etruscans, in whose hands it appears to have remained, like Capua, until it was conquered by the Samnites, who subsequently assumed the name of Campanians, about B. C. 440. The evidence in favour of its having ever received a Greek colony is very slight, and is certainly outweighed by the contrary testimony of Hecataeus, as well as by the silence of all other Greek writers. The circumstance that its coins (none of which are of early date) have uniformly Greek inscriptions (as in the one figured below), may be sufficiently accounted for by that attachment to the Greeks, which is mentioned by Dionysius as characterising the inhabitants. (Dionys. l. c.)

The first mention of Nola in history occurs in B. C. 328, just before the beginning of the Second Samnite War, when the Greek cities of Palaepolis and Neapolis having rashly provoked the hostility of Rome, the Nolans sent to their assistance a body of 2000 troops, at the same time that the Samnites furnished an auxiliary force of twice that amount. (Liv. viii. 23.) But their efforts were frustrated by disaffection among the Palaepolitans; and the Nolans retired from the city on finding it betrayed into the hands of the Romans. (*Ib.* 25, 26.) Notwithstanding the provocation thus given, it was long before the Romans were at leisure to avenge themselves on Nola; and it was not till B. C. 313 that they laid siege to that city, which fell into their hands after but a short resistance. (*Id.* ix. 28.) It appears certain that it continued from this period virtually subject to Rome, though enjoying, it would seem, the privileged condition of an allied city (Liv. xxiii. 44; Festus, s. v. *Municipium*, p. 127); but we do not meet with any subsequent notice of it in history till the Second Punic War, when it was distinguished for its fidelity to the Roman cause, and for its successful resistance to the arms of Hannibal. That general, after making himself master of Capua in B. C. 216, hoped to reduce Nola in like manner by the co-operation of a party within the walls. But though the lower people in the city were ready to invite the Carthaginian general, the senate and nobles were faithful to the alliance of Rome, and sent in all haste to the praetor Marcellus, who threw himself into the city with a considerable force. Hannibal in consequence withdrew from before the walls; but shortly after, having taken Nuceria, he renewed the attempt upon Nola, and continued to threaten the city for some time, until Marcellus, by a sudden sally, in-

flicted upon him considerable loss, and led him to abandon the enterprise (Liv. xxiii. 14—17; Plut. Marc. 10, 11; Eutrop. iii. 12; Flor. ii. 6. § 29.) The advantage thus obtained, though inconsiderable in itself, was of importance in restoring the spirits of the Romans, which had been almost crushed by repeated defeats, and was in consequence magnified into a great victory. (Liv. l. c.; Sil. Ital. xii. 270—280.) The next year (B. C. 215) Hannibal again attempted to make himself master of Nola, to which he was encouraged by fresh overtures from the democratic party within the city; but he was again anticipated by the vigilance of Marcellus, and, having encamped in the neighbourhood of the town, with a view to a more regular siege, was attacked and defeated by the Roman general (Liv. xxiii. 39, 42—46; Plut. Marc. 12.) A third attempt, in the following year, was not more successful; and by these successive defences the city earned the praise bestowed on it by Silius Italicus, who calls it "Poeno non pervia Nola." (Sil. Ital. viii. 534.)

Nola again bears a conspicuous part in the Social War. At the outbreak of that contest (B. C. 90) it was protected, as a place of importance from its proximity to the Samnite frontier, by a Roman garrison of 2000 men, under the command of the praetor L. Postumius, but was betrayed into the hands of the Samnite leader C. Papius, and became from thenceforth one of the chief strongholds of the Samnites and their allies in this part of Italy. (Liv. Epit. lxxiii.; Appian, B. C. i. 42.) Thus we find it in the following year (B. C. 89) affording shelter to the shattered remains of the army of L. Cluentius, after its defeat by Sulla (Appian, l. c. 50); and even after the greater part of the allied nations had made peace with Rome, Nola still held out; and a Roman army was still occupied in the siege of the city, when the civil war first broke out between Marius and Sulla. (Vell. Pat. ii. 17, 18; Diod. xxxvii. Exc. Phot. p. 540.) The new turn thus given to affairs for a while retarded its fall: the Samnites who were defending Nola joined the party of Marius and Cinna; and it was not till after the final triumph of Sulla, and the total destruction of the Samnite power, that the dictator was able to make himself master of the refractory city. (Liv. Epit. lxxxix.) We cannot doubt that it was severely punished: we learn that its fertile territory was divided by Sulla among his victorious soldiers (*Lib. Colon.* p. 236), and the old inhabitants probably altogether expelled. It is remarkable that it is termed a Colonia before the outbreak of this war (Liv. Epit. lxxiii.); but this is probably a mistake. No other author mentions it as such, and its existence as a municipium, retaining its own institutions and the use of the Oscan language, is distinctly attested at a period long subsequent to the Second Punic War, by a remarkable inscription still extant. (Mommson, *Unter Ital. Dial.* p. 125.) It afterwards received a second colony under Augustus, and a third under Vespasian; hence Pliny enumerates it among the Coloniae of Campania, and we find it in inscriptions as late as the time of Diocletian, bearing the titles of "Colonia Felix Augusta Nolana." (*Lib. Colon.* l. c.; Plin. iii. 5. s. 9; Zumpt, *de Colon.* pp. 254, 350; Gruter, *Inscr.* p. 473. 9, p. 1085. 14.)

It was at Nola that Augustus died, on his return from Beneventum, whither he had accompanied Tiberius, A. D. 14; and from thence to Bovillae his funeral procession was attended by the senators of the cities through which it passed. (Suet. Aug. 98; Dion Cass. lvi. 29, 31; Tac. Ann. i. 5; Vell. Pat. ii.

123.) The house in which he died was afterwards consecrated as a temple to his memory (Dion Cass. lvi. 46). From this time we find no historical mention of Nola till near the close of the Roman Empire; but there is no doubt that it continued throughout this period to be one of the most flourishing and considerable cities of Campania. (Strab. v. pp. 247, 249; Ptol. iii. 1. § 69; *Itin. Ant.* p. 109; Orell. *Inscr.* 2420, 3855, &c.; Mommsen, *Inscr. R. N.* pp. 101—107.) Its territory was ravaged by Alaric in A. D. 410 (Augustin, *Civ. Dei*, i. 10); but the city itself would seem to have escaped, and is said to have been still very wealthy ("urbs ditissima") as late as A. D. 455, when it was taken by Genseric, king of the Vandals, who totally destroyed the city, and sold all the inhabitants into captivity. (*Hist. Miscell.* xv. pp. 552, 553.) It is probable that Nola never recovered this blow, and sank into comparative insignificance in the middle ages; but it never ceased to exist, and is still an episcopal city, with a population of about 10,000 souls.

There is no doubt that the ancient city was situated on the same site with the modern one. It is described both by Livy and Silius Italicus as standing in a level plain, with no natural defences, and owing its strength as a fortress solely to its walls and towers (Liv. xxiii. 44; Sil. Ital. xii. 163); a circumstance which renders it the more remarkable that it should have held out so long against the Roman arms in the Social War. Scarcely any remains of the ancient city are now visible; but Ambrosius Leo, a local writer of the early part of the 16th century, describes the remains of two amphitheatres as still existing in his time, as well as the foundations of several ancient buildings, which he considered as temples, beautiful mosaic pavements, &c. (Ambrosii Leonis *de Urbe Nola*, i. 8, ed. Venet. 1514.) All these have now disappeared; but numerous inscriptions, which have been discovered on the spot, are still preserved there, together with the interesting inscription in the Oscan language, actually discovered at Abella, and thence commonly known as the Cippus Abellanus [ABELLA]. From this curious monument, which records the terms of a treaty between the two cities of Nola and Abella, we learn that the name of the former city was written in the Oscan language "Nvlla." (Mommsen, *Unter. Ital. Dialekte*, pp. 119—127.) But the name of Nola is most celebrated among antiquarians as the place from whence a countless multitude of the painted Greek vases (commonly known as Etruscan) have been supplied to almost all the museums of Europe. These vases, which are uniformly found in the ancient sepulchres of the neighbourhood, are in all probability of Greek origin: it has been a subject of much controversy whether they are to be regarded as productions of native art, manufactured on the spot, or as imported from some other quarter; but the latter supposition is perhaps on the whole the most probable. The great love of these objects of Greek art which appears to have prevailed at Nola may be sufficiently accounted for by the strong Greek predilections of the inhabitants, noticed by Dionysius (*Exc. Leg.* p. 2315), without admitting the existence of a Greek colony, for which (as already stated) there exists no sufficient authority. (Kramer, *über den Styl u. die Herkunft? Griechischen Thongefässe*, pp. 145—159; *Abeken, Mittel Italien*, pp. 332—339.)

Nola is celebrated in ecclesiastical history as the see of St. Paulinus in the 5th century; and also as the place where, according to tradition, the use of

bells was first introduced in churches; whence were derived the names of "nola" and "campana," usually applied to such bells in the middle ages. (Du Cange, *Glossar. s. v.*)

The territory of Nola, in common with all the Campanian plain, was one of great natural fertility. According to a well-known anecdote related by Aulus Gellius (vii. 20), it was originally mentioned with great praise by Virgil in the *Georgics* (ii. 225); but the people of Nola having given offence to the poet, he afterwards struck out the name of their city, and left the line as it now stands. [E. H. B.]



COIN OF NOLA.

NOLIBA or NOBILI, a town of the Oretani in Hispania Tarraconensis, probably situated between the Anas and Tagus; but its site cannot be satisfactorily determined. It is mentioned only by Livy (xxiv. 22). [T. H. D.]

NOMAE. [NUMIDIA.]

NOMAE (Νόμαι), a town of Sicily, mentioned only by Diodorus (xi. 91) as the place where Duceius was defeated by the Syracusans in B. C. 451. Its site is wholly uncertain. Some authors identify it with Noae [Νοαε]; but there is no authority for this. [E. H. B.]

NOMENTUM (Νόμεντον: *Eth. Νομεντινος*, Steph. B.; Nomentanus: *Mentana*), an ancient city of Latium, situated on the Sabine frontier, about 4 miles distant from the Tiber, and 14 from Rome, by the road which derived from it the name of Via Nomentana. It was included in the territory of the Sabines, according to the extension given to that district in later times, and hence it is frequently reckoned a Sabine town; but the authorities for its Latin origin are decisive. Virgil enumerates it among the colonies of Alba (*Aen.* vi. 773); and Dionysius also calls it a colony of that city, founded at the same time with Crustumium and Fidenae, both of which are frequently, but erroneously, called Sabine cities. (Dionys. ii. 53.) Still more decisive is the circumstance that its name occurs among the cities of the Prisci Latini which were reduced by the elder Tarquin (Liv. i. 38; Dionys. iii. 50), and is found in the list given by Dionysius (v. 61) of the cities which concluded the league against Rome in B. C. 493. There is, therefore, no doubt that Nomentum was, at this period, one of the 30 cities of the Latin League (Niebuhr, vol. ii. p. 17, note); nor does it appear to have ever fallen into the hands of the Sabines. It is again mentioned more than once during the wars of the Romans with the Fidenates and their Etruscan allies; and a victory was gained under its walls by the dictator Servilius Priacus, B. C. 435 (Liv. iv. 22, 30, 32); but the Nomentani themselves are not noticed as taking any part. They, however, joined with the other cities of Latium in the great Latin War of B. C. 338; and by the peace which followed it obtained the full rights of Roman citizens. (Liv. viii. 14.) From this time we hear no more of Nomentum in history; but it seems to have continued a tolerably flourishing town; and we

find it retaining its municipal privileges down to a late period. Its territory was fertile, and produced excellent wine; which is celebrated by several writers for its quality as well as its abundance. (Plin. xiv. 4. s. 5; Colum. R. R. iii. 3; Athen. i. p. 27, b; Martial, x. 48. 19.) Seneca had a country house and farm there, as well as Martial, and his friends Q. Ovidius and Nepos, so that it seems to have been a place of some resort as a country retirement for people of quiet habits. Martial contrasts it in this respect with the splendour and luxury of Baiæ and other fashionable watering-places; and Cornelius Nepos, in like manner, terms the villa of Atticus, at Nomentum, "rusticum prædium." (Sen. Ep. 104; Martial, vi. 27, 43, x. 44, xii. 57; Nep. Att. 14.)

Even under the Roman Empire there is much discrepancy between our authorities as to whether Nomentum was to be reckoned a Latin or a Sabine town. Strabo ascribes it to the latter people, whose territory he describes as extending from the Tiber and Nomentum to the confines of the Vestini (v. p. 228). Pliny, who appears to have considered the Sabines as bounded by the Anio, naturally includes the Nomentani and Fidenates among them (iii. 12. s. 17); though he elsewhere enumerates the former among the still existing towns of Latium, and the latter among those that were extinct. In like manner Virgil, in enumerating the Sabine followers of Claudius (*Æn.* vii. 712), includes "the city of Nomentum," though he had elsewhere expressly assigned its foundation to a colony from Alba. Ptolemy (iii. 1. § 62) distinctly assigns Nomentum as well as Fidenæ to Latium. Architectural fragments and other existing remains prove the continued prosperity of Nomentum under the Roman Empire; its name is found in the Tabula; and we learn that it became a bishop's see in the third century, and retained this dignity down to the tenth. The site is now occupied by a village, which bears the name of *La Mentana* or *Lamentana*, a corruption of *Civitas Nomentana*, the appellation by which it was known in the middle ages. This stands on a small hill, somewhat steep and difficult of access, a little to the right of the Via Nomentana, and probably occupies the same situation as the ancient Sabine town: the Roman one appears to have extended itself at the foot of the hill, along the high road, which seems to have passed through the midst of it.

The road leading from Rome to Nomentum was known in ancient times as the Via Nomentana. (Orell. *Inscr.* 208; *Tab. Peut.*) It issued from the Porta Collina, where it separated from the Via Salaria, crossed the Anio by a bridge (known as the Pons Nomentanus, and still called *Ponte Lamentana*) immediately below the celebrated Mons Sacer, and from thence led almost in a direct line to Nomentum, passing on the way the site of Ficulea, from whence it had previously derived the name of Via Ficulensis. (Strab. v. p. 228; Liv. iii. 52.) The remains of the ancient pavement, or other unquestionable marks, trace its course with accuracy throughout this distance. From Nomentum it continued in a straight line to Eretum, where it rejoined the Via Salaria. (Strab. l. c.) The Tabula gives the distance of Nomentum from Rome at xiv. M. P.; the real distance, according to Nibby, is half a mile more. (Nibby, *Dintorni*, vol. ii. p. 409, vol. iii. p. 635.)

NOMIA. [LYCAEUS.]

NOMISTERIUM (*Νομιστήριον*), a town in the

country of the Marcomanni (*Bohemia*), not far from the banks of the Albis; but its site cannot be determined. (Ptol. ii. 11. § 29; Wilhelm, *Germanien*, p. 222.)

[L. S.]

NONA'CRIS (*Νόνακρῖς*: *Æth. Νόνακράρις, Νόνακρίεβς*). 1. A town of Arcadia, in the district of Pheneatis, and NW. of Pheneus, which is said to have derived its name from Nonacris, the wife of Lycæon. From a lofty rock above the town descended the waters of the river Styx. [ΣΤΥΞ.] Pliny speaks of a mountain of the same name. The place was in ruins in the time of Pausanias, and there is no trace of it at the present day. Leake conjectures that it may have occupied the site of *Mesorighi*. (Herod. vi. 74; Paus. viii. 17. § 6; Steph. B. s. v.; Plin. iv. 6. s. 10; Sen. Q. N. iii. 25; Leake, *Morea*, vol. iii. pp. 165, 169.) From this place Hermes is called *Nonacriates* (*Νόνακράρις*, Steph. B. s. v.), Evander *Nonacrius* (*Ov. Fast.* v. 97), Callanta *Nonacria* (*Ov. Met.* viii. 426), and Callisto *Nonacrina virgo* (*Ov. Met.* ii. 409) in the general sense of Arcadian.

2. A town of Arcadia in the territory of Orchomenus, which formed, together with Callia and Dipoea, a Tripolis. (Paus. viii. 27. § 4.)

NOORDA. [NEARDA.]

NORA (*Νόρα*: *Æth. Νόραβς*, Steph. B.; *Norensis*: *Capo di Pula*), a city of Sardinia, situated on the S. coast of the island, on a promontory now called the *Capo di Pula*, about 20 miles S. of *Cagliari*. According to Pausanias (x. 17. § 5) it was the most ancient city in the island, having been founded by an Iberian colony under a leader named Norax, who was a grandson of Geryones. Without attaching much value to this statement, it seems clear that Nora was, according to the traditions of the natives, a very ancient city, as well as one of the most considerable in later times. Pliny notices the Norenses among the most important towns of the island; and their name occurs repeatedly in the fragments of Cicero's oration in defence of M. Aemilius Scaurus. (*Cic. pro Scaur.* 1, 2, ed. Orell.; Plin. iii. 7. s. 13; Ptol. iii. 3. § 3.) The position of Nora is correctly given by Ptolemy, though his authority had been discarded, without any reason, by several modern writers; but the site has been clearly established by the recent researches of the Comte de la Marmora: its ruins are still extant on a small peninsular promontory near the village of *Pula*, marked by an ancient church of *St. Effisio*, which, as we learn from ecclesiastical records, was erected on the ruins of Nora. The remains of a theatre, an aqueduct, and the ancient quays on the port, are still visible, and confirm the notion that it was a place of importance under the Roman government. Several Latin inscriptions with the name of the city and people have also been found; and others in the Phœnician or Punic character, which must belong to the period of the Carthaginian occupation of Sardinia. (De la Marmora, *Voyage en Sardaigne*, vol. ii. p. 355.)

The Antonine Itinerary. (pp. 84, 84), in which the name is written *Nura*, gives the distance from Caralis as 32 M. P., for which we should certainly read 22: in like manner the distance from Sulci should be 59 (instead of 69) miles, which agrees with the true distance, if we allow for the windings of the coast. (De la Marmora, *ib.* p. 441.) [E. H. B.]

NORA (*τὰ Νόρα*), a mountain fortress of Cappadocia, on the frontiers of Lycaonia, at the foot of Mount Taurus, in which Eumenes was for a while

winter besieged by Antigonus. (Diod. xviii. 41; Plut. *Eum.* 10; Corn. Nep. *Eum.* 5; Strab. xii. p. 537.) In Strabo's time it was called Neroasus (*Νηροασός*), and served as a treasury to Sicinus, who was striving to obtain the sovereignty of Capadocia. [L. S.]

NORBA (*Νόρβα*: *Eth.* *Νορβανός*, Norbanus: *Norma*), an ancient city of Latium, situated on the border of the Volscian mountains, overlooking the Pontine Marshes, and about midway between Cora and Setia. There seems no doubt that Norba was an ancient Latin city; its name is found in the list given by Dionysius of the thirty cities of the League; and again, in another passage, he expressly calls it a city of the Latin nation. (Dionys. v. 61, vii. 13; Niebuhr, vol. ii. note 21.) It appears, indeed, certain that all the three cities, Cora, Norba, and Setia, were originally Latin, before they fell into the hands of the Volscians. The statement that Norba received a fresh colony in B. C. 492, immediately after the conclusion of the league of Rome with the Latins, points to the necessity, already felt, of strengthening a position of much importance, which was well calculated, as it is expressed by Livy, to be the citadel of the surrounding country ("quae arx in Pomptino esset," Liv. ii. 34; Dionys. vii. 13). But it seems probable that Norba, as well as the adjoining cities of Cora and Setia, fell into the hands of the Volscians during the height of their power, and received a fresh colony on the breaking up of the latter. (Niebuhr, vol. ii. p. 108.) For it is impossible to believe that these strong fortresses had continued in the hands of the Romans and Latins throughout their wars with the Volscians so much nearer home; while, on the other hand, when their names reappear in history, it is as ordinary "coloniae Latinae," and not as independent cities. Hence none of the three are mentioned in the great Latin War of B. C. 340, or the settlement of affairs by the treaty that followed it. But, just before the breaking out of that war, and again in B. C. 327, we find the territories of Cora, Norba, and Setia ravaged by their neighbours the Privernates, whose incursions drew upon them the vengeance of Rome. (Liv. vii. 43, viii. 1, 19.) No further mention occurs of Norba till the period of the Second Punic War, when it was one of the eighteen Latin colonies which, in B. C. 209, expressed their readiness to bear the continued burthens of the war, and to whose fidelity on this occasion Livy ascribes the preservation of the Roman state. (Liv. xxvii. 10.) It seems to have been chosen, from its strong and secluded position, as one of the places where the Carthaginian hostages were kept, and, in consequence, was involved in the servile conspiracy of the year B. C. 198, of which the neighbouring town of Setia was the centre. (Liv. xxxii. 2, 26.) [SETIA.]

Norba played a more important part during the civil wars of Marius and Sulla; having been occupied by the partisans of the former, it was the last city of Italy that held out, even after the fall of Praeneste and the death of the younger Marius, B. C. 82. It was at last betrayed into the hands of Aemilius Lepidus, the general of Sulla; but the garrison put themselves and the other inhabitants to the sword, and set fire to the town, which was so entirely destroyed that the conquerors could carry off no booty. (Appian, *B. C.* i. 94.) It seems certain that it was never rebuilt; Strabo omits all notice of it, where he mentions all the other towns that bordered the Pontine Marshes (v. p. 237); and,

though Pliny mentions the Norbani among the existing "populi" of Latium, in another passage he reckons Norba among the cities that in his time had altogether disappeared (iii. 5. s. 9. §§ 64, 68). The absence of all subsequent notice of it is confirmed by the evidence of the existing remains, which belong exclusively to a very early age, without any traces of buildings that can be referred to the period of the Roman Empire.

The existing ruins of Norba are celebrated as one of the most perfect specimens remaining in Italy of the style of construction commonly known as Cyclopean. Great part of the circuit of the walls is still entire, composed of very massive polygonal or rudely squared blocks of solid limestone, without regular towers, though the principal gate is flanked by a rude projecting mass which serves the purpose of one; and on the E. side there is a great square tower or bastion projecting considerably in advance of the general line of the walls. The position is one of great natural strength, and the defences have been skilfully adapted to the natural outlines of the hill, so as to take the fullest advantage of the ground. On the side towards the Pontine Marshes the fall is very great, and as abrupt as that of a cliff on the sea-coast: on the other sides the escarpment is less considerable, but still enough to render the hill in great measure detached from the adjoining Volscian mountains. The only remains within the circuit of the ancient walls are some foundations and substructions, in the same massive style of construction as the walls themselves: these probably served to support temples and other public buildings; but all traces of the structures themselves have disappeared. The site of the ancient city is wholly uninhabited, the modern village of *Norma* (a very poor place) being situated about half a mile to the S. on a detached hill. In the middle ages there arose, in the plain at the foot of the hill, a small town which took the name of *Ninfa*, from the sources of the river of the same name (the Nymphaeus of Pliny), close to which it was situated; but this was destroyed in the 13th century, and is now wholly in ruins. The remains of Norba are described and illustrated in detail in the first volume of the *Annali dell' Istituto di Corrispondenza Archeologica* (Rome, 1829); and views of the walls, gates, &c. will be found also in Dodwell's *Pelagic Remains* (fol. Lond. 1834, pl. 72—80). [E. H. B.]

NORBA CAESARIANA or CAESARE'A (*Νόρβα Καυσαρεια*, Ptol. ii. 5. § 8, viii. 4. § 3), a Roman colony in Lusitania, on the left bank of the Tagus, lying NW. of Emerita Augusta, and mentioned by Pliny (iv. 20. s. 35) as the Colonia Norbensis Caesariana. It is the modern *Alcantara*, and still exhibits some Roman remains, especially a bridge of six arches over the Tagus, built by Trajan. This structure is 600 feet long by 28 broad, and 245 feet above the usual level of the river. One of the arches was blown up in 1809 by Col. Mayne, to prevent the French from passing; but it was repaired in 1812 by Col. Sturgeon. It is still a striking monument of Roman magnificence. The architect, Caius Julius Lacer, was buried near the bridge; and at its entrance a chapel still exists containing an inscription to his memory. (Ford, *Handbook of Spain*, p. 272; Gruter, *Inscr.* p. 162; Muratori, *Nov. Thes. Inscr.* 1064. 6; Ukert, vol. ii. pt. 1. p. 396; Sestini, *Moneta Vetus*, p. 14; Florez, *Esp. S.* xiii. p. 128.) [T. H. D.]

NOREIA (*Νορεια* or *Νορπια*), the ancient

capital of the Taurisci in Noricum, which province seems to have derived its name from it. The town was situated a little to the south of the river Murus, on the road from Virunum to Ovilaba, and formed the central point of the traffic in gold and iron in Noricum; for in its neighbourhood a considerable quantity of gold and iron was obtained. (Strab. v. p. 214; *Tab. Peut.*) The place is celebrated in history on account of the defeat there sustained, in B. C. 113, by Cn. Carbo against the Cimbri, and on account of its siege by the Boii about B. C. 59. (Strab. l. c.; Liv. *Epit. lib. lxxiii.*; Caes. *B. G. i. 5.*) Pliny (iii. 23) mentions Noreia among the towns which had perished in his time; but this must be a mistake, for Noreia is still mentioned in the Peutingerian Table, or else Pliny confounds this place with another of the same name. The site of the ancient Noreia is now occupied by the town of *Neumarkt* in Styria. (Muchar, *Noricum*, i. p. 271.) [L. S.]

NORICUM (Noricus ager, *Νωρικόν*), a country on the south of the Danube, bordering in the west on Rhaetia and Vindelicia, from which it was separated by the river Aenus; in the north the Danube separated it from Germania Magna; in the east it bordered on Pannonia, the Mons Cestius forming the boundary, and in the south on Pannonia and Italy, from which it was divided by the river Savus, the Alpes Carnicae, and mount Oera. It accordingly comprised the modern Upper and Lower Austria, between the Inn and the Danube, the greater part of Styria, Carinthia, and portions of Carniola, Bavaria, Tyrol, and the territory of Salzburg. (Ptol. ii. 13.)

The name Noricum, is traced by some to Norix, a son of Hercules, but was in all probability derived from Noreia, the capital of the country. Nearly the whole of Noricum is a mountainous country, being surrounded in most parts by mountains, sending their ramifications into Noricum; while an Alpine range, called the Alpes Noricae, traverse the whole of the country in the direction from west to east. With the exception of the north and south, Noricum has scarcely any plains, but numerous valleys and rivers, the latter of which are all tributaries of the Danube. The climate was on the whole rough and cold, and the fertility of the soil was not very great; but in the plains, at a distance from the Alps, the character of the country was different and its fertility greater. (Isid. *Orig. xiv. 4.*) It is probable that the Romans, by draining marshes and rooting out forests, did much to increase the productiveness of the country. (Comp. Claudian, *Bell. Get. 365.*) But the great wealth of Noricum consisted in its metals, as gold and iron. (Strab. iv. pp. 208, 214; Ov. *Met. xiv. 711, &c.*; Plin. xxxiv. 41; Sidon. *Apoll. v. 51.*) The Alpes Noricae still contain numerous traces of the mining activity displayed by the Romans in those parts. Norican iron and steel were celebrated in ancient times as they still are. (Clem. Alex. *Strom. i. p. 307*; Horat. *Carm. i. 16. 9, Epod. xvii. 71*; Martial, iv. 55. 12; Rutil. *Itin. i. 351, &c.*) The produce of the Norican iron mines seems to have been sufficient to supply the material for the manufactories of arms in Pannonia, Moesia, and Northern Italy, which owed their origin to the vicinity of the mines of Noricum. There are also indications to show that the Romans were not unacquainted with the salt in which the country abounds; and the plant called *Saliunca*, which grows abundantly in the Alpes Noricae, was well known to the Romans, and used by them as a perfume. (Plin. xxi. 20.)

The inhabitants of Noricum, called by the general name Norici (*Νωρικοί*, Plin. iii. 23; Polyb. xxxiv. 10; Strab. iv. pp. 206, 208), were a Celtic race (Strab. vii. pp. 293, 296), whose ancient name was Taurisci (Plin. iii. 24.) The Celtic character of the people is sufficiently attested also by the names of several Norican tribes and towns. About the year B. C. 58, the Boii, a kindred race, emigrated from Boiohemum and settled in the northern part of Noricum (Caes. *B. G. i. 5.*) Strabo (v. p. 213) describes these Boii as having come from the north of Italy. They had resisted the Cimbri and Teutones, but were afterwards completely annihilated by the Getae, and their country became a desert. Ptolemy does not mention either the Norici or the Boii, but enumerates several smaller tribes, such as the Sevaces (*Σεβάκες*) in the west, the Alauni or Halauni (*Ἀλαυνοί*) in the south, and the Ambisontii (*Ἀμβισόντιοι*), the inhabitants of the banks of the Isonta. In the east the same authority mentions the Norici (*Νωρικοί*) together with two other small tribes, the Ambidravi (*Ἀμβιδραυνοί*, i. e. dwellers about the Dravus) and the Ambilici (*Ἀμβιλικοί*, or dwellers about the Licus or Lichias, or *Leck*). It must be observed that, in this enumeration of Ptolemy, the Norici, instead of forming the great body of the population, were only one of the six smaller tribes.

As to the history of Noricum and its inhabitants, we know that at first, and for a long time, they were governed by kings (Caes. *B. C. i. 18*; Strab. vii. pp. 304, 313); and some writers speak of a regnum Noricum even after the country had been incorporated with the Roman Empire. (Vell. Pat. ii. 39, 109; Suet. *Tib. 16.*) From early times, the Noricans had carried on considerable commerce with Aquileia (Strab. iv. p. 207, vii. p. 314); but when the Romans, under the command of Tiberius and Drusus, made themselves masters of the adjoining countries south of the Danube, especially after the conquest of Rhaetia, Noricum also was subdued; and about B. C. 13, the country, after desperate struggles of its inhabitants with the Romans, was conquered by Tiberius, Drusus, and P. Silius, in the course of one summer. (Strab. iv. p. 206; Dion Cass. liv. 20.) The country was then changed into a Roman province, probably an imperial one, and was accordingly governed by a procurator. (Tac. *Hist. i. 11, Ann. ii. 63.*) Partly to keep Noricum in subjection, and partly to protect it against foreign invasions, a strong body of troops (the legio II. Italica) was stationed at Laureacum, and three fleets were kept on the Danube, viz. the classis Comaginis, the cl. Arlapensis, and the cl. Laureacensis. Roads were made through the country, several Roman colonies were founded, as at Laureacum and Ovilaba, and fortresses were built. In the time of Ptolemy, the province of Noricum was not yet divided; but in the subsequent division of the whole empire into smaller provinces Noricum was cut into two parts, Noricum Ripense (the northern part, along the Danube), and Noricum Mediterraneum (embracing the southern and more mountainous part), each of which was governed by a praeses, the whole forming part of the diocese of Illyricum. (*Not. Imp. Occid. p. 5, and Orient. p. 5.*) The more important rivers of Noricum, the SAVUS, DRAVUS, MURUS, ARLAPE, ISES, JOVAVUS, or ISONTA, are described under their respective heads. The ancient capital of the country was NORICIA; but, besides this, the country under the Roman

Empire, contained a great many towns of more or less importance, as BOIODURUM, JOVIACUM, OVILABA, LENTIA, LAUREACUM, ARELATE or ARLAPE, NAMARE, CETTUM, BEDAIUM, JUVAVUM, VIRUNUM, CELEIA, AGUNTUM, LONGIUM, and TEURNIA.

An excellent work on Noricum in the time of the Romans is Muchar, *Das Römische Noricum*, in two vols. Graetz, 1825; compare also Zeuss, *Die Deutschen*, p. 240, &c.

NOROSBES. [NOROSSUS.]

NOROSI. [NOROSSUS.]

NOROSSUS (*Nόρσσαν όρος*, Ptol. vi. 14. §§ 5, 11), a mountain of Scythia intra Imaum, near which were the tribes of NOROSBES (*Νοροσβεις*) NOROSI (*Νόροσσαι*) and CACHAGAE (*Καχάγαι*). It must be referred to the S. portion of the great meridian chain of the *Ural*. [E. B. J.]

NOSALE'NE (*Νοσαλήνη*), a town of Armenia Minor, on the northern slope of Mount Amanus, in the district called Lavianesine. (Ptol. v. 7. § 10.) [L. S.]

NOTI-CORNU (*Νότου κέρας*, Strab. xvi. p. 774; Ptol. iv. 7. § 11), or South Horn, was a promontory on the eastern coast of Africa. Ptolemy was the first to name this headland AROMATA. [W. B. D.]

NOTI-CORNU (*Νότου κέρας*, Hanno, *op. Geogr. Græc. Min.* p. 13, ed. Müller; Ptol. iv. 7. § 6), a promontory on the W. coast of Libya. The Greek version of the voyage of Hanno gives the following statement:—"On the third day after our departure from the Chariot of the Gods (*Θεῶν ἔχημα*), having sailed by those streams of fire (previously described), we arrived at a bay called the Southern Horn, at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us." A similar story is told by Eudoxus of Cyzicus, as quoted by Mela (iii. 9; comp. Plin. v. 1.) These fires do not prove volcanic action, as it must be recollected that the common custom in those countries—as, for instance, among the *Mandingos*, as reported by Mungo Park—of setting fire at certain seasons to the forests and dry grass, might have given rise to the statements of the Carthaginian navigator. In our own times, the island of Amsterdam was set down as volcanic from the same mistake. (Daubeny, *Volcanoes*, p. 440.) The "Chariot of the Gods" has been identified with *Sagres*; the distance of three days' sail agrees very well with *Sherboro*, to the S. of *Sierra Leone*, while Hanno's island coincides with that called *Maconley* in the charts, the peculiarity of which is, that it has on its S. shore, or sea face, a lake of pure fresh water of considerable extent, just within high-water mark; and inside of, and close to it, another still larger, salt. (*Journ. Geog. Soc.* vol. ii. p. 89.) The Gorillæ, no doubt, belonged to the family of the anthropoid apes; the *Mandingos* still call the "Orang-Outan" by the name "Toorilla," which, as Kluge (*ap. Müller, &c.*), the latest editor of Hanno, observes, might

easily assume the form it bears in the Greek text. [E. B. J.]

NOTIUM (*Νότιον ἔκρον*, Ptol. ii. 2. § 5), the SW. cape of Ireland, now *Missen Head*. (Camden, p. 1336.) [T. H. D.]

NOTIUM. [CALYMNIA.]

NOTIUM. [COLOPHON.]

NOVA AUGUSTA (*Νοουδαυγούστα*, or *Νοούτα Αὐγούστα*, Ptol. ii. 6. § 56), a town of the *Ærevaci* in Hispania Tarraconensis, the site of which cannot be identified. (Plin. iii. 3. s. 4.) [T. H. D.]

NOVAE (*Νοῦται*, Ptol. iii. 10. § 10; called *Νοθαί* by Procop. *de Aedif.* iv. 11. p. 308, and Hierocl. p. 636; and *Novensis Civ.* by Marcellin. *Chron.* ad an. 487), a town of Lower Moesia on the Danube, and according to the *Itin. Ant.* (p. 221) and the *Not. Imp.* (c. 29), the station of the legio I. Italica. It is identified either with *Novograd* or *Gourabelli*. At a later period it obtained the name of *Eustesium*. (*Jornand. Get.* 18.) [T. H. D.]

NOVANA, a town of Picenum, mentioned only by Pliny (iii. 13. s. 18), who appears to place it in the neighbourhood of *Asculum* and *Cupra*. It is probably represented by *Monte di Nove*, about 8 miles N. of *Ascoli*. (Cluver, *Ital.* p. 741.) [E.H.B.]

NOVANTAE (*Νοουάνται*, Ptol. ii. 3. § 7), a tribe in the SW. of Britannia Barbara, or Caledonia, occupying *Wigtonshire*. Their chief towns were LEUCOPHOBIA and RERIGONIUM. [T. H. D.]

NOVANTARUM PROMONTORIUM (*Νοουαντῶν ἔκρον*, Ptol. ii. 3. § 1), the most N. point of the peninsula of the *Novantæ* in Britannia Barbara, now *Corsill Point*, in *Wigtonshire*. (Marcian, p. 59, Hudson.) [T. H. D.]

NOVANUS, a small river of the Vestini, mentioned only by Pliny (ii. 103. s. 106), who places it in the territory of *Pitinum*, and notices it for the peculiarity that it was dry in winter and full of water in summer. This circumstance (evidently arising from its being fed by the snows of the highest Apennines) seems to identify it with the stream flowing from a source called the *Laghetto di Vetojo*. (Romanelli, vol. iii. p. 281.) [E. H. B.]

NOVARIA (*Νοῦαρία*, Ptol.: *Novara*), a considerable city of Cisalpine Gaul, situated on the high-road from *Mediolanum* to *Vercellæ*, at the distance of 33 miles from the former city. (*Itin. Ant.* pp. 344, 350.) It was in the territory of the *Insubres* (Ptol. iii. 1. § 33); but its foundation is ascribed by Pliny to a people whom he calls *Vertacomaçori*, who were of the tribe of the *Vocontii*, a Gaulish race, according to Pliny, and not, as asserted by Cato, a Ligurian one. (Plin. iii. 17. s. 21.) No mention is found in history of *Novaria* previous to the Roman conquest; but it seems to have been in the days of the Empire a considerable municipal town. It is reckoned by Tacitus (*Hist.* i. 70) among the "firmissima Transpadanæ regionis municipia" which declared in favour of Vitellius, A. D. 69; and was the native place of the rhetorician C. Albius Silus, who exercised municipal functions there. (Suet. *Rhet.* 6.) Its municipal rank is confirmed also by inscriptions (Gruter, *Inscr.* p. 393. 8, &c.); and we learn from Pliny that its territory was fertile in vines (xvii. 23. s. 35). After the fall of the Western Empire *Novaria* is again mentioned as a fortified town of some importance; and it seems to have retained its consideration under the Lombard rule. (Procop. *B. G.* ii. 12; P. Diac. *Hist. Lang.* vi. 18.) The modern city of *Novara* is a flourishing place, with about 16,000 inhabitants, but has no ancient remains. [E. H. B.]

NOVAS, AD, a fortress of Upper Moesia, situated on the Danube, and on the road from Viminacium to Nicomedia. (*Itin. Ant.* p. 218.) It lay about 48 miles E. of the former of those towns. It is identified with *Kolumbatz*, where there are still traces of ancient fortifications. [T. H. D.]

NOVAS, AD, a station in Illyricum (*Anton. Itin.*), which has been identified with *Rumovich* in the *Imaschi*, where several Latin inscriptions have been found, principally dedications to Jupiter, from soldiers of the 1st and 13th legions, who were quartered there. (Wilkinson, *Dalmatia and Montenegro*, vol. ii. p. 149.) [E. B. J.]

NOVEM CRARIS, in South Gallia, is placed by the Jerusalem *Itin.* between Lectoce [LECTOCE] and Acunum, supposed to be *Ancone* on the Rhone. [G. L.]

NOVEM PAGI is the name given by Pliny (iii. 5. s. 8) to a "populus" or community of Etruria, the site of which is very uncertain. They are generally placed, but without any real authority, in the neighbourhood of Forum Clodii. (Dennis's *Etruria*, vol. i. p. 273.) [E. H. B.]

NOVESIUM, a fortified place on the Gallic side of the Rhine, which is often mentioned by Tacitus (*Hist.* iv. 26, 33, 35, &c., v. 22). It is also mentioned in the Antonine *Itin.* and in the Table. There is no difficulty about the position of Novesium, which is *Nesse*, between Colonia Agrippina (*Cöln*) and Gulduba (*Gell* or *Gellep*). [GELDUBA.] Novesium fell into ruins, and was repaired by Julian, A. D. 359. (Amm. Marc. xviii. 2.) [G. L.]

NOVIMAGUS, in Gallia, is placed in the Table after *Mosa* (*Meuri*). *Mosa* is placed by the Antonine *Itin.* on the road between Andomatunum (*Langres*) and Tullum (*Toul*). *Novimagus* is *Neufchâteau*, on the same side of the river *Mosa* as *Meuri*, but the distance in the Table is not correct. [G. L.]

NOVIODUNUM (*Νοῦτιόδουνος*). 1. A town of the Bituriges, in Gallia. Caesar, after the capture of Genabum (*Orléans*), B. C. 52, crossed the *Loire*, to relieve the Boii, who were attacked by Vercingetorix. The position of the Boii is not certain [BOII]. On his march Caesar came to Noviodunum of the Bituriges (*B. G.* vii. 12), which surrendered. But on the approach of the cavalry of Vercingetorix, the townsmen shut their gates, and manned the walls. There was a cavalry fight between the Romans and Vercingetorix before the town, and Caesar got a victory by the help of the German horse. Upon this the town again surrendered, and Caesar marched on to Avaricum (*Bourges*).

There is nothing in this narrative which will determine the site of Noviodunum. D'Anville thinks that Caesar must have passed Avaricum, leaving it on his right; and so he supposes that *Nouam*, a name something like Noviodunum, may be the place. De Valotis places Noviodunum at *Neury-sur-Berzjon*, where it is said there are remains; but this proves nothing.

2. A town of the Aedui on the Loire. The place was afterwards called *Nevirum*, as the name appears in the Antonine *Itin.* In the Table it is corrupted into *Ebrinum*. There is no doubt that *Nevirum* is *Nevers*, which has its name from the little river *Nievre*, which flows into the *Loire*.

In B. C. 52 Caesar had made Noviodunum, which he describes as in a convenient position on the banks of the *Loire*, a dépôt (*B. G.* vii. 55). He had his hostages there, corn, his military chest, with the money in it allowed him from home for the war, his

own and his army's baggage, and a great number of horses which had been bought for him in Spain and Italy. After his failure before Gergovia, the Aedui at Noviodunum massacred those who were there to look after stores, the negotiatores, and the travellers who were in the place. They divided the money among them and the horses, carried off in boats all the corn that they could, and burnt the rest or threw it into the river. Thinking they could not hold the town, they burnt it. It was a regular Gallic outbreak, performed in its true national style. This was a great loss to Caesar; and it may seem that he was imprudent in leaving such great stores in the power of treacherous allies. But he was in straits during this year, and probably he could not do otherwise than he did.

Dion Cassius (xi. 38) tells the story out of Caesar of the affair of Noviodunum. He states incorrectly what Caesar did on the occasion, and he shows that he neither understood his original, nor knew what he was writing about.

3. A town of the Suessiones, mentioned by Caesar (*B. G.* ii. 12). Caesar (B. C. 57), after leaving the *Axona* (*Aisne*), entered the territory of the Suessiones, and making one day's long march, reached Noviodunum, which was surrounded by a high wall and a broad ditch. The place surrendered to Caesar. It has been conjectured that Noviodunum Suessionum was the place afterwards called *Augusta* [AUGUSTA SUESSIONUM], but it is by no means certain. [G. L.]

NOVIODUNUM (*Νοῦτιόδουνος*). 1. A place in Pannonia Superior, on the great road leading from *Aemona* to *Siscia*, on the southern bank of the *Savus*. (Ptol. ii. 15. § 4; *Itin. Ant.* p. 259; Geogr. Rav. iv. 19, where it is called *Novindum*.) Its modern name is *Novigrad*.

2. A town and fortress in Lower Moesia, a little above the point where the Danube divides itself into several arms. (Ptol. iii. 10. § 11.) Near this town the emperor Valens constructed a bridge over the Danube for his expedition against the *Greuthungi*. (Amm. Marc. xxvii. 1.) Some writers have supposed, without any good reason, that Noviodunum is the point at which Darius ordered a bridge to be built when he set out on his expedition against the Scythians. The town, as its name indicates, was of Celtic origin. According to the Antonine Itinerary (p. 226) Noviodunum was the station of the legio II. *Hercules*, while according to the "Notitia Imperii" it had the legio I. *Jovia* for its garrison. During the later period of the Western Empire, the fortifications of the place had been destroyed, but they were restored by Justinian (Procop. *de Aed.* iv. 11; comp. Hierocl. p. 637; and Constant. Porph. *de Them.* ii. 1, where the place is called *Ναῖτιόδουνος* and *Ναῖτιόδουνος*). The *Civitas Nova* in *Jornandes* (*Get.* 5) is probably the same as Noviodunum; and it is generally believed that its site is occupied by the modern *Isacci*. [L. S.]

NOVIOMAGUS (*Νοιόμαγος*). 1. A town in Gallia, which afterwards had the name *Lexovii* [LEXOVII], which was that of a people of Celtica. In the Greek text of Ptolemy (ii. 8. § 2), as it is at present printed, the word *Limen* (*Λιμήν*) is put after the name *Noeomagus*. But this is not true, for *Noviomagus* is *Lisieux*, which is not on the sea, though the territory of the *Lexovii* extended to the sea.

2. Afterwards *NEMETES*, in Gallia, the capital of the *Nemetæ* or *Nemetes* [NEMETÆ.] The name

is Neomagus in Ptolemy (ii. 9. § 17). In Amianus Marcellinus (xv. 11, xvi. 2) and the Notitia Imp. it occurs under the name of the people, Nemetes or Nemetæ. It is now *Speier*, near the small stream called *Speierbach*, which flows into the Rhine. In some of the late Notitiæ we read "civitas Nemetum, id est, Spira." (D'Anville, *Notice*, &c.)

3. A town of the Batavi, is the Dutch town of *Nymegen*, on the *Vahalis* (*Waal*). It is marked in the Table as a chief town. D'Anville observes that the station *Ad Duodecimum* [DUODECIMUM, AD] is placed by the Table on a Roman road, and next to Noviomagus; and that this shows that Noviomagus had a territory, for capital places used to reckon the distances from their city to the limits of their territory.

4. A town of the Bituriges Vivisci. (Ptol. ii. 7. § 8.) [BITURIGES VIVISCI.]

5. A town of the Remi, is placed by the Table on a road which, leading from *Durocortorum* (*Reims*) to a position named *Mosa*, must cross the *Maas* at *Mouzon* [MOSOMAGUS.] Noviomagus is xii. from *Durocortorum*, and it is supposed by D'Anville to be *Newville*.

6. A town of the Treviri, is placed in the Antonine Itin. xiii. from *Trier*, on the *Mosel*. In the Table it is viii., but as viii. is far from the truth, D'Anville supposes that the v. in the Table should be x. The river bends a good deal below *Trier*, and in one of the elbows which it forms is *Neumagen*, the representative of Noviomagus. It is mentioned in Ausonius's poem (*Mosella*, v. 11):—

"Novimagam divi castra inclita Constantini."

It is said that many Roman remains have been found at *Neumagen*.

7. A town of the Veromandui. In the Antonine Itin. this place is fixed at 27 M. P. from *Soissons*, and 34 M. P. from *Amiens*. But their distances, as D'Anville says, are not exact, for *Noviodunum* is *Noyon*, which is further from *Amiens* and nearer to *Soissons* than the Itin. fixes it. The alteration of the name *Noviomagus* to *Noyon* is made clearer when we know that in a middle age document the name is *Noviomum*, from which to *Noyon* the change is easy.

[G. L.]

NOVIOMAGUS (*Νοῖμαγος*, Ptol. ii. 3. § 28), capital of the Regni in Britannia Prima, marked in the Itin. Ant. (p. 472) as the first station on the road from London to *Durovernum*, and as 10 miles distant from the former town. It has been variously placed at *Woodcote* in *Surrey*, and *Holwood Hill* in *Kent*. Camden, who adopts the former site in his description of *Surrey* (p. 192), seems in his description of *Kent* (p. 219) to prefer the latter; where on the little river *Ravensbourn*, there still remain traces of ramparts and ditches of a vast extent. This site would also agree better with the distances in the Itinerary.

[T. H. D.]

NOVIOREGUM, in Gallia, is placed by the Antonine Itin. on a road from *Burdigala* (*Bordeaux*): to *Mediolanum Santonum* (*Saintes*): and between *Tannum* (*Talmon* or *Tallemont*) and *Mediolanum*. D'Anville supposes *Novioregum* to be *Royan* on the north side of the *Gironde*; but this place is quite out of the direct road to *Saintes*, as D'Anville admits. He has to correct the distance also in the Itin. between *Tannum* and *Novioregum* to make it agree with the distance between *Talmon* and *Royan*.

[G. L.]

NOVIUM (*Νοῦϊον*, Ptol. ii. 6. § 22), a town

of the Artabri in Hispania Tarraconensis, identified by some with *Porto Mouro*, by others with *Noya*.

[T. H. D.]

NOVIUS (*Νοῦϊος*, Ptol. ii. 3. § 2), a river on the W. coast of Britannia Barbara, or Caledonia, flowing into the estuary *Ituna* (or *Solway Firth*), now the *Nith*.

[T. H. D.]

NOVUM COMUM. [COMUM.]

NUAESIUM (*Νοῦαῖσιον*), a town of Germany, mentioned only by Ptolemy (ii. 11. § 29). It was probably situated in the country of the Chatti, in the neighbourhood of *Fritzlar*, though others identify its site with that of castle *Nienhus* in *Westphalia*, near *Neheim*. (Wilhelm, *Germanien*, p. 188.) [L.S.]

NUBA LACUS. [NIGER.]

NUBAE (*Νοῦβαι*, Strab. xvii. pp. 786, 819; Ptol. iv. 7. § 30; Steph. B. s. v.; also *Νοῦβαῖοι* and *Νοῦβᾶδες*; *Nubei*, Plin. vi. 30. s. 34), were a negro race, situated S. of Meroe on the western side of the Nile, and when they first appear in history were composed of independent clans governed by their several chieftains. From the *Nubae* is derived the modern appellation of *Nubia*, a region which properly does not belong to ancient geography: yet the ancient *Nubae* differed in many respects, both in the extent of their country and their national character, from the modern Nubians.

Their name is Aegyptian, and came from the Nile-valley to Europe. From remote periods Aegypt and Aethiopia imported from the regions S. of Meroe ivory, ebony, and gold; and gold, in the language of Aegypt, was *Noub*; and thus the gold-producing districts S. of *Sensaar* (Meroe), and in *Kordofan*, were designated by the merchants trading with them as the land of *Noub*. Even in the present day the Copts who live on the lower Nile call the inhabitants of the country above *Assuan* (Syene) *Nubah*,—a name indeed disowned by those to whom it is given, and of which the origin and import are unknown to those who give it. *Kordofan*, separated from Aegypt by a desert which can be easily crossed, and containing no obstructing population of settled and warlike tribes, lay almost within view of Aethiopia and the country N. of it; and the *Nubae*, though of a different race, were familiarly known by all who drank of the waters of the Lower Nile. The occupations of the *Nubae* brought them into immediate contact with the mercantile classes of their more civilized neighbours. They were the water-carriers and caravan-guides. They were employed also in the trade of Libya Interior, and, until the Arabian conquest of Eastern Africa, were generally known to the ancients as a nomade people, who roamed over the wastes between the S. of Meroe and the shores of the Red Sea. Nor, indeed, were they without settled habitations: the country immediately N. of *Kordofan* is not entirely barren, but lies within the limit of the periodical rains, and the hamlets of the *Nubae* were scattered over the meadow tracts that divide the upper branches of the Nile. The independence of the tribes was probably owing to their dispersed habitations. In the third century A. D. they seem to have become more compact and civilised; for when the Romans, in the reign of Diocletian, A. D. 285—305, withdrew from the Nile-valley above *Philæ*, they placed in it and in the stations up the river colonies of *Nobatae* (*Nubae*, *Νοῦβᾶδες*) from the western desert. These settlements may be regarded as the germ of the present *Nubia*. Supported by the Romans who needed them as a barrier against

the Blennyss, and reinforced by their kindred from SW., civilised also in some measure by the introduction of Christianity among them, these wandering negroes became an agricultural race, maintained themselves against the ruder tribes of the eastern deserts, and in the sixth century A. D. were firmly established as far S. perhaps as the Second Cataract. (Procop. *Bell. Persic.* i. c. 15.) In the following century the Nubae were for a time overwhelmed by the Arabs, and their growing civilisation was checked. Their employment as caravan-guides was diminished by the introduction of the camel, and their numbers were thinned by the increased activity of the slave-trade; since the Arabian invaders found these sturdy and docile negroes a marketable commodity on the opposite shore of the Red Sea. But within a century and a half the Nubae again appear as the predominant race on the Upper Nile and its tributaries. The entire valley of the Nile, from *Dongola* inclusive down to the frontier of Aegypt, is in their hands, and the name Nubia appears for the first time in geography.

The more ancient Nubae were settled in the hills of *Kordofan*, SW. of Meroe. (Rüppell, *Reisen in Nubien*, p. 32.) The language of the Nubians of the Nile at this day is radically the same with that of northern *Kordofan*; and their numbers were possibly underrated by the Greeks, who were acquainted with such tribes only as wandered northward in quest of service with the caravans from *Coptos* and *Philae* to the harbours of the Red Sea. The ancient geographers, indeed, mention the Nubae as a scattered race. Pliny, Strabo, and Ptolemy each assign to them a different position. Ptolemy (iv. 6. § 16) dissevers them from the Nile, doubtless erroneously, and places them W. of the Abyssinian mountains, near the river *Gir* and in close contact with the *Garamantes*. Strabo (xvii. p. 819) speaks of them as a great nation of *Lybia*, dwelling in numerous independent communities between the latitude of Meroe and the great bends of the Nile,—i. e. in *Dongola*. Lastly, Pliny (vi. 30. s. 34) sets them 8 days W. of the island of the *Semberritae* (*Sennaar*). All these accounts, however, may be reconciled by assuming *Kordofan* to have been the original home of the Nubae, whence they stretched themselves N. and W. accordingly as they found room for tillage, caravan routes, or weaker tribes of nomades.

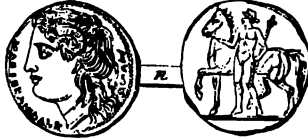
The Pharaohs made many settlements in Nubia, and a considerable Aegyptian population was introduced among the native Aethiopian tribes as far S. as the island of *Gagandes* (*Argo*), or even *Gebel-el-Birkel*. (Lat. 18° 25' N.) It is not certain whether any of the present races of Nubia can be regarded as descendants of these colonists. Their presence, however, is attested by a series of monuments embracing nearly the whole period of Aegyptian architecture. These monuments represent three eras in architectural history. (1) The first comprehends the temples cut in the sides of the mountains; (2) the second, the temples which are detached from the rocks, but emulate in their massive proportions their original types; (3) the third embraces those smaller and more graceful edifices, such as are those of *Gartas* and *Dandour*, in which the solid masses of the first style are wholly laid aside. Of these structures, however, though seated in their land, the Nubae were not the authors; and they must be regarded either as the works of a race cognate with the Aegyptians, who spread their civi-

lisation northward through the Nile-valley, or of colonists from the Thebaid, who carved upon the walls of *Ipsambul*, *Semneh*, and *Soleh* the titles and victories of *Rameses the Great*. [W. B. D.]

NUCERIA (*Nouκeria*: *Eth. Nouκερίνος* or *Nouκρίνος*: *Nucerinus*). 1. Surnamed ALFATERNA (*Nocera dei Pagani*), a considerable city of Campania, situated 16 miles SE. from Nola, on the banks of the river *Sarnus*, about 9 miles from its mouth. (Strab. v. p. 247; Plin. iii. 5. s. 9; *Itin. Ant.* p. 109.) The origin of its distinctive appellation is unknown; the analogous cases of *Teanum Sidicinum* and others would lead us to suppose that the *Alfaterni* were a tribe or people of which *Nuceria* was the chief town; but no mention is found of them as such. Pliny, however, notices the *Alfaterni* among the "populi" of Campania, apart from *Nuceria* (Plin. iii. 5. s. 9); and we learn from their coins that the inhabitants themselves, who were of *Oscan* race, used the designation of *Nucerini Alfaterni* ("Nufkrinum Alafaternum"), which we find applied to them both by Greek and Roman writers (*Nouκeria ἡ Ἀλφατέρρη καλουμένη*, *Diod.* xix. 65; *Nuceria Alfaterna*, *Liv.* ix. 41; *Friedländer, Oskische Münzen*, p. 21.) The first mention of *Nuceria* in history occurs in B.C. 315, during the Second Samnite War, when its citizens, who were at this time on friendly terms with the Romans, were induced to abandon their alliance, and make common cause with the Samnites (*Diod.* xix. 65). In B.C. 308 they were punished for their defection by the consul *Fabius*, who invaded their territory, and laid siege to their city, till he compelled them to an unqualified submission. (*Liv.* ix. 41.) No subsequent notice of it occurs till the Second Punic War, when, in B.C. 216, *Hannibal*, having been foiled in his attempt upon *Nola*, turned his arms against *Nuceria*, and with much better success; for though the citizens at first offered a vigorous resistance, they were soon compelled by famine to surrender: the city was given up to plunder and totally destroyed, while the surviving inhabitants took refuge in the other cities of Campania. (*Liv.* xxiii. 15; *Appian, Pun.* 63.) After *Hiannibal* had been compelled to abandon his hold on Campania, the fugitive *Nucerians* were restored (B.C. 210); but, instead of being again established in their native city, they were, at their own request, settled at *Atella*, the inhabitants of that city being transferred to *Calatia*. (*Liv.* xxvii. 3; *Appian, Annib.* 49.) How *Nuceria* itself was re-peopled we are not informed, but it is certain that it again became a flourishing municipal town, with a territory extending down to the sea-coast (*Pol.* iii. 91), and is mentioned by *Cicero* as in his day one of the important towns of Campania. (*Cic. de Leg. Agr.* ii. 31.) Its territory was ravaged by *C. Papius* in the Social War, B.C. 90 (*Appian, B. C.* i. 42); and if we may trust the statement of *Florus*, the city itself was taken and plundered in the same war. (*Flor.* iii. 18. § 11.) It again suffered a similar calamity in B.C. 73, at the hands of *Spartacus* (*Id.* iii. 20. § 5); and, according to *Appian*, it was one of the towns which the *Triumvirs* assigned to their veterans for their occupation (*Appian, B. C.* iv. 3); but from the *Liber Coloniarum* it would appear that the actual colony was not settled there until after the establishment of the Empire under *Augustus*. (*Lib. Colon.* p. 235.) It is there termed *Nuceria Constantia*, an epithet found also in the *Itinerary*. (*Itin. Ant.* p. 129.) *Ptolemy* also attests its colonial rank (*Ptol.* iii. 1. § 69); and we learn from *Tacitus*

that it received a fresh accession of veteran soldiers as colonists under Nero. (*Tac. Ann.* xiii. 31.) It was not long after this new settlement that a violent quarrel broke out between the colonists of Pompeii and Nuceria, which ended in a serious tumult, not without bloodshed (*Id.* xiv. 17). This is the last mention of Nuceria that we find in history under the Roman Empire; but its name appears in the Itineraries, and is incidentally mentioned by Procopius. The decisive battle between Narses and Teias, which put an end to the Gothic monarchy in Italy, A. D. 533, was fought in its neighbourhood, on the banks of the Sarnus, called by Procopius the Draco. (*Procop. B. G.* iv. 35.) We learn also that it was an episcopal see in the early ages of Christianity, a dignity that it has retained without interruption down to the present day. Its modern appellation of *Nocera dei Pagani* is derived from the circumstance, that in the 13th century a body of Saracens were established there by the emperor Frederic II. There are no remains of antiquity at *Nocera*, except a very old church, which is supposed to have been originally an ancient temple. (*Romanelli*, vol. iii. p. 602.)

It was at Nuceria that the great line of high-road, which, quitting the Appian Way at Capua, proceeded directly S. to Rhegium, began to ascend the range of hills that separate the *Bay of Naples* from that of *Salerno*, or the Posidonian gulf, as it was called by the ancients. Strabo reckons the distance from Pompeii, through Nuceria to Marcina, on the latter bay, at 120 stadia (15 Roman miles) (*Strab.* v. p. 251), which is less than the truth; Nuceria being, in fact, 7 geographical miles, or 70 stadia, from Pompeii, and the same distance from the sea near *Salerno*. The inscription at *Polla* (Forum Popillii) gives the distance from thence to Nuceria at 51 M. P.; while it reckons only 33 from thence to Capua. The Itinerary gives 16 from Nuceria to Nola, and 21 from Nola to Capua. (*Orell. Inscr.* 3308; *Mommsen, Inscr. R. N.* 6276; *Itin. Ant.* p. 109.)



COIN OF NUCERIA IN CAMPANIA.

2. (*Nocera*), a town of Umbria, situated on the Flaminian Way, between Forum Flaminii and the actual pass of the Apennines. It is mentioned by Strabo as a town of considerable population, owing to its situation on so frequented a line of road, as well as to a manufacture of wooden vessels for household utensils. Pliny designates the inhabitants as "Nucerini cognomine Favonionenses et Camellani," but the origin of both appellations is quite unknown. Ptolemy terms it a Colonia, but it is not mentioned as such by any other writer. If this is not a mistake, it must have been one of those settled by Trajan or Hadrian. (*Zumpt, de Colon.* p. 401.) The modern city of *Nocera*, a small place, though an episcopal see of great antiquity, undoubtedly retains the ancient site. It was situated 12 miles from Forum Flaminii and 15 from Fulginium (*Foligno*). (*Strab.* v. p. 227; *Plin.* iii. 14. s. 19; *Ptol.* iii. 1. § 53; *Itin. Ant.* p. 311; *Itin. Hier.* p. 614.)

3. A town of Cispadane Gaul, mentioned only by Ptolemy (iii. 1. § 46), from whom we learn that it was situated in the neighbourhood of Regium Le-

pidum and Mutina; but was not on the line of the Via Aemilia. It is probably represented by the village of *Luzzara*, near *Guastalla*, on the right bank of the Po. (*Cluver. Ital.* p. 281.)

4. A city of Bruttium, in the neighbourhood of Terina, not mentioned by any ancient author, but the existence of which is clearly established by its coins, which have the Greek inscription NOTKPINΩN (those of Nuceria Alfaterna having uniformly Oscan legends), and indicate a close connection with Terina and Rhegium. Its site is marked by the modern town of *Nocera*, situated on a hill about 4 miles from the Tyrrhenian sea and the mouth of the river *Savuto*. Considerable remains of an ancient city are still visible there, which have been regarded by many writers as those of Terina (*Millingen, Ancient Coins.* p. 25, *Numismatique de l'Anc. Italie.* p. 58). It is not improbable that the *Noukpla* cited by Stephanus of Byzantium from Philistus is the city in question, though he terms it a city of *Tyrrhenia*, which must in any case be erroneous. [*E. H. B.*]



COIN OF NUCERIA IN BRUTTIUM.

NUDIONNUM, in the Table, is probably the same place as Noeudunum of the Diablintes. [*NOEUDUNUM.*] [*G. L.*]

NU'DIUM (*Νούδιον*), a town founded by the Minyae, in Triphylia in Elis, but which was destroyed by the Eleians in the time of Herodotus (iv. 148).

NUITHONES, a German tribe, mentioned by Tacitus (*Germ.* 40) as inhabiting the banks of the Albis (*Elbe*), to the SW. of the Longobardi. They in common with other neighbouring tribes worshipped Ertha, that is, the Earth. In some editions the name is written Nartones; so that nothing definite can be said either in regard to the import of their name or to the exact locality they inhabited. [*L. S.*]

NUIUS (*Νούϊος ἐκβολή*, *Ptol.* iv. 6. § 6; in the Latin translation, "Nunii ostia"), a river of Interior Libya, which discharged itself into the sea to the S. of Mauretania Tingitana. It has been identified with that which is called in the Ship-journal of Hanno, LIXUS (*Λίξος*, *Geog. Graec. Min.* p. 5, ed. Müller), and by Scylax of Caryanda (if the present text be correct), XION (*Ξίων*, p. 53), and by Polybius (*ap. Plin.* v. 1), COSEBUS. The Lybian river must not be confounded with the Mauretanian river, and town of the same name, mentioned by Scylax (*l. c.*; comp. Artemidorus, *ap. Strab.* xvii. p. 829; *Steph. B. s. v. Αίγυξ*; *Λίξος*, *Hecat. Fr.* 328; *Αίξ*, *Ptol.* iv. 1. §§ 2, 13; *Pomp. Mela*, iii. 10. § 6; *Plin.* v. 1), and which is now represented by the river called by the Arabs *Wady-el-Khos*, falling into the sea at *El-Artach*, where Barth (*Wanderungen*, pp. 23—25) found ruins of the ancient Lixus. The Lixus of Hanno, or Nuius of Ptolemy, is the *Quad-Dra* (*Wady-Dra*), which the S. declivity of the *Atlas* of Morocco sends to the *Sahara* in lat. 32°; a river for the greater part of the year nearly dry, and which Renou (*Explor. de l'Alg. Hist. et Geogr.* vol. viii. pp. 65—78) considers to be a sixth longer than the Rhine. It flows at first from N. to S., until, in N. lat. 29° and W. long. 5°, it turns almost at right

angles to its former course, runs to the W., and after passing through the great fresh-water lake of *Debasid*, enters the sea at *Cape Nua*. The name of this cape, so celebrated in the Portuguese discoveries of the 15th century, appears to have a much older origin than has been supposed, and goes back to the time of Ptolemy. Edrisi speaks of a town, *Nul* or *Wadi Nua*, somewhat more to the S., and three days' journey in the interior: Leo Africanus calls it *Belad de Nua*. (Humboldt, *Aspects of Nature*, vol. i. pp. 118—120, trans.) [E. B. J.]

NUMANA (*Νούμανα*: *Eth.* *Numanas: Umana*), a town of Picenum, situated on the sea-coast of that province, 8 miles S. of Ancona, at the southern extremity of the mountain promontory called *Mons Cumerus*. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 21; Mel. ii. 4. § 6; *Itin. Ant.* p. 312.) Its foundation is ascribed by Pliny to the Siculi; but it is doubtful whether this is not a mistake; and it seems probable that Numana as well as Ancona was colonised by *Sicilian Greeks*, as late as the time of Dionysius of Syracuse. No mention of it is found in history; but Silius Italicus enumerates it among the towns of Picenum in the Second Punic War; and we learn from inscriptions that it was a municipal town, and apparently one of some consideration, as its name is associated with the important cities of Aesis and Auximum. (Sil. Ital. viii. 431; Gruter, *Inscr.* p. 446. 1, 2; Orell. *Inscr.* 3899, 3900.) The Itineraries place it 8 miles from Ancona and 10 from Potentia. (*Itin. Ant.* p. 312; *Tab. Peut.*) It was in early ages an episcopal see, but this was afterwards united with that of Ancona. The ancient city was destroyed by the Lombards in the eighth century; and the modern *Umana* is a poor place. [E. H. B.]

NUMANTIA (*Νουμαντία*, Ptol. ii. 6. § 56; *Νουμαντία*, Steph. B. s. v.), the capital of the *Arevaci* in Hispania *Tarraconensis*, and the most famous city in all Celtiberia, according to Strabo (iii. p. 162) and Mela (ii. 6). Pliny however (iii. 3. s. 4), places it in the territory of the *Pelendones*, which also agrees with the *Itin. Ant.* (p. 442). It is represented as situated on an eminence of moderate height, but great steepness, and approachable only on one side, which was defended by ditches and intrenchments. (Flor. ii. 18; Oros. v. 7; Appian, *B. Hisp.* 76, 91.) The *Durius* flowed near it, and also another small river, whose name is not mentioned. (Appian, *B. Hisp.* 76; Dion Cass. *Fr.* 82, ed. Fabr. i. p. 35.) It was on the road from *Asturica* to *Caesaraugusta* (*Itin. Ant.* l. c.), and had a circumference of 24 stadia (Appian, *B. Hisp.* 90; Oros. l. c.); but was not surrounded with walls. (Florus, l. c.) Its memorable siege and destruction by Scipio Africanus, B. C. 134, are related by Appian (48—98), Entropius (iv. 17), Cicero (*de Off.* i. 11), Strabo (l. c.), &c. The ruins at *Puente de Don Guarray* probably mark the site of this once famous city. (Aldrete, *Ant. Hisp.* i. 6; Florez, *Esp.* S. vii. p. 276; D'Anville, *Mém. de l'Acad. des Inscr.* vol. xl. p. 770, cited by Ukert, vol. ii. pt. 1. p. 455.) [T. H. D.]

NUMENTIUM (*Νουμήνιον*, *Stadiasm.* 298), a small island with a spring of fresh water, 55 stadia from Paphos; perhaps the same as that described by Pliny ("contra Neampaphum Hierocopia," v. 35). Strabo (xiv. pp. 683, 684) has an inland town *Hierocopia*. [E. B. J.]

NUMICIUS (*Νουκίσιος*: *Río Torto*), a small river of Latium, flowing into the sea between Lavinium

and Ardea. It is mentioned almost exclusively in reference to the legendary history of Aeneas, who, according to the poetical tradition, adopted also by the Roman historians, was buried on its banks, where he was worshipped under the name of Jupiter Indiges, and had a sacred grove and Heroum. (Liv. i. 2; Dionys. i. 64; Vict. *Orig. Gent. Rom.* 14; Ovid. *Mel.* xiv. 598—608; Tibull. ii. 5. 39—44.) Immediately adjoining the grove of Jupiter Indiges was one of *Anna Perenna*, originally a Roman divinity, and probably the tutelary nymph of the river, but who was brought also into connection with Aeneas by the legends of later times, which represented her as the sister of Dido, queen of Carthage. The fables connected with her are related at full by Ovid (*Fast.* iii. 545—564), and by Silius Italicus (viii. 28—201). Both of these poets speak of the *Numicius* as a small stream, with stagnant waters and reedy banks: but they afford no clue to its situation, beyond the general intimation that it was in the Laurentine territory, an appellation which is sometimes used, by the poets especially, with very vague latitude. But Pliny, in enumerating the places along the coast of Latium, mentions the river *Numicius* between Laurentum and Ardea; and from the narrative of Dionysius it would seem that he certainly conceived the battle in which Aeneas was slain to have been fought between Lavinium and Ardea, but nearer the former city. Hence the *Río Torto*, a small river with a sluggish and winding stream, which forms a considerable marsh near its outlet, may fairly be regarded as the ancient *Numicius*. It would seem from Pliny that the *Lucus Jovis Indigetis* was situated on its right bank. (Plin. iii. 5. s. 9; Dionys. i. 64; Nibby, *Dintorni*, vol. ii. p. 418.) [E. H. B.]

NUMIDIA, the central tract of country on the N. coast of Africa, which forms the largest portion of the country now occupied by the French, and called *Algeria* or *Algérie*.

I. Name, Limits, and Inhabitants.

The continuous system of highlands, which extends along the coast of the Mediterranean, was in the earliest period occupied by a race of people consisting of many tribes, of whom, the *Berbers* of the Algerine territories, or the *Kabyles* or *Quabaty*, as they are called by the inhabitants of the cities, are the representatives. These peoples, speaking a language which was once spoken from the Fortunate Islands in the W. to the Cataracts of the Nile, and which still explains many names in ancient African topography, and embracing tribes of quite different characters, whites as well as blacks (though not negroes), were called by the Romans *NUMIDÆ*, not a proper name, but a common denomination from the Greek form *νομιδες*. (Strab. ii. p. 131, xvii. pp. 833, 837.) Afterwards *NUMIDA* and *NUMIDIA* (*Νουμιδία* and *ἡ Νομιδία* or *Νουμιδική*, Ptol. iv. 3; Pomp. Mela. i. 6; Plin. v. 2, vi. 39) became the name of the nation and the country. Sometimes they were called *MAURUSII NUMIDÆ* (*Μαυροσύνιοι Νομιδες*, Appian, *B. C.* ii. 44), while the later writers always speak of them under the general name of *MAURI* (Amm. Marc. xxix. 5; Procop. *B. V.* ii. 4.) The most powerful among these tribes were the *MASSYLÆ* (*Μασσύλιοι*, Polyb. iii. 44; Strab. ii. p. 131, xvii. p. 829; Dionys. 187; *Μασσυλεῖς*, Polyb. vii. 19; *Massyli*, Sil. Ital. xvi. 170; *Massyla* gens, Liv. xxiv. 48), whose territories extended from the river *Amphaga* to *Tretum Prom.* (*Seba Rûs*); and the *MASABESTYLÆ* (*Μασ-*

αμασύλιοι, Polyb. iii. 33; Strab. ii. p. 131, xvii. pp. 827, 829, 833; Dionys. 187; Sall. *Jug.* 92; Plin. v. 1; Massaesyli, Liv. xxviii. 17), occupying the country to the W. as far as the river Mulucha. Nomad life, under all the differences of time and space, presents one uniform type, the "armentarius Afer" of Virgil (*Georg.* iii. 344), and Sallust (*Jug.* 18), who, as governor of Numidia, had opportunity for observation, may be recognised in the modern *Kabyle*. These live in huts made of the branches of trees and covered with clay, which resemble the "magalia" of the old Numidians, spread in little groups over the side of the mountains, and store away their grain in holes in the ground. Numidia, a nation of horsemen, supplied the Carthaginians with the wild cavalry, who, without saddle and bridle, scoured the country, as if horse and rider were one creature. Masinissa, who, till the age of ninety, could spring upon his horse's back (Appian, *Pun.* 107), represents the true Numidian; faithless, merciless, unscrupulous, he is a man of barbaric race, acquiring the tastes and the polish of civilisation without any deeper reformation. Agriculture and the arts of life were introduced under Masinissa, and still more by Micipsa. After the fall of Carthage, the Romans presented the Numidian kings with its library; but Punic influence must have been very slight. Procopius (*B. V.* ii. 10), indeed, says, of the inhabitants of both Mauretania and Numidia, that they used the Phoenician language in his time; but it is extremely improbable that they ever used Punic, nor can it be supposed that Procopius possessed the information requisite for ascertaining the fact. They used a language among themselves, unintelligible to the Greeks and Romans, who imagined it to be Punic, while there can be little doubt that it was the idiom which they spoke before the arrival of the Phoenician colonists, and which continued to be their vernacular dialect long after the Carthaginians and Romans had ceased to be known among them, even by name. Latin would be the language of the cities, and must have been very generally intelligible, as the Christian teachers never appear to have used or to have thought it necessary to learn any other language.

II. Physical Geography.

Recent investigation has shown that the distinction between what was called the "Greater and the Lesser Atlas" must be abandoned. There is only one Atlas, formerly called in the native language "Dyris;" and this name is to be applied to the foldings, or succession of crests, which form the division between the waters flowing to the Mediterranean and those which flow towards the Sahara lowland. The E. prolongation of the snow-covered W. summits of the Atlas, has a direction or strike from E. to W. Numerous projections from this chain run out into the sea, and form abrupt promontories: the first of these in a direction from E. to W., was HIPPI PROM., ("Ἰπποῦ ἕκρη, Ptol. iv. 3. § 5; *C. de Garde*, or *Rás-el-Hamrah*); then STOROKUM (Στόροκον, Ptol. l. c.: *C. de Fer*, *Rás Hádú*); RUSICADA; COLLORS MAGNUS; at TRES PROM., or the cove at *Seba Rás*, the SINCS NUMIDICUS (Νουμίδικος κόλπος, Ptol. iv. 3. § 3), into which the rivers Ampsaga, Audus, and Sisar discharged themselves, with the headland IGIGILI (*Dschidacheli*) and SALDAE (*C. Carbon*, *Bouyie*, *Bedschájah*); after passing RUSUCURUM and *C. Mutiji* or *Rás Temendfúz*, the bold shores of the *Bay of Algiers*, to which the ancients gave no name,

succeed. The chief rivers were the TUSCA, the boundary between Numidia and the Roman province, the RUBRICATUS or UBUS, and the AMPSAGA. The S. boundaries, towards the widely extended low region of the Sahara, are still but little known. From the researches of MM. Fournel, Renou, and Carette, it appears that the Sahara is composed of several detached basins, and that the number and the population of the fertile oases is much greater than had been imagined. Of larger wild animals, only gazelles, wild asses, and ostriches are to be met with. The lion of the Numidian desert exists only in imagination, as that animal naturally seeks spots where food and water can be found. The camel, the "ship of the desert," was unknown to the ancient horsemen of Numidia; its diffusion must be attributed to the period of the Ptolemies, who employed it for commercial operations in the valley of the Nile, whence it spread through Cyrene to the whole of the NW. of Africa, where it was first brought into military use in the train of armies in the times of the Caesars. The later introduction of this carrier of the desert, so important to the nomadic life of nations, and the patriarchal stage of development, belongs to the Mohammedan epoch of the conquering Arabs. The maritime tract of this country displays nearly the same vegetable forms as the coasts of *Andalusia* and *Valencia*. The olive, the orange-tree, the arboreous ricinus, the *Chamaerops humilis*, and the date-tree flourish on both sides of the Mediterranean; and when the warmer sun of N. Africa produces different species, they are generally belonging to the same families as the European tribes. The marble of Numidia, "giallo antico," golden yellow, with reddish veins, was the most highly prized at Rome for its colour. (Plin. xxxv. 1, xxxvi. 8.) The pavement of the Comitium at Rome consisted of slabs of this beautiful material. (Niebuhr, *Lect. on Anc. Geog.* vol. ii. p. 80.)

III. History and Political Geography.

The Romans became acquainted with these tribes in the First Punic War, when they served as the Carthaginian cavalry. After the great victory of Regulus, the Numidians threw off the yoke of Carthage. (Polyb. i. 31; Diod. *Fragm. Vat.* xxiii. 4.) The wild array of their horsemen was the most formidable arm of Hannibal, and with the half-caste Mutines at their head, carried destruction throughout Sicily. In the great struggle of the Second Punic War the Romans made use of these faithless barbarians with great success. The services of Masinissa prince of the E. Numidians, were not unrewarded, and, at the end of the war, he obtained the dominions of Syphax, his rival, and prince of the W. tribes, the Massaesyli, and a great part of the Carthaginian territory; so that his kingdom extended from the Mulucha on the W., to the Cyrenaica on the E., completely surrounding the small strip allowed to Carthage on the coast. (Appian, *Pun.* 106.) When Masinissa died he left his kingdom to his three sons, Gulussa, Micipsa, and Mastanabal. Gulussa and Mastanabal died; the latter left no legitimate children, but only Jugurtha and Gauda, sons by a concubine; and thus the vast dominions of Numidia fell into the hands of Micipsa, the Philhellene. He had two sons, Adherbal and Hiempsal, with whom he associated Jugurtha in the throne. The latter, spurning a divided empire, murdered Hiempsal, and compelled Adherbal to fly to Rome, where he appealed to the senate against the usurpation of his cousin. The

senators, many of whom were bribed by Jugurtha, sent commissioners, who divided the kingdom in such a manner that Jugurtha obtained the most warlike and most productive portion of it. New quarrels broke out between the rival princes, when Jugurtha besieged Adherbal in Cirta, and, after compelling him to surrender, put him to a cruel death. War was declared against Jugurtha by Rome, which, after being carried on with varying success, was finished by his capture and death in B. C. 106. The kingdom was given to Hiempsal II., who was succeeded by his son Juba I., who in the civil wars allied himself to the Pompeians. On the death of Juba I., B. C. 46, Numidia was made a Roman province by Julius Caesar, who put it in the hands of Sallust, the historian. A. D. 39, Caligula changed the government of the province, giving apparently, co-ordinate powers to the proconsul and the legatus. [See the article AFRICA, Vol. I. p. 70, where the arrangements are fully described.] The "legatus Aug. pr. Numidiae" (Orelli, *Inscr.* 3672) resided at Cirta, the capital of the old Numidian kings, which, since the time of Augustus, had acquired the "jus coloniae." Besides Cirta, there were many other "coloniae," of which the following names are known:—SICCA; THAMUCADIS; APHRODISIUM; CALCUA; TABRACA; TIBIGA; TYRIDROMUM; TUBURNICA; THEVESTI; MEDAURA; AMMEDERA; SIMITTU; BUSICADE; HIPPO REGIUS; MILEUM; LAMBAESA; THELEPTE LARES. BULLA REGIA was a "liberum oppidum." The number of towns must have been considerable, as, according to the "Notitia," Numidia had in the fifth century 123 episcopal sees. (Marquardt, in Bekker's *Handbuch der Röm. Alt.* pt. iii. p. 229.) During the Roman occupation of the country, that people, according to their usual plan, drove several roads through it. Numerous remains of Roman posts and stations, which were of two kinds, those which secured the roads, and others which guarded the estates at some distance from them, are still remaining (*London Geog. Journ.* vol. viii. p. 53); and such was their excellent arrangement that, at first, one legion, "IIIa Aug.," to which afterwards a second was added, "Macriana liberatrix" (Tac. *Hist.* i. 11), served to keep the African provinces secure from the incursions of the Moorish tribes. The long peace which Africa enjoyed, and the flourishing corn trade it carried on, had converted the wild Numidian tribes into peaceful peasants, and had opened a great field for Christian exertion. In the fourth century, Numidia was the chosen seat of the Donatist schism. The ravages of the Circumcellions contributed to that destruction, which was finally consummated by the Vandal invasion. Justinian sent forth his troops, with a view of putting down the Arians, more than of winning new provinces to the empire. The work was a complete one; the Vandals were exterminated. Along with the temporary rule of Constantinople, the native population of Africa reappeared. The most signal victory of the cross, as it appeared to that generation, prepared the way for the victory of the crescent a century afterwards. [E. B. J.]

NUMIDIA NOVA. [AFRICA, Vol. I. p. 71, a.]

NUMIDICUS SINUS. [NUMIDIA.]

NUMISTRO (*Νομιστρον*, Ptol.; *Νομιστρον* Plut.: *Eth.* Numestranus), a town of Lucania, apparently near the frontiers of Apulia, near which a battle was fought between Hannibal and Marcellus, in B. C. 210, without any decisive result (Liv. xxvii.

2; Plut. *Marc.* 24). From the narrative of Livy, which is copied by Plutarch, it is clear that Numistro was situated in the northern part of Lucania, as Marcellus marched out of Samnium thither, and Hannibal after the battle drew off his forces, and withdrew towards Apulia, but was overtaken by Marcellus near Venusia. Pliny also enumerates the Numestranii (evidently the same people) among the municipal towns of Lucania, and places them in the neighbourhood of the Volcentani. Hence it is certainly a mistake on the part of Ptolemy that he transfers Numistro to the interior of Bruttium, unless there were two towns of the name, which is scarcely probable. Cluverius, however, follows Ptolemy, and identifies Numistro with *Nicastro* in Calabria, but this is certainly erroneous (Plin. iii. 11. s. 15; Ptol. iii. 1. § 74; Cluver. *Ital.* p. 1319). The site conjecturally assigned to it by Romanelli, near the modern *Muro*, about 20 miles NW. from *Potenza*, is plausible enough, and agrees well with Pliny's statement that it was united for municipal purposes with Volceii (*Buccino*), which is about 12 miles distant from *Muro* (Romanelli, vol. i. p. 434). Some ancient remains and inscriptions have been found on the spot. [E. H. B.]

NURA. [BALEARES, p. 374, a.]

NURSIA (*Νορσία*: *Eth.* Nursinus; *Norcia*), a city of the Sabines, situated in the upper part of the valley of the Nar, at the foot of the lofty group of the Apennines, now known as the *Monti della Sibilla*. The coldness of its climate, resulting from its position in the midst of high mountains, is celebrated by Virgil and Silius Italicus. (Virg. *Aen.* vii. 716; Sil. Ital. viii. 417.) The first mention of it in history is in the Second Punic War (B. C. 205), when it was one of the cities which came forward with volunteers for the armaments of Scipio. (Liv. xxviii. 45.) As on this occasion the only three cities of the Sabines mentioned by name are Nursia, Reate, and Amiternum, it is probable that Nursia was, as well as the other two, one of the most considerable places among the Sabines. It was a municipal town under the Roman government (Orell. *Inscr.* 3966; Plin. iii. 12. s. 17; Ptol. iii. 1. § 55), and we learn that its inhabitants were punished by Octavian for their zealous adherence to the republican party, and the support they afforded to L. Antonius in the Perusian War. (Suet. *Aug.* 12; Dion Cass. xlviii. 13.) It was the birthplace of Vespasia Polla, the mother of the emperor Vespasian; and the monuments of her family existed in the time of Suetonius at a place called Vespasias, 6 miles from Nursia on the road to Spolegium. (Suet. *Vesp.* 1.) The "ager Nursinus" is mentioned more than once in the *Liber Coloniarum* (pp. 227, 257), but it does not appear that it ever received a regular colony. We learn from Columella and Pliny that it was celebrated for its turnips, which are also alluded to by Martial (Colum. x. 421; Plin. xviii. 13. s. 34; Martial. xiii. 20.) From its secluded position Nursia is not mentioned in the Itineraries, but there is no doubt that it continued to exist throughout the period of the Roman Empire. It became an episcopal see at an early period, and is celebrated in ecclesiastical history as the birthplace of St. Benedict, the founder of the first great monastic order.

It is said that remains of the ancient walls still exist at *Norcia*, in the same massive polygonal style as those near Reate and Amiternum (Petit-Radel, *Ann. d. Inst. Arch.* 1829, p. 51), but they have never been described in detail. [E. H. B.]

NYCBIL [SYRTICA.]

NYGBENI. [SYRTICA.]

NYMPHAEA, NYMPHAEUM. 1. (*Νυμφαία*, Scylax, p. 29; *Νύμφαον*, Strab. vii. p. 309; Appian, *B. Mithr.* 108; Ptol. iii. 6. § 3; Anon. *Peripl.* p. 5; Plin. iv. 26; Craterus, *ap. Harpocrat. s. v.*; *Nymphæ*, Geog. Rav. v. 2), a Milesian colony of the Tauric Chersonese, with a good harbour. (Strab. *l. c.*) The ruins of this town are to be found on the S. point of the gulf now called the *Lake of Tchourbache*. (Dubois de Montperreux, *Voyage Autour du Caucase*, vol. v. pp. 246—251; Marigny Taitbout, *Portulan de la Mer Noire*, p. 74.) Pallas (*Reise in d. Südl. Statthalt. Russland's*, vol. ii. p. 341) fixes it in the *Pawlofska Battery* and *Kamyschburnu*.

2. The harbour of Lissus in Illyricum, and 3 M. P. from that town (Caesar, *B. C.* iii. 26), on a promontory of the same name. (Plin. iii. 26.) [E. B. J.]

NYMPHAEA (*Νυμφαία*), a small island off the coast of Ionia, is mentioned only by Pliny (v. 37). Respecting *Nymphæa* as a name of Cos, see Cos. [L. S.]

NYMPHAEUM (*Νύμφαον*, Strab. vii. p. 330; Ptol. iii. 13. § 11), the promontory to the S. of the peninsula of Acte, from whence Mt. Athos rises abruptly to the very summit. It is now called *Kára Hághio Ghióryhi*. (Leake, *North Greece*, vol. iii. pp. 114, 149.) [E. B. J.]

NYMPHAEUM (*Νυμφαίων*.) 1. A place on the eastern coast of Bithynia, at a distance of 30 stadia west of the mouth of the Oxines (Arrian, *Peripl. Pont. Eux.* p. 14), or, according to the Periplus of the Anonyinus (p. 4), 45 stadia from Tyndaridæe.

2. A place in Cilicia, between Celenderis and Soli, is mentioned only by Pliny (v. 22). [L. S.]

NYMPHAEUS (Amm. Marc. xviii. 9. § 3; *Νύμφιος*, Procop. *B. P.* i. 8, 21; Suidas, *s. v.*), an affluent of the Tigris, 240 stadia from Amida, and the boundary between the Roman and the Persian empires. Ritter (*Erkunde*, vol. x. p. 98) identifies it with the *Zibeneh Sü*. (*London Geog. Journ.* vol. x. p. 363; comp. St. Martin, *Mém. sur l'Arménie*, vol. i. p. 166; Le Beau, *Bas Empire*, vol. v. p. 248.) [E. B. J.]

NYMPHAEUS (*Ninfa*), a small river of Latium, mentioned only by Pliny (iii. 5. s. 9), who describes it as flowing into the sea between Astura and Circeii. There can be no doubt that the stream meant is the one still called the *Ninfa*, though this does not now flow into the sea at all, but within a few miles of its source (which is at the foot of the Volscian mountains, immediately below the site of Norba, forming a pool or small lake of beautifully clear water) stagnates, and loses itself in the Pontine Marshes. A town called *Ninfa* arose, in the middle ages, close to its source, but this is now in ruins. We have no account of any ancient town on the site. [E. H. B.]

NYMPHAS. [MEGALOPOLIS, p. 309, b.]

NYMPHÆSIA. [METHYDRUM.]

NYSA or NYSSA (*Νύσα* or *Νύσσα*), is said to have been the name of the place in which the god Dionysus was born, whence it was transferred to a great many towns in all parts of the world which were distinguished for the cultivation of the vine.

1. *In Asia*. 1. A town in Caria, on the southern slope of mount Messogis, on the north of the Maeander, and about midway between Tralles and Antioch. The mountain torrent Eudon, a tributary of the Maeander, flowed through the middle of the town by a deep

ravine spanned by a bridge, connecting the two parts of the town. (Strab. xiv. p. 650; Hom. *Ilyss.* iv. 17; Plin. v. 29; Ptol. v. 2. § 18; Hierocl. p. 659; Steph. Byz. *s. v.*) Tradition assigned the foundation of the place to three brothers, Athymbrus, Athymbradus, and Hydrelus, who emigrated from Sparta, and founded three towns on the north of the Maeander; but in the course of time Nysa absorbed them all; the Nysæans, however, recognise more especially Athymbrus as their founder. (Steph. B. *s. v.* *Ἀθύμβρα*; Strab. *l. c.*) The town derived its name of Nysa from Nysa, one of the wives of Antiochus, the son of Seleucus (Steph. B. *s. v.* *Ἀντιόχεια*), having previously been called Athymbra (Steph. B. *s. v.* *Ἀθύμβρα*) and Pythopolis (Steph. B. *s. v.* *Πυθόπολις*).

Nysa appears to have been distinguished for its cultivation of literature, for Strabo mentions several eminent philosophers and rhetoricians; and the geographer himself, when a youth, attended the lectures of Aristodemus, a disciple of Panaetius; another Aristodemus of Nysa, a cousin of the former, had been the instructor of Pompey. (Strab. *l. c.*; Cic. *ad Fam.* xiii. 64.) Hierocles classes Nysa among the sees of Asia, and its bishops are mentioned in the Councils of Ephesus and Constantinople. The coins of Nysa are very numerous, and exhibit a series of Roman emperors from Augustus to Gallienus. The site of Nysa has been recognised by Chandler and other travellers at *Sultan-hissar*, above the plain of the Maeander, on a spot much resembling that described by Strabo; who also mentions a theatre, a forum, a gymnasium for youths, and another for men. Remains of a theatre, with many rows of seats almost entire, as well as of an amphitheatre, gymnasium, &c., were seen by Chandler. (Leake, *Asia Minor*, p. 248; Fellows, *Discover.* pp. 22, foll.; Hamilton, *Researches*, i. p. 534.) The country round Nysa is described as bearing evidence of the existence of subterraneous fires, either by exhalations and vapours, or by its hot mineral springs.



COIN OF NYSA IN CARIA.

2. A place in the district of Milyas in Pisidia, situated on the river Xanthus, on the south of Podalaca. (Ptol. v. 3. § 7; Hierocl. p. 634, where the name is misspelt *Miræa*.)

3. A town in Cappadocia, in the district called Muriane, not far from the river Halys, on the road from Ancyra to Caesarea. (Ptol. v. 7. § 8; *It. Ant.* pp. 505, 506; Hierocl. p. 699; Nicephor. xi. 44.) Its site is now occupied by a village bearing the name of *Niræ* or *Nissa* (Hamilton, *Researches*, ii. p. 265.) [L. S.]

NYSA (*Νύσα*). II. *In Europe*. 1. A village in Boeotia on Mt. Helicon. (Strab. ix. p. 405; Steph. B. *s. v.* *Νύσσα*.)

2. A town in Thrace, in the district between the rivers Strymon and Nestus, which subsequently formed part of Macedonia. It is called Nyssos by Pliny. (Steph. B. *s. v.*; Plin. iv. 10. s. 17.)

3. In Euboea, where the vine was said to put forth leaves and bear fruit the same day. (Steph. B. l. c.)

4. In the island of Naxos. (Steph. B. s. v.)
 NYSSOS. [NYSA, in Europe, No. 2.]

O.

OAENEUM, a town of the Penestae, situated on a road leading into the country of the Labaeates, which overlooked a narrow pass, formed by a mountain and the river ARTATUS. It was taken by Perseus in the campaign of B. C. 169. (Liv. xliii. 19.) [E. B. J.]

OAENONES (Mela, iii. 6. § 8; Solin. 19. § 6) or OONAE (Plin. iv. 13. s. 27), islands in the Baltic off the coast of Sarmatia, the inhabitants of which were said to live on the eggs of birds and wild oats.

OANUS (Ὠανός, Pind. *Ol.* v. 25: *Frascolari*), a small river on the S. coast of Sicily, flowing beneath the walls of Camarina. [CAMARINA.] [E. H. B.]

OARACTA. [OGYRIA.]

OARUS. [RHA.]

OASES (Ὀάσις or Ἀδάσις, Strab. ii. p. 130, xvii. pp. 790—791; Ἀδάσις πόλις Ἀιγύπτου, Steph. B. s. v.: Ἐθα. Ἀδάσιτης or Ἀδάσιτης), was the general appellation among ancient writers given to spots of habitable and cultivable land lying in the midst of sandy deserts; but it was more especially applied to those verdant and well-watered tracts of the Libyan desert which connect like stepping-stones Eastern with Western and Southern Africa. The word Oasis is derived from the Coptic *Ouah* (mansio), a resting-place. (Peyron, *Lexic. Ling. Copt. s. v.*) Kant, indeed (*Phys. Geog.* vol. ii. pt. 1. p. 349), traces it, with less probability, to the Arabic *Hawa*, a habitation, and *Si* or *Zi* a wilderness (comp. the Hebrew *Ziph*). Their physical circumstances, rather than their form, size, or position, constitute an Oasis; and the term is applied indifferently to kingdoms like Angula and Phazania (*Fezzan*) and to petty slips of pasture, such as the Oasis of *El-Gerah*, which is only four or five miles in circumference. The ancient writers described them as verdant islands, rising above the ocean of sand, and by their elevation escaping from being buried by it with the rest of the cultivable soil. Herodotus, for example (iv. 182), calls them *κόλασφοί*.

But, so far from rising above the level of the desert, the Oases are actually depressions of its surface, dints and hollows in the general bed of limestone which forms its basis. The bottom of the Oases is of sandstone, on which rests a stratum of clay or marble, and these retain the water, which either percolates to them through the surrounding sand, or descends from the edges of the limestone rim that encircles these isolated spots, like a battlement. Within these moist hollows springs a vegetation presenting the most striking contrast to the general barrenness of the encircling wilderness. Timber, of various kinds and considerable girth, wheat, millet, date and fruit trees, flourish in the Oases, and combined with their verdant pastures to gain for them the appellation of "the Islands of the Blest." (Herod. iii. 26.) Both commercially and politically, the Oases were of the greatest importance to Aethiopia and Aegypt, which they connected with the gold and ivory regions of the south, and with the active traffic of Carthage in the west. Yet, although these kingdoms lost no opportunity of

pushing their emporia or colonies eastward towards the Red Sea and the Regio Aromatum, there is no positive monumental proof of their having occupied the Oases, at least while under their native rulers. Perhaps the difficulty of crossing the desert before the camel was introduced into Aegypt—and the camel never appears on the Pharaonic monuments—may have prevented them from appropriating these outposts. The Persians, after their conquest of Aegypt in B. C. 523, were the first permanent occupants of the Oases. Cambyses, indeed, failed in his attempt to reach Ammonium (*Siwah*); but his successor Darius Hystaspis established his authority securely in many of them. At the time when Herodotus visited Aegypt, the Oases were already military or commercial stations, permeating Libya from the Red Sea to the Atlantic Ocean. Under the Ptolemies and the Caesars, they were garrisoned by the Greeks and Romans, and were the seats of a numerous fixed population, as well as the halting-places of the caravans; under the persecutions of the Pagan emperors, they afforded shelter to fugitives from the magistrate; and when the church became supreme, they shielded heretics from their orthodox opponents.

The natural productions of these desert-islands will be enumerated under their particular names. One article of commerce, indeed, was common to them. Their alum was imported by the Aegyptians, as essential to many of their manufactures. Amasis, according to Herodotus (ii. 180), contributed 1000 talents of alum towards the rebuilding of the temple at Delphi; and the alum of *El-Khargeh* (Oasis Magna) still attracts and rewards modern speculators. Herodotus describes the Oases as a chain extending from E. to W. through the Libyan Desert. He indeed comprehended under this term all the habitable spots of the *Sihara*, and says that they were in general ten days' journey apart from one another (iv. 181). But it is more usual to consider the following only as Oases proper. They are, with reference to Aegypt, five in number; although, indeed, Strabo (xviii. p. 1168) speaks of only three, the Great, the Lesser, and that of Ammon.

1. AMMONIUM (*El-Siwah*), is the most northerly and the most remote from the Nile. There seem to have been two roads to it from Lower Aegypt; for when Alexander the Great visited the oracle of Ammon, he followed the coast as far as Paratonium in Libya, and then proceeded inland almost in a direct northerly line. (Arrian, *Anab.* iii. 4; Quint. Curt. iv. 33.) He appears, however, to have returned to the neighbourhood of Memphis by the more usual route, viz. a WSW. road, which passes the Natron Lakes [NITRIÆ] and runs to *Teraniëh*, on the *Rosetta* branch of the Nile. (Minutoli, *Journey to the Temple of Jupiter Ammon.*) There is some difficulty in understanding Herodotus's account of the distance between Thebes and Ammonium. He says that they are ten days' journey apart. (Rennell, *Geogr. of Herod.* vol. i. p. 577.) But the actual distance between them is 400 geographical miles; and as the day's journey of a caravan never exceeds twenty, and is seldom more than sixteen of these miles, double the time allowed by him—not ten, but twenty days—is required for performing it. Either, therefore, a station within ten days' journey of Upper Aegypt has been dropped out of the text of Herodotus, or he must intend another Oasis, or *El-Siwah* is not the ancient Ammonium. We bear in mind, however, that the Greater Oasis (*El-*

Khargeh) and the Lesser (*El-Dakkel*) were both accounted nomos of Aegypt, we may fairly infer that the ten days' journey to Ammonium is computed from one of them, i. e. from a point considered as proper Aegyptian ground. Now, not only does the road from Thebes to Ammonium lie through or beside the Greater and Lesser Oasis, but their respective distances from the extremities of the journey will give nearly the number of days required. For *El-Khargeh*, the Great Oasis, is seven days' journey from Thebes; and thirty hours, or (15 × 2) nearly two days more, are required for reaching the Lesser Oasis; from whence to Ammonium is a journey of eight days, which, allowing two days for passing through the Oases themselves, give just the twenty days requisite for performing the distance. There were two roads which led from Thebes to Oasis Magna. The shorter one bearing N. by Abydos, the other bearing S. by Latopolis. For the former forty-two hours, for the latter fifty-two, were required, to reach the Great Oasis. (Cailliaud, *Voyage à l'Oasis de Thèbes*, 1813.) The Oasis of Ammonium is about six miles in length, and three in breadth. The soil is strongly impregnated with salt of a fine quality, which was anciently in great request, both for religious purposes and the tables of the Persian kings. (Arrian, *Anab.* iii. 41.) But notwithstanding its saline ingredients, the ground is abundantly irrigated by water-springs, one of which, "the Fountain of the Sun," attracted the wonder of Herodotus, and ancient travellers generally (iv. 181; comp. Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 358). It rises in a grove of dates, S. of the Temple of Ammon, and was probably one of those tepid springs, found in other Oases also, the high temperature of which is not observed during the heat of the day, but which, by night, are perceptibly warmer than the surrounding atmosphere. A small brook running from this fountain flows soon into another spring, also arising in the date-grove; and their united waters run towards the temple, and, probably because their ancient outlets are blocked up, end in a swamp. The vicinity of these brooks confirms the statement of Herodotus, that in Ammonium are many wells of fresh water (iv. 181).

The early and high cultivation of this Oasis is still attested by the abundance of its dates, pomegranates, and other fruits. The dates are obtained in vast quantities, and are of very fine flavour. In favourable seasons the whole area of Ammonium is covered with this fruit, and the annual produce amounts to from 5000 to 9000 camel-loads of 300 pounds each. Oxen and sheep are bred in considerable numbers; but the camel does not thrive in Ammonium, probably because of the dampness of the soil. The inhabitants accordingly do not export their own harvests, but await the caravans which convey them to Aegypt and the Mediterranean ports. (*Minutoli*, pp. 89, 90, 91, 174, 175, &c.) The present population of this Oasis is about 8000; but anciently, when it was at once the seat of an oracle, the centre of attraction to innumerable pilgrims, and one of the principal stations of the Libyan land-trade, the permanent as well as the casual population must have been much more considerable. The ruins of the Temple of Ammon are found at *Ummebedah*, sometimes called *Birbé*, — the *Ummeoagir* of Hornemann (*Travels*, vol. i. p. 106), about 2 miles from the principal village and castle. Its style and arrangement bespeak its Aegyptian origin and its appropriation to the worship of Amûn, the ramheaded god of

Thebes: yet the buildings (the oracle itself was much older) are probably not earlier than the Persian era of Aegypt. The remains of the Ammonium consist of two parts — a pronæos and a sekos, or sanctuary proper. The walls are entirely composed of hewn stones, obtained from quarries about 2 miles off. The surface of the temple, both within and without, was covered with hieroglyphics emblematic of the story and transfigurations of Zeus-Ammon. The plain surface of the walls was highly coloured; and though many of the sculptures are much defaced, the blue and green colours are still bright. The temple itself was of moderate size, and the curtilage or enclosure of the whole is not more than 70 paces in length and 66 in breadth.

The population of this Oasis was, in the time of Herodotus (ii. 32), partly Aegyptian and partly Aethiopian, — both nations agreeing in their devotion to Zeus-Ammon. The Greeks, indeed, who must have become acquainted with Ammonium soon after their colonisation of Cyrene in the seventh century B. C., put in their claims to a share, at least, in its foundation. According to one tradition, Danaus led a colony thither (Diodor. xvii. 50); according to another, its oracle was established contemporaneously with that at Dodona, the most ancient oracle of Greece. (Herod. ii. 54.) The name of the king, Etearchus, mentioned by Herodotus in his story of the Nasamones, if the form be correctly given, has also a Greek aspect. (Herod. ii. 32.) There can be no doubt, however, that Ammonium was peopled from the East, and not by colonists from Europe and the North.

At the present day *El-Siwah* contains four or five towns, of which the principal is *Kebir*; and about 2 miles from *Kebir* is an ancient fortress named *Shargieh*, old enough to have been occupied by a Roman garrison. (*Minutoli*, pp. 165—167.) It is governed by its own chiefs or shieks, who pay a small annual tribute to the viceroy of Aegypt. This Oasis, though known to Arabian writers of the thirteenth century A. D., was first reopened to Europeans by the travels of Browne and Hornemann in the last century.

2. Proceeding in a SW. direction, and approaching nearer to Aegypt, we come to the Oasis now called *El-Farafreh*, but of which the ancient name is not recorded. It lay nearly N. of Oasis Minor, at a distance of about 80 miles, and served as an intermediate station both to Ammonium and Oasis Magna.

3. OASIS MINOR (*Oasis μικρά*, Ptol. iv. 5. § 37; ἡ δευτέρα, Strab. xvii. p. 813; O. Minor, *Not. Imp. Or.* c. 143: the modern *El-Dakkel*), was situated SE. of Ammonium, and nearly due W. of the city of Oxyrynchus and the Arsinoite nome (*El-Fyoum*), lat. 29° 10' N. Like *El-Siwah*, the Lesser Oasis contains warm springs, and is well irrigated. Under the Romans it was celebrated for its wheat; but now its chief productions are dates, olives, pomegranates, and other fruits. It has a temple and tombs of the Ptolemaic era. The Lesser Oasis is separated from the Greater by a high calcareous ridge, and the station between them was probably at the little temple of *Ain Amow*. (Cailliaud, *Minutoli*, &c.) Oasis Minor seems to be the same with that entitled by some Christian writers (e. g. Palladius, *Vit. Chrysol.* p. 195) ἡ γειτων τῶν Μαζικῶν, and "Oasa, ubi gens est Mazicorum" (Joann. in *Vit. Patrum*, c. 12), the Mazyci of the Regio Marmarica being the people indicated.

4. OASIS ΤΡΙΝΥΤΗΚΟΣ, or the Oasis of *El-Ba-*

charieh, is the nearest of these desert-islands to the frontiers of Aegypt, and nearly due N. from Oasis Magna. It lies in lat. 28°, a little below the parallel of the city Hermopolis in Middle Aegypt. There is a road to it from *Fyoum*, and its principal village is named *Zabou*. The soil is favourable to fruit; but there are no traces of its permanent occupation either by the Aegyptians or the Persians; and its earliest monuments are a Roman triumphal arch, and the ruins of an aqueduct and hypogaea, containing sarcophagi. In this Oasis was made the discovery of some ancient artesian wells.

The description of the wonders of the Oases by an historian of the fifth century A. D. (Olympiodor. *ap. Phot. Bib.* p. 61, ed. Bekker) leaves no doubt of the existence of such artificial springs; but as their construction was unknown to the Greeks and Romans no less than to the Aegyptians, the secret of it was probably imported from the East, like the silkworm, at some period anterior to A. D. 400. Several of these wells have recently been discovered and reopened (Russegger, *Reisen*, vol. ii. pp. 284, 399); and the depth disclosed does not materially differ from that mentioned by Olympiodorus (*supra*), viz., from 200 to 500 cubits. This far exceeds the bore of an ordinary well; and the spontaneous rise of the water in a rushing stream shows that no pump, siphon, or machinery was employed in raising it to the surface. In this Oasis, also, alum abounds. (Kenrick, *Anc. Egypt*, vol. i. p. 74.)

5. OASIS MAGNA (*Ἄοσις μεγάλη*, Ptol. iv. 5. § 27; *ἡ πόσις*, Strab. xvii. p. 813; *ἡ ὄσις*, Olympiod. *ap. Phot. Bib.* p. 212, ed. Bekker), the Great Oasis, sometimes denominated the Oasis of Thebes, as its centre lies nearly opposite to that city, is called *El-Khargeh* by the Arabs, from the name of its principal town. This, also, is the *πόσις Ἄοσις* and *πόσις μακρόων* of Herodotus (iii. 26), and is meant when the Oases are spoken of indiscriminately, as by Josephus (c. *Apion*. ii. 3). In the hieroglyphics its name is Heb, and in the Notitia Imperii Orient. (c. 143) its capital is termed Hibe. The Oasis Magna is distant about 6 days' journey from Thebes, and 7 from Abydos, being about 90 miles from the western bank of the Nile. It is 80 miles in length, and from 8 to 10 broad, stretching from the lat. of Tentyra, 25° N., to the lat. of Abydos, 26° 6' N. Anciently, indeed, owing to more extensive and regular irrigation, the cultivable land reached further N. The high calcareous ridge, which separates it from the Lesser Oasis, here becomes precipitous, and girds the Oasis with a steep wall of rock, at the base of which the acacia of Egypt and the dhoun palm form thick woods. The Great Oasis must have received a Greek colony at an early period, since Herodotus (iii. 26) says that the "city Oasis" was occupied by Samians of the Aeschroonian tribe, who had probably settled there in consequence of their alliance with the Greek colonists of Cyrene (Id. iv. 152). Yet none of its numerous monuments reach back to the Pharaonic era. It was garrisoned by the Persians; for the names of Dareius and Amyrtaeus are inscribed on its ruins (Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 367); but the principal buildings which remain belong to the Macedonian, if not indeed to the Roman era. Its great temple, 468 feet in length, was dedicated to Amûn-Ra. The style of its architecture resembles that of the temples at Hermonthius and Apollinopolis Magna. Like other similar spots in the Libyan Desert, the Great Oasis was a place of

banishment for political offenders (Dig. xlviii. tit. 22. l. 7. § 4), and for Christian fugitives from the Pagan emperors. (Socrat. ii. 28.) At a later period it abounded with monasteries and churches. The Greater and the Lesser Oasis were reckoned as forming together a single nome, but by the Roman emperors were annexed to the prefecture of the Thebaid. (Plin. v. 9. s. 9, duo Oasitae; Ptol. iv. 5. § 6, οἱ νόμοι προσηράφονται αἱ δύο Οάσιται; see Hoskins, *Visit to the Great Oasis*; Langles, *Mém. sur les Oasis*; Ritter, *Erdbunde*, vol. i. p. 964.) [W. B. D.]

OAXES, OAXUS. [AXUS.]

OBILA (Ὀσίλα, Ptol. ii. 5. § 9), a town of the Vettones in Hispania Tarracouensis, the site of which it is difficult to determine, but it is supposed to be the modern *Avila*. (Hieron. *de Vir. Ill.* c. 121, and Florez, *Esp. S. xiv.* 3, ap. Ukert, vol. ii. pt. 1. p. 431.) Reichard, however, identifies it with *Olira*. [T. H. D.]

OBILAE. [MARMARICA.]

OBLIMUM, a place in Gallia Narbonensis, written Obilonna in the Table, on a road which passes through the *Tarentaise* to the pass of the Alps Graia, or *Little St. Bernard*. The site is uncertain, but the distance is marked iii. from Ad Publicanos. [PUBLICANOS, AD.] [G. L.]

OBLIVIONIS FLUMEN, called also Limius, Limias, Limaea, &c. [GALLAECIA, Vol. I. p. 933.]

O'BOCA (Ὀβόκα, Ptol. ii. 2. § 8), a river on the W. coast of Ireland, now the *Boyne*. [T. H. D.]

OBRIMAS, a river of Phrygia, an eastern tributary of the Maeander, had its sources, according to Livy (xxxviii. 15), on the eastern side of Mount Cadmus, near the town of Asporidos, and flowed in the neighbourhood of Apamea Cibotus (Plin. v. 29.) This is all the direct information we possess about it; but from Livy's account of the expedition of Manlius, who had pitched his camp there, when he was visited by Seleucus from Apamea, we may gather some further particulars, which enable us to identify the Obrimas with the *Sandukli Chai*. Manlius had marched direct from Sagalassus, and must have led his army through the plains of *Dombai*, passing in the rear of Apamea. Thus Seleucus would easily hear of the consul being in his neighbourhood, and, in his desire to propitiate him, would have started after him and overtaken him the next day (postero die.) Manlius, moreover, at the sources of the Obrimas required guides, because he found himself hemmed in by mountains and unable to find his way to the plain of Metropolis. All this agrees perfectly well with the supposition that the ancient Obrimas is the modern *Sandukli Chai* (Hamilton, *Researches*, ii. p. 172, &c.). Franz (*Fünf Inschriften*, p. 37), on the other hand, supposes the *Kodsha Chai* to correspond with the Obrimas. Arundell (*Discov. in Asia Min.* i. p. 231), again, believes that Livy has confounded the sources of the Marsyas and Maeander with those of the Obrimas. [L. S.]

OBRINGA (Ὀσπρίγκας). Ptolemy (ii. 10. § 17) makes the Obringas river the boundary between Lower and Upper Germania. The most southern place in Lower Germania according to his map is Moguntiacum (Μογοντιακόν), *Mainz*. He places in the following order the cities of Upper Germania, which are south of the Obringas:—Noemagus (*Speier*), Borbetomagus (*Worms*), Argentoratam (*Strassburg*), and so on. But *Worms* is north of *Speier*; and the relative position of these two places is therefore wrong in Ptolemy. He has also placed

Mogontiacum in Lower Germania, but it was the chief place of Upper Germania. Ptolemy has not mentioned the Mosella (*Mosel*), and some geographers have assumed that it is the Obringas; but if this is so, the position of *Mainz* is wrong in Ptolemy, for *Mainz* is south of the *Mosel*. D'Anville observes that, according to the Notit. Imp., the district of the general who resided at *Mainz* comprehended Antunnacum or *Andernach*, on the *Rhine*, which is below the junction of the *Mosel* and the *Rhine*. If *Andernach* was always in the Upper Germania, and if the boundary between the Lower and the Upper Germania was a river-valley, there is none that seems so likely to have been selected as the rugged valley of the *Ahr*, which lies between *Bonn* and *Andernach*, and separates the netherlands or lowlands on the north from the hilly country on the south.

[G. L.]

OBUCULA (Ὀβούκωλα, Ptol. ii. 4. § 4), called by Pliny (iii. 1. s. 3) Obulcula, and by Appian (*Hisp.* 68) Ὀβόκωλα, a town of Hispania Baetica, on the road from Hispalis to Emerita and Corduba (*Itin. Ant.* pp. 413, 414), now *Monclova*. Some ruins are still visible (Caro, *Ant. Hisp.* i. 19; Florez, *Esp. S.* xii. p. 382.)

[T. H. D.]

OBULCO (ἡ Ὀβούλων, Strab. iii. pp. 141, 160; Ὀβούλων, Ptol. ii. 4. § 11; Ὀβόλων, Steph. B. s. v.), called by Pliny (iii. 1. s. 3) Obulco Pontificense, a Roman municipium of Hispania Baetica, in the jurisdiction of Corduba, from which it was distant about 300 stadia according to Strabo (p. 160). It had the privilege of a mint (Florez, *Med.* ii. p. 496, iii. p. 101; Mionnet, *Suppl.* i. p. 11; Sestini, p. 71; Gruter, *Inscr.* pp. 105, 458; Muratori, p. 1052. 4). It is commonly identified with *Porcuna*. [T. H. D.]



COIN OF OBULCO.

OBULENSII (Ὀβούληνσιοι, Ptol. iii. 10. § 9), a people of Moesia Inferior, on the S. side of the mouth of the Danube.

[T. H. D.]

OCA'LEA or OCALEIA (Ὀκαλέα, Ὀκάλεια; *Etik.* Ὀκαλέως), an ancient city of Boeotia, mentioned by Homer, situated upon a small stream of the same name, at an equal distance from Haliartus and Alalcomenae. It lay in the middle of a long narrow plain, bounded on the east by the heights of Haliartus, on the west by the mountain Tilphossium, on the south by a range of low hills, and on the north by the lake Copais. This town was dependent upon Haliartus. The name is probably only a dialectic form of Oechalia. Its site is indicated by several squared blocks on the right bank of the stream. (Hom. *Il.* ii. 501, *Hymn. Apoll.* 242; Strab. ix. p. 410; Apollod. ii. 4. § 11; Plin. iv. 7. s. 12; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. p. 205, seq.; Forchhammer, *Hellenika*, p. 184.)

OCEANUS. [ATLANTICUM MARE.]

OCEANUS SEPTENTRIONALIS, the northern portion of the waters of the all-encircling Ocean.

OCEANUS SEPTENTRIONALIS.

1. *The name and divisions.*—According to a fragment of Phavorinus the word Ἰκεανός is not Greek, but one borrowed from the barbarians (Spohn, *de Nicephor. Blenn. Geogr.* Lips. 1818, p. 23); but there seems reason for believing it to be connected with the Sanscrit roots "ogha" and "ogh." (Humboldt, *Cosmos*, vol. ii. note 210, trans.) When the peoples living on the coasts of the Interior Sea passed, as Herodotus (iv. 152) significantly adds, "not without divine direction," through the gate into the Ocean, and first saw its primeval waters, the origin as they believed of all waters, the sea that washed the shores of the remote North was long regarded as a miry, shallow, misty sea of darkness, lying under "the Bear," who alone is never bathed in the Ocean; and hence the names Septentrionalis (ὁ βόρειος ἰκεανός, Plut. *Camill.* 15; Agathem. ii. 14; Tac. *German.* 1; Plin. iv. 27; ὁ ἀρκτικός ἰκ., Agathem. l. c.; ὁ ὑπὸ τὰς ἀρκτους ἰκ., Diod. xviii. 5) and Scythicus (Plin. vi. 14); though this, according to Agathemerus (l. c.) is the E. division of the Northern Ocean, while the Mare Germanicum and Mare Britannicum formed the W. This sea appears with the epithets "Oceanus glacialis" (Juv. iii. 1); "Mare congelatum" (Varro, *R. R.* i. 2. § 4; Plin. iv. 27. s. 30); "concretum" (Plin. l. c.; ἡ πεπηγυῖα θαλ., Strab. i. p. 63; πόντος πεπηγυῖος, Dionys. Per. 32; πέλαιος πεπηγυῖος, Agathem. l. c.); "pigritum" (Tac. *Agr.* 13, *German.* 45); "mortuum" (Plin. iv. 27; Agathem. l. c.; Dionys. Per. 33). Its divisions were:—Mare Germanicum (Plin. iv. 30; Ptol. ii. 3. § 5), or M. Cimbricum ("Cymbrica Tethys," Claudian, *de Bell. Get.* 335), or the *German Ocean*, united by the Fretum Gallicum (*Straits of Dover, Pas de Calais*) with the M. Britannicum (Plin. iv. 33: *English Channel*), and by the Codanus Sinus (*Kattegat. Ore Sund*) and Lagnus Sinus (*Store Belt, Lille Belt*), with the M. Sarmaticum (Σαρματικός ἰκ., Ptol. vii. 5. §§ 2, 6) or Suevicum (Tac. *German.* 45: *Oster Söen, or Baltic*). A division of this latter was the Sinus Venedicus (Ὀυενεδικός κόλπος, Ptol. iii. 5. § 19: *Gulf of Danzig*). The M. Amalchium, according to Hecataeus (*ap. Plin.* iv. 27), commences with the river Paropamisus; the Cimbri, according to Philemon (*ap. Plin.* l. c.), called it Morimarusa, which he interprets by M. mortuum; beyond was the sea called Cronium, or the sea into which the river Chronos (*Niemen*) flowed, or what is now called the *Kurisches Hoff*, off *Memel*. (Schafarik, *Slav. Alt.* vol. i. p. 496.)

2. *Progress of discovery.*—The enterprise of the Phoenician navigators brought them into contact with those countries, in the N. of Europe, from whence tin was brought; but it was the trade in amber which must have been most effectual in opening up a knowledge of these coasts. This amber was brought by sea, at first, only from the W. Cimbrian coast, and reached the Mediterranean chiefly by sea, being brought across the intervening countries by means of barter. The Massilians, who under Pytheas followed the Phoenicians, hardly went beyond the mouths of the *Weser* and the *Elbe*. The amber islands (Glessaria or Austrania) are placed by Pliny (iv. 27) decidedly W. of the Cimbrian promontory in the *German Ocean*; and the connection with the expedition of Germanicus sufficiently shows that an island in the Baltic is not meant. Moreover the effects of the ebb and flood tides in the estuaries which throw up amber, where, according to the expression of Servius, "Mare vicissim tum accedit tum recedit," suits the coast

between the *Helder* and the Cimbrian peninsula; but does not suit the Baltic, in which Timaeus places the island Baltia. (Plin. xxxvii. 11.) Abalus, a day's journey from an "aestuarium," cannot therefore be the *Kurische Nehrung*. Pytheas probably sailed to the W. shores of *Jutland*. Tacitus (*Germ.* 45), not Pliny, is the first writer acquainted with the "glessum" of the Baltic shores, in the land of the Aestians and the Venedi. The more active, direct communication with the Samland coast of the Baltic, and with the Aestians by means of the overland route through Pannonia by Carnuntum, which was opened by a Roman knight under Nero (Plin. *l. c.*), appears to have belonged to the later times of the Roman Caesars. The relation between the Prussian coast, and the Milesian colonies on the Euxine, are shown by the evidence of fine coins, probably struck more than 400 years n. c., which have been found in the *Netz* district. (Humboldt, *Cosmos*, vol. ii. note 171, trans.) A curious story is related by Cornelius Nepos (*Fragm.* vii. 1, ed. Van Staveren; comp. Mela, iii. 5. § 8; Plin. ii. 67) of a king of the Boii, others say of the Suevoi, having given some shipwrecked dark-coloured men to Q. Metellus Celer when he was Proconsul of Gaul. These men, who are called Indians, were, if any credence is to be given to the story, most probably natives of *Labrador* or of *Greenland*, who had been driven on these coasts by the effect of currents such as are known now in these seas, and violent NW. winds. [E. B. J.]

OCELIS (Ὀκελῖς ἐμπόριον), a port of Arabia Felix, placed by Ptolemy (i. 7. § 4, i. 15. § 11, vi. 7. § 7, viii. 22. § 7) a little to the north of the straits of the Red Sea (*Bab-el-Mandeb*). Its geographical position, according to his system, was as follows: Its longest day was 12¼ hours. It was 1° east of Alexandria, between the tropics, 52° 30' removed from the summer tropic. It is placed by the author of the *Periplus* 300 stadia from *Musa*, and is identical with the modern *Ghella* or *Cella*, which has a bay immediately within the straits, the entrance to which is two miles wide, and its depth little short of three. (Vincent, *Periplus*, p. 288; Forster, *Arabia*, vol. ii. p. 148.) Ocelis, according to the *Periplus*, was not so much a port as an anchorage and watering-place. It belonged to the *Elisari*, and was subject to *Cholebus*. (Hudson, *Geog. Mta.* tom. i. p. 14; Ptol. vi. 7. § 7.) The same author places it 1200 stadia from Arabia Felix (*Aden*); but the distance is two short. (Goselin, *Recherches*, tom. iii. p. 9.) [G. W.]

OCELLODURUM, a town of the *Vaccaeii* in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta (*Ant. Itin.* pp. 434, 439); variously identified with *Zamora*, *Toro*, and *Fer-mosele*. [T. H. D.]

O'CELUM (Ὀκελον: Ὑπεου), a town of Cisalpine Gaul, mentioned by Caesar as the last place in that province ("citerioris provinciae extremum," *Caes. B. G.* i. 10) from whence he had to fight his way through the independent tribes which held the passes of the Alps. In Strabo's time Ocelum was the frontier town of the kingdom of Cottius towards the province of Cisalpine Gaul (Strab. iv. p. 179); and it was from thence that a much frequented road led over the pass of the *Mont Genève* by Scingomagus (*Sezanne*), Brigantium (*Briançon*), and Ebrodunum (*Embrun*), to the territory of the Vocontii. D'Anville has clearly shown that Ocelum was at *Uzeau*, a village in the valley of *Fenestrelles*, and not, as sup-

posed by previous writers, at *Oulx* in the valley of the *Dora*. (D'Anville, *Notice de la Guule*, p. 500.) [E. H. B.]

O'CELUM (Ὀκελον, Ptol. ii. 5. § 9). 1. A town of the *Vettones* in Lusitania, whose inhabitants are called by Pliny (iv. 22. a. 35) *Ocelenses* and *Lancenses*. Identified by some with *Calsabria*, by others with *Fermoselle* or *Ciudad Rodrigo*. (Ukert, vol. ii. pt. 1. p. 431.)

2. A town of the *Callaici Lucenses* in *Gallaecia* (Ptol. ii. 6. § 23).

3. (Ὀκελον ἕκρον, Ptol. ii. 3. § 6), a promontory on the NE. coast of *Britannia Iomana*, and N. of the mouth of the river *Abus* or *Humber*; probably *Spurn Head*. [T. H. D.]

OCHE. [EUBOEA.]

OCHOSBANES (Ὀχουσθάνης) or ΟΧΗΤΙΟΜΑΝΗΣ, a small river of Paphlagonia, falling into the bay of *Armenia*, a little to the north of *Sinope*. (Marcian. *Heracle.* p. 72; Anonym. *Peripl. Pont. Eux.* p. 7.) This is probably the same river which *Scylax* (p. 33) calls *Ochraenus*. [L. S.]

OCHRAS, a place in *Cappadocia*. (*It. Ant.* p. 202.) Ptolemy (v. 6. § 12) mentions a place *Odogra* or *Odogo*, in the district of *Charmanene* in *Cappadocia*, between the river *Halys* and *Mount Argaenus*, which is possibly the same as the *Ochras* of the *Antonine Itinerary*. [L. S.]

OCHUS (Ὀχθος, Strab. xi. p. 509; Ptol. vi. 11. §§ 2, 4; Anm. *Marc.* xxiii. 6), a river of Central Asia, which has been attributed to the provinces of *Hyrcania* and *Bactriana* by *Strabo* and *Ptolemy* respectively, as flowing through them both. It took its rise on the NW. side of the *Paropamisus* (or *Hindú-Kúsh*), and flowed in a NW. direction through part of *Bactriana* towards the *Caspian Sea*, and parallel with the *Oxus*. *Pliny* makes it a river of *Bactriana*, and states that it and the *Oxus* flow from opposite sides of the same mountain (vi. 16. § 18). There can be no reason for doubting that it is represented by the present *Tedjen*. It is clear that in this part of Asia all Ptolemy's places are thrown too much to the east by an error in longitude. (Wilson, *Ariana*, p. 145.) [V.]

OCHUS MONS (Ὀχου, *Arrian, Indic.* c. 38), a mountain in *Persia*, mentioned by *Arrian*, supposed by *Forbiger* to be that now called *Nakhilu*. [V.]

OCILE (Ὀκίλη, *Appian, B. Hisp.* 75), a town of *Hispania Baetica*, probably near *Ilipa* or *Ilipia*, besieged by the *Lusitanians*, and relieved by *Mummianus* (Ukert, vol. ii. pt. 1. p. 372). [T. H. D.]

OCILIS (Ὀκίλις, *Appian, B. Hisp.* c. 47, sqq.), a town of the *Celtiberi*, which served the *Romans* as a magazine in the time of the *Celtiberian war*. It was probably in the SE. part of *Celtiberia*, and *Reichard* identifies it with *Ocana*. [T. H. D.]

OCINARUS (Ὀκίναρος), a river on the W. coast of *Bruttium*, mentioned only by *Lycophron* (*Alex.* 729, 1009), who tells us that it flowed by the city of *Terina*. It is generally supposed to be the same with the *Salatus* of the *Itineraries* (the modern *Saruto*); but its identification depends upon that of the site of *Terina*, which is very uncertain. [TERINA]. [E. H. B.]

OCITIS (Ὀκίτις, Ptol. ii. 3. § 31), an island on the N. coast of *Britain*, and NE. from the *Orkneys*, probably *Ronalisa*. [T. H. D.]

OCRA MONS (ὦ Ὀκρα), is the name given by *Strabo* to the lowest part of the *Julian* or *Carnic Alps*, over which was the pass leading from *Aquileia* to *Aemona* (*Laybach*), and from thence into *Pannonia*

and the countries on the Danube. (Strab. iv. p. 207, vii. p. 314.) The mountain meant is evidently that between *Adelsberg* and *Laybach*, which must in all ages have been the principal line of communication from the Danube and the valley of the *Save* with Italy. [E. H. B.]

OCRICULUM (οἱ Ὀκρικοί, Strab.; Ὀκρίκολα, Steph. B.; Ὀκρίκων, Ptol.: *Eth.* Ocriculanus and Ocricolanus: *Otricoli*), a considerable town of Umbria, situated on the Via Flaminia, near the left bank of the Tiber. It was the southernmost town of Umbria, and distant only 44 miles from Rome. (*Itin. Hier.* p. 613; Westphal, *Röm. Kamp.* p. 145.) We learn from Livy that Ocriculum was a native Umbrian city, and in B. C. 308 it appears to have separated from the other cities of the confederacy, and concluded an alliance with Rome. (Liv. ix. 41.) This is the only notice that we find of it prior to the conquest of Umbria by the Romans; but after that period it figures repeatedly in history as a municipal town of some importance. It was here that in B. C. 217 Fabius Maximus took the command of the army of Servilius, after the battle of the lake Trasimenus. (Id. xxii. 11.) In the Social War Ocriculum suffered severely; and, according to Florus, was laid waste with fire and sword (Flor. iii. 18. § 11); but it seems to have quickly recovered, and in Strabo's time was a considerable and flourishing town. It is mentioned in Tacitus as the place where the army of Vespasian halted after the surrender of the Vitellian legions at Narnia (Tac. *Hist.* iii. 78). From its position on the Flaminian Way it is repeatedly mentioned incidentally under the Roman Empire (Plin. *Ep.* vi. 25; Amm. Marc. xvi. 10. § 4, xxviii. 1. § 22); and it is evident that it was indebted to the same circumstance for its continued prosperity. The name is found in Pliny and Ptolemy, as well as in the Itineraries; and its municipal importance down to a late period is attested also by inscriptions, in some of which it bears the title of "splendidiissima civitas Ocricolana." From these combined, with the still extant remains, it is evident that it was a more considerable town than we could have inferred from the accounts of ancient writers (Plin. iii. 5. s. 9, 14. s. 19; Ptol. iii. 1. § 54; *Itin. Ant.* pp. 125, 311; Gruter, *Inscr.* p. 422, 8, 9; Orell. *Inscr.* 3852, 3857; Marini, *Atti dei Fratelli Areali*, vol. ii. p. 582). The site of the ancient city is distant about 2 miles from the modern village of *Otricoli*, in the plain nearer the Tiber. The ruins of ancient edifices are, in their present state, of but little interest; but excavations which were carried on upon the spot in 1780 brought to light the remains of several public buildings on a splendid scale, the plan and arrangement of which could be traced with little difficulty; among these were a Basilica, a theatre, an amphitheatre, Thermae, and several temples, besides other buildings, of which the purpose could not be determined. The beauty of many of the architectural decorations and works of art discovered on this occasion (especially the celebrated mosaic floor now in the Vatican, and the colossal head of Jupiter in the same museum) prove that Ocriculum must have been a municipal town of no ordinary splendour. (Westphal, *Römische Kampagne*, p. 144; Guattani, *Monumenti Inediti*, 1784, where the results of the excavation are described in detail and accompanied with a plan of the ancient remains.) Its proximity to Rome probably caused it to be resorted to by wealthy nobles from the city; and as

early as the time of Cicero we learn that Milo had a villa there. (Cic. *pro Mil.* 24.) The period of the destruction of the ancient city is uncertain. In A. D. 413 it witnessed a great defeat of Heraclianus, Count of Africa, by the armies of Honorius (Idat. *Chron.* ad ann.), and it is mentioned as an episcopal see after the fall of the Western Empire. But the circumstances that led the inhabitants to migrate to the modern village of *Otricoli*, on a hill overlooking the Tiber, are not recorded. The corruption of the name appears to have commenced at an early date, as it is written *Utriculum* in the Itineraries and in many MSS. of the classical authors. [E. H. B.]

OCRINUM. [DAMNONIUM.]

OCTAPITARUM (Ὀκταπίταρον ἔκρον, Ptol. ii. 3. § 3), a very prominent headland above the estuary of the Sabina, or *Severn*, on the W. coast of Britain, now *St. David's Head*. [T. H. D.]

OCTODURUS (*Martinach*, or *Martigny*, as the French call it), is in the Swiss canton of *Wallis* or *Valais*, on the left bank of the *Rhone*, near the bend where the river takes a northern course to the lake of Geneva. The *Drance*, one branch of which rises at the foot of the *Great St. Bernard*, joins the left bank of the *Rhone* at *Martigny*. The road over the Alps from *Martigny* ascends the valley of the *Drance*, and the summit of the road is the *Alpis Pennina*, or *Great St. Bernard*. This pass has been used from a time older than any historical records. When Caesar was in Gallia (B. C. 57—56) he sent Servius Galba with the twelfth legion and some cavalry into the country of the Nantuates, Veragri, and Seduni. His purpose in sending this force was to open the pass over the Alps, the pass of the *Great St. Bernard*, "by which road the mercatores had been used to travel at great risk, and with the payment of great tolls." (B. G. iii. 1.) The people of the Alps allowed the Italian merchants to pass, because if they plundered them the merchants would not come; but they got as much out of them as they could. Galba, after taking many strong places, and receiving the submission of the people, sent off two cohorts into the country of the Nantuates, and with the remaining cohorts determined to winter "in a town of the Veragri named Octodurus, which town being situated in a valley with no great extent of level ground near it, is confined on all sides by very lofty mountains." There is some level ground at *Martigny*, and the valley of the *Rhone* at this part is not very narrow. Caesar says that the town of Octodurus was divided into parts by a river, but he does not mention the river's name. It is the *Drance*. Galba gave one part of the town to the Galli to winter in, and assigned the other to his troops. He fortified himself with a ditch and rampart, and thought he was safe. He was, however, suddenly attacked by the Galli before his defences were complete or all his supplies were brought into the camp. The Romans obstinately defended themselves in a six hours' fight; when, seeing that they could no longer keep the enemy out, they made a sortie, which was successful. The Romans estimated the Galli at more than 30,000, and Caesar says that more than a third part were destroyed. The slaughter of the enemy was prodigious, which has been made an objection to Caesar's veracity, or to Galba's, who made his report to the commander. It has also been objected that the valley is not wide enough at *Martigny* to hold the 30,000 men. There may be error in the number that attacked, and also in the number who perished.

But it is not difficult to answer some of the objections made to Caesar's narrative of this fight. Roesch has answered the criticism of General Warnery, who, like many other of Caesar's critics, began his work by misunderstanding the author. (Roesch, *Commentar über die Commentarien*, etc. p. 220, Halle, 1783.) After this escape Galba prudently withdrew his troops, and marching through the country of the Nantuates reached the land of the Allobroges, where he wintered.

The position of Octodurus is determined by Caesar's narrative and by the Antonine Itin. and the Table. Pliny (iii. c. 20) says that the Octodurenses received the *Latinitas* (*Latio donati*). In the *Notit. Prov.* the place is called "*Civitas Vallensium Octodurus*." The modern names *Wallis* and *Valais* are formed from the word *Vallenses*. At a later period it was called *Forum Claudii Vallensium Octodurensium*, as an inscription shows. One authority speaks of the remains of a Roman aqueduct at *Martigny*. Many coins, and other memorials of the Roman time, have been found about the place.

The name Octodur is manifestly Celtic. The second part of the name is *Dur*, "water." The first part, probably some corrupt form, is not explained. The distances on the Roman road from *Augusta Praetoria (Aosta)* in Italy to Octodurus are stated in *Vol. I.* p. 110.

[G. L.]

OCTOGESA, a town of the *Ilergetes*, in *Hispania Tarraconensis*, seated on the river *Iberus* (*Caes. B. C. i.* 61). It is identified by some with *Mequinenza*; but *Ukert* (*vol. ii.* pt. 1. p. 452) seeks it to the S. of the *Secoris* (or *Segre*), in the neighbourhood of *La Granja*.

[T. H. D.]

OCTOLOPHUS. 1. A place belonging to the *Lyncestae*, in *Macedonia*, to which the consul *Sulpicius* moved his camp in the campaign of B. C. 200, against king *Philip*. (*Liv. xxxi.* 36; *comp. Castra*, *Vol. I.* p. 562, a.)

2. A place in *Perthraebia*, from which *Perses* had retired, and which was afterwards occupied by the consul *Q. Marcius Philippus*, in his daring march over the mountain ridge of *Olympus*, B. C. 169. (*Liv. xlv.* 3.) It was probably near the issue of the *Titaresius* or *Elussonitiko*, from Mt. *Olympus* into the valley of *Elussonu*. (*Leake, Northern Greece*, *vol. iii.* pp. 308, 310, 417.) [E. B. J.]

ODESSUS (*Ὀδησσός*), *Strab.* vii. p. 319; *Scymn.* 748; *Diod. xix.* 73, xx. 112; *Appian, Ill.* 30; *Arrian, Per.* p. 24; *Anon. Per.* p. 13; *Ptol. iii.* 10. § 8, viii. 11. § 6; *Steph. B. s. v.*; *Mela, ii.* 2. § 5; *Plin. iv.* 18; *Ovid, Trist.* i. 9. 37: the reading *Ὀδησσόπολις*, *Seyl.* p. 29, is simply a corruption for *Ὀδησσός πόλις*, for the name was written both with the single and the double *σ*; the latter form occurs on the autonomous coins, the former on those of the Empire: *Ὀδυσσός*, *Hierocl.*; *Procop. de Aed.* iv. 11; *Odisos*, *Amm. Marc. xxii.* 8. § 43; a town on the W. coast of the *Euxine*, at the mouth of the river *Panysus*, 24 M. P. (*Anton. Itin.*), or 34 M. P. (*Peut. Tab.*), from *Dionysopolis*, and 360 stadia from the E. termination of *Haemus (Emineh Burnu)*. *Odessus* was founded by the *Milesians* (*Strab. l. c.*; *Plin. l. c.*), if credit may be given to the author of the poem which goes under the name of *Scymnus (l. c.)*, as early as the reign of *Astygus*, or B. C. 594—560. (*Clinton, F. H.*; *Raoul-Rochette, Col. Gr.* *vol. iii.* p. 786.) From the inscriptions in *Bückh (Inscr. Nos. 2056, a, b, c)*, it would seem to have been under a democratic form of government,

and to have presided over the union of five Greek cities on this coast, consisting of *Odessus*, *Toni*, *Callatis*, *Mesambria*, and *Apollonia*. When the *Bulgarians* swept over the *Danubian provinces* in A. D. 679 they are found occupying *Varna (Βάρνα)*, *Theophan.* p. 298; *Niceph.* p. 23; *Cedren.* *vol. i.* p. 440), which is described as being near *Odessus*. (*St. Martin, ap. Le Beau, Bas Empire*, *vol. xi.* p. 447; *Schafarik, Slav. Alt.* *vol. ii.* p. 217.) The autonomous coins of *Odessus* exhibit "types" referring to the worship of *Serapis*, the god imported by *Ptolemy* into *Alexandria*, from the shores of *Pontus*. The series of imperial coins ranges from *Trajan* to *Salonina*, the wife of *Gallienus*. (*Eckhel, vol. ii.* p. 36; *Rasche, vol. iii.* pt. 2. p. 51; *Mionnet, Descr. des Méd.* *vol. i.* p. 395, *Suppl. vol. ii.* p. 350.) [E. B. J.]



COIN OF ODESSUS.

ODOMANTI (*Ὀδομαντοί*, *Herod. vii.* 112; *Thuc. ii.* 101, v. 6; *Steph. B. s. v.*; *Odomantes*, *Plin. iv.* 18), a *Paeonian* tribe, who occupied the district, called after them, *ODOMANTICE* (*Ὀδομαντική*, *Ptol. iii.* 13. § 31; *Liv. xlv.* 4; *Ὀδομαντίς*, *Steph. B.*) This tribe were settled upon the whole of the great mountain *Orbelus*, extending along the NE. of the lower *Strymonic plain*, from about *Mele-niko* and *Demirisdar* to *Zikha* inclusive, where they bordered on *Pangaeus*, the gold and silver mines of which they worked with the *Pierres* and *Satrae*. (*Herod. l. c.*) Secure in their inaccessible position, they defied *Megabazus*. (*Herod. v.* 16.) The NW. portion of their territory lay to the right of *Sitalces* as he crossed Mt. *Cercine*; and their general situation agrees with the description of *Thucydides* (ii. 101), according to whom they dwelt beyond the *Strymon* to the N., that is to say, to the N. of the Lower *Strymon*, where, alone, the river takes such a course to the E. as to justify the expression. *Cleon* invited *Polles*, their chieftain, to join him with as many *Thracian mercenaries* as could be levied. (*Thuc. v.* 6; *Aristoph. Acharn.* 156, 164; *Suid. s. v. ἀπορροπίαεν*; *Leake, Northern Greece*, *vol. iii.* pp. 210, 306, 465.) [E. B. J.]

ODOMANTIS. [ΣΟΦΗΚΝΕ.]

O'DRYSAE (*Ὀδρύσαι*), a people seated on both banks of the *Artiscus*, a river of *Thrace*, which discharges itself into the *Hebrus*. (*Herod. iv.* 92.) Their territory, however, must undoubtedly have extended considerably to the W. of the *Artiscus*; since *Pliny* (iv. 18) informs us that the *Hebrus* had its source in their country; a fact that is corroborated by *Ammianus Marcellinus* (xxvii. 4, 10). They appear to have belonged to that northern swarm of barbarians which invaded *Thrace* after the *Trojan War*; and their names are often found interwoven in the ancient myths. Thus the *Thracian singer* *Thamyris* is said to have been an *Odrysonian* (*Paus. iv.* 33. § 4); and *Orpheus* is represented as their king. (*Conon, ap. Phot.* p. 140.)

A rude and barbarous people like the *Odrysianni*

cannot be expected to have had many towns; and in fact we find none mentioned either by Thucydides or Xenophon. The first of their towns recorded is Philippopolis, founded by Philip II. of Macedonia, as there will be occasion to relate in the sequel; and it may be presumed that all their towns of any importance were built after they had lost their independence.

The name of the Odrysæ first occurs in history in connection with the expedition of Dareius Hystaspis against the Scythians. (Herod. *l. c.*) Whilst the Persians oppressed the southern parts of Thrace, the Odrysians, protected by their mountains, retained their independence; and the strength which they thus acquired enabled Teres to incorporate many Thracian tribes with his subjects. He extended his kingdom to the Euxine in spite of a signal defeat which he sustained in that quarter from the Thyni (Xen. *Anab.* vii. 2. § 22); and the dominion of his son Sitalces embraced the greater part of Thrace; having been bounded on the N. by the Danube, and extending from Abdera on the W. to the Euxine on the E. (Thucyd. ii. 96—98.) Indeed, so powerful was this monarch that his alliance was eagerly courted both by the Athenians and Lacedæmonians at the breaking out of the Peloponnesian War. (Thucyd. ii. 29; Herod. vii. 137; Aristoph. *Acharn.* 136—150.) The expedition which he undertook in B. C. 429, at the instance of the Athenians, and of Amyntas, pretender to the throne of Macedonia, against Perdicas II., the reigning sovereign of that country, is also a striking proof of the power of the Odrysians at that period; as the army which Sitalces assembled on that occasion amounted, on the lowest estimate, to 150,000 men, of which one-third were cavalry. (Thuc. ii. 98; Diod. xii. 50.) For the latter force, indeed, the Odrysians were renowned, and the extensive plains of the Hebrus afforded pasture for an excellent breed of horses. (Thuc. *l. c.*; Polyb. xxiv. 6; Liv. xlv. 42.) With this army Sitalces overran Chalcidice, Anthemus, Crestonia, and Mygdonia; but the non-appearance of the Athenian contingent, coupled with the approach of winter, obliged him hastily to retire after a month's campaign. In B. C. 424 Sitalces fell in an engagement with the Triballi, and was succeeded by his nephew Seuthes I. Under his reign the Odrysians attained the highest pitch of their power and prosperity. Their yearly revenue amounted to 400 talents, besides an equal sum in the shape of presents and contributions. (Thuc. ii. 97, iv. 101.) But from this period the power of the Odrysians began sensibly to wane. After the death of Seuthes we find his dominions divided among three sovereigns. Medocus, or Amadocus, who was most probably his son, ruled the ancient seat of the monarchy; Maesades, brother of Medocus, reigned over the Thyni, Melanditæ, and Tranipeæ; whilst the region above Byzantium called the Delta was governed by Teres. (Xen. *Anab.* vii. 2. § 32, vii. 5. § 1.) It was in the reign of Medocus that Xenophon and the Ten Thousand passed through Thrace on their return from the Persian expedition, and helped to restore Seuthes, son of the exiled Maesades, to his dominions. We gather from this writer that Seuthes exercised only a subordinate power under Medocus, with the title of Archon, or governor, of the Coast (vii. 3. § 16). Subsequently, however, he appears to have asserted his claim to an independent sovereignty, and to have waged open war with Medocus,

till they were reconciled and gained over to the Athenian alliance by Thrasybulus. (Xen. *Hell.* iv. 8. § 25; Diod. xiv. 94.) When we next hear of the Odrysians, we find them engaged in hostilities with the Athenians respecting the Thracian Chersonese. This was under their king Cotys I., who reigned from B. C. 382 to 353. It was in the reign of the same monarch (B. C. 376) that the Triballi invaded their territories, and penetrated as far as Abdera. (Diod. xv. 36.) When Cersobleptes, the son and successor of Cotys, ascended the throne, the Odrysians appear to have still retained possession of the country as far as the coast of the Euxine. But a civil war soon broke out between that monarch and Berisades and Amadocus, who were probably his brothers, and to whom Cotys had left some portions of his kingdom. The Athenians availed themselves of these dissensions to gain possession of the Chersonese, which appears to have been finally ceded to them in B. C. 357. (Diod. xvi. 34.) But a much more fatal blow to the power of the Odrysians was struck by Philip II. of Macedon. After nine or ten years of warfare, Philip at last succeeded (B. C. 343) in conquering them, and reducing them to the condition of tributaries. (Diod. xvi. 71; Dem. *de Chers.* p. 105.) The exact nature of their relations with Philip cannot be ascertained; but that their subjugation must have been complete appears from the fact of his having founded colonies in their territory, especially Philippopolis, on the right bank of the Hebrus, and in the very heart of their ancient seat. Their subjection is further shown by the circumstance of their cavalry being mentioned as serving in the army of Alexander under Agathon, son of Tyrimmas. (Arrian, iii. 12. § 4.) But a still more decisive proof is, that after Alexander's lieutenant Zopyrio had been defeated by the Getæ, the Odrysians were incited by their king, Seuthes III., to rebel against the Macedonians. (Curt. x. 1. § 45; Justin, xii. 1.) After the death of Alexander, Seuthes took the field against Lysimachus, to whom Thrace had devolved, with an army of 20,000 foot and 8000 horse,—a sad falling off from the forces formerly arrayed by Sitalces. (Diod. xviii. 14; Paus. i. 9. § 6.) The struggle with Lysimachus was carried on with varied success. Under Philip V. of Macedon, the Odrysians were still in a state of revolt. In B. C. 211 that monarch assembled an army with the ostensible design of marching to the relief of Byzantium, but in reality to overawe the malcontent chieftains of Thrace. (Liv. xxxix. 35.) In 183 we find Philip undertaking an expedition against the Odrysians, Denteletæ, and Bessi. He succeeded in taking Philippopolis, which the inhabitants deserted at his approach, and where he established a garrison, which was expelled shortly after his departure. (Liv. xxxix. 53; Polyb. *Ex. Leg.* xlvi.) It may be assumed from Livy that on this occasion the Odrysians were supported in their revolt by the Romans (xlii. 19, xlv. 42). After the fall of the Macedonian kingdom, the Odrysians appear to have been treated with consideration by the Romans, who employed them as useful allies against the newly-conquered districts, as well as against the other Thracian tribes; amongst whom the Bessi had now raised themselves to some importance. After this period the history of the Odrysians is for some time involved in obscurity, though they were doubtless gradually falling more and more under the Roman dominion. In the year

b. c. 42 their king Sadæles, who had no children, bequeathed his kingdom to the Romans, and possession was taken of it by Brutus. (Caes. B. C. iii. 4; Dion Cass. xlvii. 25; Lucan, v. 54.)

Augustus seems to have left the Odrysians the appearance of independence. In the year b. c. 29, in return for the friendly disposition which they had shown towards the Romans, they were presented by M. Crassus with a territory hallowed by the worship of Bacchus, which he had conquered from the Bessi (Dion Cass. li. 25). In the year b. c. 20, Rhoematalces, who was administering the kingdom as guardian of the three infant sons of the deceased monarch Cotys IV., succeeded, with the assistance of the Romans under M. Lollius, in reducing the Bessi (*Id.* liv. 20). A few years afterwards, the Bessi again rose under their leader Vologæses, a priest of Bacchus, and drove Rhoematalces into the Chersonese; they were, however, soon reduced to submission by Lucius Piso; Rhoematalces was restored; and it would appear, from Tacitus, that under his reign the Odrysians acquired the dominion of all Thrace (Dion Cass. liv. 34; Tac. Ann. ii. 64). This apparent prosperity was, however, entirely dependent on the Romans, by whose influence they were governed. Thus, after the death of Rhoematalces, we find Augustus dividing his kingdom between his son Cotys and his brother Rhascuporis (Tac. l. c.; Vell. Pat. ii. 98). Again, after the murder of Cotys by Rhascuporis, Tiberius partitioned the kingdom between the children of Cotys and Rhoematalces, son of Rhascuporis, at the same time appointing a Roman, Trebellianus Rufus, as guardian of the former, who were not of age (Tac. Ann. ii. 67, iii. 38). But, in spite of their subjection, the spirit of the Odrysians was not subdued. Two years after the event just recorded, they rose, in conjunction with the Coeletæ, against the Romans, as well as against their own king Rhoematalces, whom they besieged in Philippopolis. This rebellion, which was undertaken by leaders of little distinction, and conducted without concert, was soon quelled by P. Velleius (Tac. Ann. iii. 39). A more formidable one took place a. d. 26, which Tacitus ascribes to the unwillingness of the Thracian tribes to supply the Roman army with recruits, as well as to the native ferocity of the people. It occasioned the Romans some trouble, and Poppæus Sabinus was rewarded with the triumphal *insignia* for his services in suppressing it (*Id.* iv. 46—51). At length, under the reign of Vespasian, the Odrysians were finally deprived of their independence, and incorporated with the other provinces of the Roman empire (Suet. Vesp. 8; Eutrop. vii. 19).

In the preceding sketch those circumstances only have been selected which illustrate the history of the Odrysians as a people, without entering into the personal history of their monarchs. The following is a list of the dynasty; an account of the different kings who compose it will be found in the *Dict. of Biogr. and Mythol.* under the respective heads. 1. Teres. 2. Sitalces. 3. Seuthes I. 4. Medocus (or Amadocus) with Maesades. 5. Seuthes II. 6. Cotys I. 7. Cersobleptes, with Amadocus and Berisades. 8. Seuthes III. 9. Cotys II. 10. Cotys III. 11. Sadales. 12. Cotys IV. 13. Rhoematalces I. 14. Cotys V. and Rhascuporis. 15. Rhoematalces II. 16. Cotys VI.

The manners of the Odrysians partook of that wildness and ferocity which was common to all the Thracian tribes, and which made their name a by-

word among the Greeks and Romans; but the horrible picture drawn of them by Ammianus Marcellinus (xxvii. 4. § 9) is probably overcharged. Like most other barbarous nations of the north, they were addicted to intoxication, and their long drinking bouts were enlivened by warlike dances performed to a wild and barbarous music. (Xen. *Anab.* vii. 3. § 32.) Hence it is characteristic that it was considered a mark of the highest distinction to be a table companion of the king's; but whoever enjoyed this honour was expected not only to drink to the king, but also to make him a present (*Id.* 16, seq.) Among such a people, we are not surprised to find that Dionysus seems to have been the deity most worshipped. They had a custom of buying their wives from their parents, which Herodotus (v. 6) represents as prevailing among all the Thracian tribes. [T. H. D.]

ODRYSUS. [HADRIANOPOLIS.]

ODYSSÆIA (Ὀδύσσαϊα, Strab. iii. pp. 149, 157; Ὀδύσσαϊς, Steph. B. s. v.), a town of Hispania Bætica, lying N. of Abdera, and, according to tradition, built by Ulysses, together with a temple to Athene. By Solinus (c. 23) and others it has been absurdly identified with Olysippo (*Lisbon*); but its site, and even its existence, are altogether uncertain. [T. H. D.]

OEA (Pomp. Mela, i. 7. § 5; Oeensis civitas, Plin. v. 4; Tac. *Hist.* iv. 50; Solin. 27; Amm. Marc. xxviii. 6; Ἔσα, Ptol. iv. 3. § 12), a town in the district of the Syrtæ, which, with Leptis Magna, and Sabrata, formed the African Tripolis. Although there had probably been an old Phœnician factory here, yet, from the silence of Scylax and Strabo, the foundation of the Roman colony ("Oea colonia," *Itin. Anton.*) must be assigned to the middle of the first century after Christ. It flourished under the Romans until the fourth century, when it was greatly injured by the Libyan Ausuriani. (Amm. Marc. l. c.) At the Saracen invasion it would seem that a new town sprung up on the ruins of Oea, which assumed the Roman name of the district—the modern *Tripoli*; *Trāblis*, the Moorish name of the town, is merely the same word articulated through the medium of Arab pronunciation. At *Tripoli* there is a very perfect marble triumphal arch dedicated to M. Aurelius Antoninus and L. Aurelius Verus, which will be found beautifully figured in Captain Lyons *Travels in N. Africa*, p. 18. Many other Roman remains have been found here, especially glass urns, some of which have been sent to England.

For some time it was thought that a coin of Antoninus, with the "epigraph" COL. AVG. OCE., was to be referred to this town. (Eckhel, vol. iv. p. 131.) Its right to claim this is now contested. (Duchalais, *Restitution à Olyssa de Pisidie, à Jérusalem et aux Contrées Occ. de la Haute Asie de trois Monnaies Coloniales attribuées à Oeæ*, Revue Numismatique, 1849, pp. 97—103; Beechey, *Expedit. to the Coast of Africa*, pp. 24—32; Barth, *Wanderungen*, pp. 294, 295, 391.) [E. B. J.]

OEA (Ὀφα, Ὀφῆ). 1. A town in Aegina. [Vol. I. p. 34, a.]

2. A town in Thera. [THERA.]

OEANTHEIA or OEANTHE (Ὀϊάνθεια, Hellenic. ap. Steph. B., Polyb., Paus.; Ὀϊάνθη, Hecataec. ap. Steph. B., Plin. iv. 3. s. 4; Ἐβανθίς, Scylax, p. 14; Ἐβανθία, Ptol. iii. 15. § 3; Ἐθ. Ὀϊανθίς: *Galaxidhi*), an important town of the Locri Ozolæ, situated at the western entrance of the Crissæan gulf. Polybius says that it is opposite to Aegæira in Achaia (iv. 57, comp. v. 17), which agrees with

the situation of *Galaxidhi*. The Oeanthians (*Oiantheis*) are mentioned among the Locri Ozolae by Thucydides (iii. 101). Scylax calls the town Euanthis; and since Strabo says (vi. p. 259) that Locri Epizephyrii in Italy was founded by the Locri Ozolae, under a leader named Euanthes, it has been conjectured that Oeantheia or Euantheia was the place where the emigrants embarked. Oeantheia appears to have been the only maritime city in Locris remaining in the time of Pausanias, with the exception of Naupactus. The only objects at Oeantheia mentioned by Pausanias are a temple of Aphrodite, and one of Artemis, situated in a grove above the town (x. 38. § 9). The town is mentioned in the Tab. Peut. as situated 20 miles from Naupactus and 15 from Anticyra. The remains of antiquity at *Galaxidhi* are very few. There are some ruins of Hellenic walls; and an inscription of no importance has been discovered there. (Böckh, *Inscr.* No. 1764.) The modern town is inhabited by an active seafaring population, who possessed 180 ships when Ulrichs visited the place in 1837. (Leake, *Northern Greece*, vol. ii. p. 594; Ulrichs, *Reisen*, &c. p. 5.)

OE'ASO, OEASSO (*Oiasón*, Strab. iii. p. 161; *Oiasó*, Ptol. ii. 6. § 10), erroneously written Olarso by Pliny (iii. 3. s. 4, iv. 20. s. 34), was a maritime town of the Vascones in Hispania Tarraconensis, near the promontory of the same name, and on the river Magrada (Mela, iii. 1), most probably *Oyargó* or *Oyargun*, near *Irun* and *Fuentearabia*. In an Inscr. we find it written Oeasuna. (Grut. p. 718; Oienhart, *Not. Vasc.* ii. 8; Florez, *Esp. S.* xxiv. pp. 15, 62, and xxxii. p. 147.) [T. H. D.]

OEASSO (*Oiasó*, Ptol. ii. 6. § 10, ii. 7. § 2), a promontory of Hispania Tarraconensis, in the territory of the Vascones, formed by the N. extremity of the Pyrenees, now *C. Higuera*. [T. H. D.]

OECHALIA (*Oixália*: *Eth.* *Oixaliéis*), the name of several ancient towns in Greece. 1. In Messenia, in the plain of Stenyclerus. It was in ruins in the time of Epaminondas (Paus. iv. 26. § 6), and its position was a matter of dispute in later times. Strabo identified it with Andania, the ancient residence of the Messenian kings (viii. pp. 339, 350, 360, x. p. 448), and Pausanias with Carnasium, which was only 8 stadia distant from Andania, and upon the river Charadrus. (Paus. iv. 2. § 2, iv. 33. § 4.) Carnasium, in the time of Pausanias, was the name given to a grove of cypresses, in which were statues of Apollo Carneius, of Hermes Criophorus, and of Persephone. It was here that the mystic rites of the great goddesses were celebrated, and that the urn was preserved containing the bones of Eurystus, the son of Melaneus. (Paus. iv. 33. §§ 4, 5.)

2. In Euboea, in the district of Eretria. (Hecat. ap. Paus. iv. 2. § 3; Soph. *Trach.* 74; Strab. ix. p. 438, x. p. 448; Steph. B. s. v.)

3. In Thessaly, on the Peneius, between Pelinna to the east and Tricca to the west, not far from Ithome. (Strab. viii. pp. 339, 350, ix. p. 438, x. p. 448; Paus. iv. 2. § 3; Steph. B. s. v.)

4. In the territory of Trachis. (Strab. viii. p. 339, x. p. 448; Steph. B. s. v.)

5. In Aetolia. (Strab. x. p. 448.) Each of these cities was considered by the respective inhabitants as the residence of the celebrated Eurystus, who was conquered by Hercules, and the capture of whose city was the subject of an epic poem called *Oixalías Ékasis*, which was ascribed to Homer or Cresphylus. Hence among the early poets there was a dif-

ference of statement upon the subject. The Messenian Oechalia was called the city of Eurystus in the *Iliad* (ii. 596) and the *Odyssey* (xxi. 13), and this statement was followed by Pherecydes (*ap. Schol. ad Soph. Trach.* 354) and Pausanias (iv. 2. § 3). The Euboean city was selected by the writer of the poem on the Capture of Oechalia (Schol. *ap. Soph. l. c.*), by Hecataeus (*ap. Pau. l. c.*), and by Strabo (x. p. 448). The Thessalian city is mentioned as the residence of Eurystus in another passage of the *Iliad* (ii. 730); and K. O. Müller supposes that this was the city of the original fable. (*Dorians*, vol. i. p. 426, seq., transl.)

OECHARDES (*Oixárhois*; Ptol. vi. 16. §§ 3, 4), a river of Serica, the sources of which Ptolemy (*l. c.*) places in the Auxasi M., Asmirai M., and Casii M., the latter of which mountain ranges we may safely identify with the chain of *Kaschgar*. The statement of Ptolemy, coming through Marinus, who derived his knowledge of the trading route of the Seres from Titianus of Macedonia, also called Maïs, the son of a merchant who had sent his commercial agents into that country (Ptol. i. 11. § 7), indicates a certain amount of acquaintance with that singular depression in Central Asia which lies to the E. of *Pamir*, the structure of which has been inferred from the direction of its water-courses. The Oechardes may be considered to represent the river formed by the union of the streams of *Khotan*, *Yarkand*, *Kaschgar*, and *Ushi*, and which flows close to the hills at the base of *Thiam-Scham*. The OECHARDAE (*Oixárhoi*, Ptol. vi. 16. § 4) deriving their name from the river must be assigned to this district. [SERICA.] [É. B. J.]

OEANES. [DYARDANES.]

OENEANDA. [OENONANDA.]

OE'NEON (*Oivéón*), a town of the Locri Ozolae, east of Naupactus, possessing a port and a sacred enclosure of the Nemean Zeus, where Hesiod was said to have been killed. It was from this place that Demosthenes set out on his expedition into Aetolia, in B. C. 426, and to which he returned with the remnant of his forces. Leake supposes that the territory of Oeneon was separated from that of Naupactus by the river *Morvo*, and that Oeneon perhaps stood at *Mugila*, or near the fountain *Ambla*. (Thuc. iii. 95, seq.; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. p. 616.)

OENEUS (*Oivéús*), a river of Pannonia, a tributary of the Savus (Ptol. ii. 17. § 2). In the Pening. Table it is called Indeneae, and now bears the name of *Unna*. [L. S.]

OENI'ADAE 1. (*Oivíadaí*, Thuc. et alii; *Oivíadaí*, Steph. B. s. v.; *Eth.* *Oivíadaí*; *Trikardho*), a town in Acarnania, situated on the W. bank of the Achelous, about 10 miles from its mouth. It was one of the most important of the Acarnanian towns, being strongly fortified both by nature and by art, and commanding the whole of the south of Acarnania. It was surrounded by marshes, many of them of great extent and depth, which rendered it quite inaccessible in the winter to an invading force. Its territory appears to have extended on both sides of the Achelous, and to have consisted of the district called Paracheloitis, which was very fertile. It seems to have derived its name from the mythical Oeneus, the great Aetolian hero. The town is first mentioned about B. C. 455. The Messenians, who had been settled at Naupactus by the Athenians at the end of the Third Messenian War (455), shortly afterwards made an expedition against Oeniadae,

which they took; but after holding it for a year, they were attacked by the Acarnanians and compelled to abandon the town. (Paus. iv. 25.) Oeniadae is represented at that time as an enemy of Athens, which is said to have been one of the reasons that induced the Messenians to attack the place. Twenty-three years before the Peloponnesian War (B. C. 454) Pericles laid siege to the town, but was unable to take it. (Thuc. i. 111; Diod. xi. 85.) In the Peloponnesian War, Oeniadae still continued opposed to the Athenians, and was the only Acarnanian town, with the exception of Astacus, which sided with the Lacedaemonians. In the third year of the war (429) Phormion made an expedition into Acarnania to secure the Athenian ascendancy; but though he took Astacus, he did not continue to march against Oeniadae, because it was the winter, at which season the marshes secured the town from all attack. In the following year (428) his son Asopius sailed up the Achelous, and ravaged the territory of Oeniadae; but it was not till 424 that Demosthenes, assisted by all the other Acarnanians, compelled the town to join the Athenian alliance. (Thuc. ii. 102, iii. 7, iv. 77.) It continued to be a place of great importance during the Macedonian and Roman wars. In the time of Alexander the Great, the Aetolians, who had extended their dominions on the W. bank of the Achelous, succeeded in obtaining possession of Oeniadae, and expelled its inhabitants in so cruel a manner that they were threatened with the vengeance of Alexander. (Diod. xviii. 8.) Oeniadae remained in the hands of the Aetolians till 219, when it was taken by Philip, king of Macedonia. This monarch, aware of the importance of the place, strongly fortified the citadel, and commenced uniting the harbour and the arsenal with the citadel by means of walls. (Polyb. iv. 65.) In 211 Oeniadae, together with the adjacent Nesus (Νῆσος) or Nasus, was taken by the Romans, under M. Valerius Laevinus, and given to the Aetolians, who were then their allies; but in 189 it was restored to the Acarnanians by virtue of one of the conditions of the peace made between the Romans and Aetolians in that year. (Pol. ix. 39; Liv. xxvi. 24; Polyb. xxii. 15; Liv. xxxviii. 11.) From this period Oeniadae disappears from history; but it continued to exist in the time of Strabo (x. p. 459).

The exact site of Oeniadae was long a matter of dispute. Dodwell and Gell supposed the ruins on the eastern side of the Achelous to represent Oeniadae; but these ruins are those of Pleuron. [PLEURON.] The true position of Oeniadae has now been fixed with certainty by Leake, and his account has been confirmed by Mure, who has since visited the spot. Its ruins are found at the modern *Trikardho*, on the W. bank of the Achelous, and are surrounded by morasses on every side. To the N. these swamps deepen into a reedy marsh or lake, now called *Lesini* or *Katokhi*, and by the ancients Melite. In this lake is a small island, probably the same as the Nasos mentioned above. Thucydides is not quite correct in his statement (ii. 102) that the marshes around the city were caused by the Achelous alone; he appears to take no notice of the lake of Melite, which afforded a much greater protection to the city than the Achelous, and which has no connection with this river. The city occupied an extensive insulated hill, from the southern extremity of which there stretches out a long slope in the direction of the Achelous, connecting the hill with the plain. The entire circuit of the fortifications still

exists, and cannot be much less than three miles. The walls, which are chiefly of polygonal construction, are in an excellent state of preservation, often to a height of from 10 to 12 feet. Towards the N. of the city was the port, communicating with the sea by a deep river or creek running up through the contiguous marsh to *Petala* on the coast.

Leake discovered the ruins of a theatre, which stood near the middle of the city; but the most interesting remains in the place are its arched posterns or sallyports, and a larger arched gateway leading from the port to the city. These arched gateways appear to be of great antiquity, and prove that the arch was known in Greece at a much earlier period than is usually supposed. Drawings of several of these gateways are given by Mure. (Leake, *Northern Greece*, vol. iii. p. 556, seq.; Mure, *Journal of a Tour in Greece*, vol. i. p. 106, seq.; see also, respecting the arches at Oeniadae, Leake, *Peloponnesiaca*, p. 121.)

Strabo (x. p. 450) speaks of a town called Old Oenia (ἡ παλαιὰ Οἰναιά*), which was deserted in his time, and which he describes as midway between Stratus and the sea. New Oenia (ἡ νῦν Οἰναιά), which he places 70 stadia above the mouth of the Achelous, is the celebrated town of Oeniadae, spoken of above. The history of Old Oenia is unknown. Leake conjectures that it may possibly have been Erysiche (*Ἐρυσίχη*), which Stephanus supposes to be the same as Oeniadae; but this is a mistake, as Strabo quotes the authority of the poet Apollodorus to prove that the Erysichaei were a people in the interior of Acarnania. Leake places Old Oenia at *Palea Mani*, where he found some Hellenic remains. (Steph. B. s. v. *Oivēidhai*; Strab. x. p. 460; Leake, *Northern Greece*, vol. iii. p. 524, seq.)

2. A city of Thessaly, in the district Oetaca. (Strab. ix. p. 434; Steph. B. s. v.)



COIN OF OENIADAE.

OENIUS (*Oivios*), also called Oenoi (*Oivón*, Arrian, *Peripl. Pont. Eux.* p. 16), a small river of Pontus, emptying itself into the Euxine, 30 stadia east of the mouth of the Thoaris. (Anonym. *Peripl. Pont. Eux.* p. 11.) [L. S.]

OENOANDA (*Oivodnda*), a town in the extreme west of Pisidia, belonging to the territory of Cibyra, with which and Balbura and Bubon it formed a tetropolis, a political confederacy in which each town had one vote, while Cibyra had two. (Strab. xiii. p. 631; Steph. B. s. v.; Liv. xxxviii. 37; Plin. v. 28; comp. CIBYRA.) The town is mentioned as late as the time of Hierocles, who, however (p. 685), calls it by the corrupt name of Enoanda. [L. S.]

* The MSS. of Strabo have *Alvata*, which Leake was the first to point out must be changed into *Oivata*. Kramer, the latest editor of Strabo, has inserted Leake's correction in the text.

OENOBARAS (*Oivoθάρας* or *Oivoράρας*), a river of the plain of Antioch, in Syria, at which, according to Strabo (xvi. p. 751), Ptolemy Philometer, having conquered Alexander Balas in battle, died of his wounds. It has been identified with the Uphrenus, modern *Aphreen*, which, rising in the roots of Amanus Mons (*Almadaghy*), runs southward through the plain of Cyrrhestica, until it falls into the small lake, which receives also the Labotas and the Arouthus, from which their united waters run westward to join the Orontes coming from the south. The Oenoparas is the easternmost of the three streams. It is unquestionably the *Afrin* of Abulfeda. (*Tabula Syr.*, Supplementa, p. 152, ed. Koehler; Chesney, *Expédition*, vol. i. pp. 407, 423.) [G. W.]

OENOË (*Oivónη*). 1. A small town on the north-west coast of the island of Icaria. (Strab. xiv. p. 639; Steph. B. s. v.; Athen. i. p. 30.) This town was probably situated in the fertile plain below the modern Messaria. The name of the town seems to be derived from the wine grown in its neighbourhood on the slopes of Mount Pramnus, though others believe that the Icarian Oenoë was a colony of the Attic town of the same name. (Comp. Ross, *Reisen auf den Griech. Inseln*, ii. pp. 159, 162.)

2. A port-town on the coast of Pontus, at the mouth of the river Oenius, which still bears its ancient name of Oenoë under the corrupt form *Unieh*. (Arrian, *Peripl. Pont. Eux.* p. 16; Anonym. *Peripl.* p. 11; comp. Hamilton, *Researches*, i. p. 271.)

3. An ancient name of the island of Sicinus. [SICINUS.] [L. S.]

OENOË (*Oivónη*: *Eth. Oivoαῖος, Oivαῖος*). 1. An Attic demus near Marathon. [MARATHON.]

2. An Attic demus near Eleutherae, upon the confines of Boeotia. [Vol. I. p. 329, No. 43.]

3. A fortress in the territory of Corinth. [Vol. I. p. 685, b.]

4. Or OENE (*Oivónη*, Steph. B. s. v.), a small town in the Argeia, west of Argos, on the left bank of the river Charadrus, and on the southern (the Prius) of the two roads leading from Argos to Mantinea. Above the town was the mountain Artemisium (*Μαλεώβας*), with a temple of Artemis on the summit, worshipped by the inhabitants of Oenoe under the name of Oenoatis (*Oivωατίς*). The town was named by Diomedes after his grandfather Oeneus, who died here. In the neighbourhood of this town the Athenians and Argives gained a victory over the Lacedaemonians. (Paus. ii. 15. § 2, i. 15. § 1, x. 10. § 4; Apollod. i. 8. § 6; Steph. B. s. v.) Leake originally placed Oenoe near the left bank of the Charadrus; but in his later work he has changed his opinion, and supposes it to have stood near the right bank of the Inachus. His original supposition, however, seems to be the correct one; since there can be little doubt that Ross has rightly described the course of the two roads leading from Argos to Mantinea. (Leake, *Morea*, vol. ii. p. 413, *Pelopon.* p. 266; Ross, *Reisen in Peloponnes*, p. 133.)

5. Or BOEONOA, a town of Elis, near the Homeric Ephyra. (Strab. viii. p. 338.) [Vol. I. p. 839, b.]

OENOLADON (*Oivoλάδων, Stadiasm.* § 96), a river in the district of the African Syrtis, near the town of AMARAEA (*Αμαράς, Stadiasm. l. c.*), where there was a tower and a cove. Barth (*Wanderungen*, pp. 300, 359) refers it to the *Wady Meid*, where there is a valley with a stream of sweet water in

the sandy waste; and Müller, in his map to illustrate the Coast-describer (*Tab. in Geog. Graec. Min.* Par. 1855), places Amaraea at *Ras-al-Hamrak*, where Admiral Smyth (*Mediterranean*, p. 456) marks cove ruins, and Admiral Beechey (*Expedit. to N. Coast of Africa*, p. 72) the ruins of several baths with tessellated pavements, to the W. of which there is a stream flowing from the *Wady Mata*. [E. B. J.]

OENOÏNE or OENOÏPIA. [AEGINA.]

OENO'PHYTA (*τὰ Oivόφυρα*), a place in Boeotia, where the Athenians under Myronides gained a signal victory over the Boeotians in B. C. 456. As this victory was followed by the destruction of Tanagra, there can be little doubt that it was in the territory of the latter city, not far from the frontier of Attica. Its name, moreover, shows that it was the place where the wine was chiefly produced, for which the territory of Tanagra was celebrated. Leake therefore places it at *Iasia* (written *Oiva*, perhaps a corruption of *Oivόφυρα*), which stands in a commanding position near the left bank of the Asopus, between Tanagra and Oropus. (Thuc. i. 108, iv. 95; Leake, *Northern Greece*, vol. ii. p. 463.)

OENO'TRIA (*Oivωρία*), was the name given by the Greeks in very early times to the southernmost portion of Italy. That country was inhabited at the period when the Greeks first became acquainted with it, and began to colonise its shores, by a people whom they called OENOTRI or OENOTRII (*Oivωριοί* or *Oivωριοί*). Whether the appellation was a national one, or was even known to the people themselves, we have no means of judging; but the Greek writers mention several other tribes in the same part of Italy, by the names of Chones, Morgetes, and Itali, all of whom they regarded as of the same race with the Oenotrians; the two former being expressly called Oenotrian tribes [CHONES; MORGETES], while the name of Itali was, according to the account generally received, applied to the Oenotrians in general. Antiochus of Syracuse distinctly spoke of the Oenotri and Itali as the same people (*ap. Strab.* vi. p. 254), and defined the boundaries of Oenotria (under which name he included the countries subsequently known as Lucania and Bruttium exclusive of Iapygia) as identical with those of Italia (*ap. Strab.* l. c.). A well-known tradition, adopted by Virgil, represented the Oenotrians as taking the name of Italians, from a chief or king of the name of Italus (Dionys. i. 12, 35; Virg. *Aen.* i. 533; Arist. *Pol.* vii. 10); but it seems probable that this is only one of the mythical tales so common among the Greeks: and whether the name of Itali was only the native appellation of the people whom the Greeks called Oenotrians, or was originally that of a particular tribe, like the Chones and Morgetes, which was gradually extended to the whole nation, it seems certain that, in the days of Antiochus, the names Oenotri and Itali, Oenotria and Italia, were regarded as identical in signification. The former names, however, had not yet fallen into disuse; at least Herodotus employs the name of Oenotria, as one familiar to his readers, to designate the country in which the Phocæan colony of Velia was founded. (Herod. i. 167.) But the gradual extension of the name of Italia, as well as the conquest of the Oenotrian territory by the Sabelian races of the Lucanians and Bruttians, naturally led to the disuse of their name; and though this is still employed by Aristotle (*Pol.* vii. 10), it is only in reference to the ancient customs and

habits of the people, and does not prove that the name was still in current use in his time. Scymnus Chius uses the name Oenotria in a different sense, as distinguished from Italia, and confines it to a part only of Lucania; but this seems to be certainly opposed to the common usage, and probably arises from some misconception. (Scymn. Ch. 244, 300.)

There seems no doubt that the Oenotrians were a Pelasgic race, akin to the population of Epirus and the adjoining tract on the E. of the Adriatic. This was evidently the opinion of those Greek writers who represented Oenotrus as one of the sons of Lycaon, the son of Pelasgus, who emigrated from Arcadia at a very early period. (Phercydes, *ap. Dionys.* i. 13; Paus. viii. 3. § 5.) The statement of Pausanias, that this was the moest ancient migration of which he had any knowledge, shows that the Oenotrians were considered by the Greeks as the earliest inhabitants of the Italian peninsula. But a more conclusive testimony is the incidental notice in Stephanus of Byzantium, that the Greeks in Southern Italy called the native population, whom they had reduced to a state of serfdom like the Penestae in Thessaly and the Helots in Laconia, by the name of Pelasgi. (Steph. Byz. *s. v.* *Χίαι.*) These serfs could be no other than the Oenotrians. Other arguments for their Pelasgic origin may be deduced from the recurrence of the same names in Southern Italy and in Epirus, as the Chones and Chaones, Pandosia, and Acheron, &c. Aristotle also notices the custom of *συσσίτιας*, or feasting at public tables, as subsisting from a very early period among the Oenotrians as well as in Crete. (Arist. *Pol.* vii. 10.)

The relation of the Oenotrians to the other tribes of Italy, and their subjection by the Lucanians, a Sabellian race from the north, have been already given in the article *ITALIA*. [E. H. B.]

OENOTRIDES INSULAE (*Οἰνωτρίδες νῆσοι*), were two small islands off the shore of Lucania, nearly opposite Velia. (Strab. vi. p. 252; Plin. iii. 7. s. 13.) Their individual names, according to Pliny, were Pontia and Iscia. Cluverius (*Ital.* p. 1260) speaks of them as still existing under their ancient names; but they are mere rocks, too small to be marked on ordinary modern maps. [E. H. B.]

OENUS (*Οἶνους*; *Eth.* *Οἰνωτήριος*), a small town in Laconia, celebrated for its wine, from which the river Oenus, a tributary of the Eurotas, appears to have derived its name. From its being described by Athenæus as near Pitane, one of the divisions of Sparta, it was probably situated near the junction of the Oenus and the Eurotas. (Steph. B. *s. v.*; Athen. i. p. 31.) The river Oenus, now called *Κελεφίνα*, rises in the watershed of Mt. Parnon, and, after flowing in a general south-westerly direction, falls into the Eurotas, at the distance of little more than a mile from Sparta. (Polyb. ii. 65, 66; Liv. xxxiv. 28.) The principal tributary of the Oenus was the Gorgylus (*Γόργυλος*, Polyb. ii. 66), probably the river of *Vrestend*. (Leake, *Peloponnesiaca*, p. 347.)

OENUSSAE (*Οἰνωύσαι, Οἰνωύραι*). 1. A group of islands off the coast of Messenia. [Vol. II. p. 342, b.]

2. A group of islands between Chios and the Asiatic coast. (Herod. i. 165; Thuc. viii. 24; Steph. B. *s. v.*) They are five in number, now called *Spal-madores* or *Ergonisi*. Pliny (v. 31. s. 38) mentions only one island.

OEROE. [PLATAEAE.]

OESGUS. 1. (*Οἰσκος*, Ptol. iii. 10. § 10, viii. 11. § 6), a town of the Triballi in Lower Moesia,

seated near the mouth of the river of the same name, and on the road from Viminacium to Nicomedia, 12 miles E. from Valcriana, and 14 miles W. from Utum. (*Itin. Ant.* p. 220.) It was the station of the Legio V. Maced. Procopius, who calls the town *Ἰακός*, says that it was fortified by Justinian (*de Aed.* iv. 6). Usually identified with *Oreszovits*, though some hold it to be *Glava*.

2. A river of Lower Moesia, called by Thucydides (ii. 96) *Ἵσκιος*, and by Herodotus (iv. 49) *Σίκιος*. Pliny (iii. 26. s. 29) places its source in Mount Rhodope; Thucydides (*l. c.*) in Mount Scomius, which adjoined Rhodope. Its true source, however, is on the W. side of Haemus, whence it pursues its course to the Danube. It is now called the *Iaker* or *Esker*. [T. H. D.]

OESTRYMNIDES. [BRITANNICAE INSULAE, Vol. I. p. 433.]

OESYME (*Οἰσύμη*, Thuc. iv. 107; Scyl. p. 27 (the MS. incorrectly *Σισύμη*); Scymn. Ch. 655; Diod. Sic. xii. 68 (by an error of the MS. *Σύμη*); Ptol. iii. 13. § 9; Plin. iv. 18; Armenidas, *ap. Athen.* p. 31: *Eth.* *Οἰσυμαίος*; Steph. B.), a Thasian colony in Pieria, which, with Galepsus, was taken by Brasidas, after the capture of Amphipolis. (Thuc. *l. c.*) Its position must be sought at some point on the coast between *Nestër* and the mouth of the Strymon. (Leake, *Northern Greece*, vol. iii. p. 179; Cousinery, *Voyage dans la Macedoine*, vol. ii. p. 69.) [E. B. J.]

OETA (*Οἶτη*; *Eth.* *Οἶταῖος*), a mountain in the south of Thessaly, which branches off from Mt. Pindus, runs in a south-easterly direction, and forms the northern barrier of Central Greece. The only entrance into Central Greece from the north is through the narrow opening left between Mt. Oeta and the sea, celebrated as the pass of Thermopylae. [THERMOPYLAE]. Mt. Oeta is now called *Καταπόθρα*, and its highest summit is 7071 feet. (*Journal of Geogr. Soc.* vol. vii. p. 94.) The mountain immediately above Thermopylae is called Callidromon both by Strabo and Livy. (Strab. ix. p. 428; Liv. xxxvi. 15.) The latter writer says that Callidromon is the highest summit of Mt. Oeta; and Strabo agrees with him in describing the summit nearest to Thermopylae as the highest part of the range; but in this opinion they were both mistaken, *Mt. Patriótiko*, which lies more to the west, being considerably higher. Strabo describes the proper Oeta as 200 stadia in length. It is celebrated in mythology as the scene of the death of Hercules, whence the Roman poets give to this hero the epithet of Oetaeus. From this mountain the southern district of Thessaly was called Oetaea (*Οἶταια*, Strab. ix. pp. 430, 432, 434), and its inhabitants Oetaei (*Οἶταιοι*, Herod. vii. 217; Thuc. iii. 92; Strab. ix. p. 416). There was also a city, Oeta, said to have been founded by Amphissus, son of Apollo and Dryope (Anton. Liberal. c. 32), which Stephanus B. (*s. v.*) describes as a city of the Malians. Leake places it at the foot of *Mt. Patriótiko*, and conjectures that it was the same as the sacred city mentioned by Callimachus. (*Hymn. in Del.* 287.) [See Vol. II. p. 255.] (Leake, *Northern Greece*, vol. ii. p. 4, seq.)

OETENSII (*Οἰτηνσιοι*, Ptol. iii. 10. § 9), a tribe in the eastern part of Moesia Inferior. [T. H. D.]

OETYLUS (*Οἰτύλος*, Hom., Paus., Steph. B.; *Βετύλος*, Böckh, *Inscr.* no. 1323; *Βίτυλα*, Ptol. iii. 16. § 22; *Οἰτύλος*—*καλεῖται δ' ἐπὶ τῶν Βετύλος*, Strab. viii. p. 360, corrected in accordance with the inscription), a town of Laconia on the eastern side.

of the Messenian gulf, represented by the modern town of *Vitylo*, which has borrowed its name from it. Pausanias says that it was 80 stadia from *Thalamea* and 150 from *Messa*; the latter distance is too great, but there is no doubt of the identity of *Oetylus* and *Vitylo*; and it appears that Pausanias made a mistake in the names, as the distance between *Oetylus* and *Caenepolis* is 150 stadia. *Oetylus* is mentioned by Homer, and was at a later time one of the Eleuthero-Laconian towns. It was still governed by its ephors in the third century of the Christian era. Pausanias saw at *Oetylus* a temple of *Sarapis*, and a wooden statue of *Apollo Carneius* in the agora. Among the modern houses of *Vitylo* there are remains of Hellenic walls, and in the church a beautiful fluted Ionic column supporting a beam at one end of the aisle, and three or four Ionic capitals in the wall of the church, probably the remains of the temple of *Sarapis*. (Hom. *Il.* ii. 585; Strab. viii. p. 360; Paus. iii. 21. § 7, 25. § 10, 26. § 1; Steph. B. s. v.; Ptol. *l. c.*; Büchli, *l. c.*; Morritt, in Walpole's *Turkey*, p. 54; Leake, *Morea*, vol. i. p. 313; Boblaye, *Récherches*, *ſic.* p. 92; Curtius, *Peloponnesos*, vol. ii. p. 283.)

OEUM (Οἶον), a mountain fortress situated in eastern Locris, above *Opus*, and destroyed by an earthquake. (Strab. i. p. 60.) According to Gell its ruins are to be seen on a steep hill, 25 minutes above *Livanitis*. (*Ilin.* p. 232.)

OEUM or IUM (Οἶον, Οἶον, Ἴον; Eth. Οἰδρῆς, Ἰδρῆς), the chief town of the district *Sciritis* in *Laconia*, commanded the pass through which was the road from *Tegea* to *Sparta*. It probably stood in the *Klisira*, or narrow pass through the watershed of the mountains forming the natural boundary between *Laconia* and *Arcadia*. When the Theban army under *Epaminondas* first invaded *Laconia* in four divisions, by four different passes, the only division which encountered any resistance was the one which marched through the pass defended by *Oeum*. But the Spartan *Ischolaus*, who commanded a body of troops at this place, was overpowered by superior numbers; and the invading force thereupon proceeded to *Sellasia*, where they were joined by the other divisions of the army. (Xen. *Hell.* vi. 5. §§ 24—26.) In *Xenophon* the town is called Ἴον and the inhabitants Ἰᾶται; but the form Οἶον or Οἶον is probably more correct. Such towns or villages, situated upon mountainous heights, are frequently called *Oeum* or *Oea*. (Comp. Harpocrat. s. v. Οἶον.) Probably the *Oeum* in *Sciritis* is referred to in *Stephanus* under *Οἶον*· πολίχρον Τεγέας. Αἰσχέλος Μυσοῖς· οὐλίται Οἰᾶται.

Oeum is not mentioned subsequently, unless we suppose it to be the same place as *Iasus* (Ἰασος), which *Pausanias* describes as situated within the frontiers of *Laconia*, but belonging to the *Achacans*. (Paus. vii. 13. § 7; comp. *Suid.* s. v. Ἰασος; Leake, *Morea*, vol. iii. p. 30; Ross, *Reisen im Peloponnesos*, p. 179; Curtius, *Peloponnesos*, vol. ii. p. 264.)

OEUM CERAMEÏCUM. [ΑΤΤΙΚΑ, p. 326, a.]

OEUM DECELEÏCUM. [ΑΤΤΙΚΑ, p. 330, a.]

OGDAEMI. [ΜΑΡΜΑΡΙΚΑ.]

OGLASA, a small island in the *Tyrrhenian* or *Ligurian* sea, between *Corsica* and the coast of *Etruria*. (Plin. iii. 6. s. 12.) It is now called *Monte Cristo*. [E. H. B.]

OGYGIA (Ὠγγυγή) is the name given by *Homer* in the *Odyssey* to the island inhabited by the nymph *Calypso*. He describes it as the central point or navel of the sea (ὀμφαλος θαλάσσης), far from all

other lands; and the only clue to its position that he gives us is that *Ulysses* reached it after being borne at sea for eight days and nights after he had escaped from *Charybdis*; and that when he quitted it again he sailed for seventeen days and nights with a fair wind, having the *Great Bear* on his left hand (i. e. in an easterly direction), until he came in sight of the land of the *Phaeacians*. (Hom. *Odys.* i. 50, 85, v. 55, 268—280, xii. 448.) It is hardly necessary to observe that the Homeric geography in regard to all these distant lands must be considered as altogether fabulous, and that it is impossible to attach any value to the distances above given. We are wholly at a loss to account for the localities assigned by the Greeks in later days to the scenes of the *Odyssey*: it is certain that nothing can less accord with the data (such as they are) supplied by *Homer* than the identifications they adopted. Thus the island of *Calypso* was by many fixed on the coast of *Bruttium*, near the *Lacuinian* promontory, where there is nothing but a mere rock of very small size, and close to the shore. (Plin. iii. 10. s. 15; *Swinburne's Travels*, vol. i. p. 225.) Others, again, placed the abode of the goddess in the island of *Gaulos* (or *Gozo*), an opinion apparently first advanced by *Callimachus* (Strab. i. p. 44, vii. p. 299), and which has at least some semblance of probability. But the identification of *Phaeacia* with *Coryra*, though more generally adopted in antiquity, has really no more foundation than that of *Ogygia* with *Gaulos*: so that the only thing approaching to a geographical statement fails on examination. It is indeed only the natural desire to give to the creations of poetic fancy a local habitation and tangible reality, that could ever have led to the associating the scenes in the *Odyssey* with particular spots in *Sicily* and *Italy*; and the view of *Eratostratus*, that the geography of the voyage of *Ulysses* was wholly the creation of the poet's fancy, is certainly the only one tenable. At the same time it cannot be denied that some of the fables there related were founded on vague rumours brought by voyagers, probably *Phoenicians*, from these distant lands. Thus the account of *Scylla* and *Charybdis*, however exaggerated, was doubtless based on truth. But the very character of these marvels of the far west, and the tales concerning them, in itself excludes the idea that there was any accurate geographical knowledge of them. The ancients themselves were at variance as to whether the wanderings of *Ulysses* took place within the limits of the *Mediterranean*, or were extended to the ocean beyond. (Strab. i. pp. 22—26.) The fact, in all probability, is that *Homer* had no conception of the distinction between the two. It is at least very doubtful whether he was acquainted even with the existence of *Italy*; and the whole expanse of the sea beyond it was undoubtedly to him a region of mystery and fable.

The various opinions put forth by ancient and modern writers concerning the Homeric geography are well reviewed by *Ukert* (*Geographie der Griechen u. Römer*, vol. i. part ii. pp. 310—319); and the inferences that may really be drawn from the language of the poet himself are clearly stated by him. (*Ib.* part i. pp. 19—31.) [E. H. B.]

OGYRIS (Ὠγγυρίς, Strab. xvi. p. 766), an island, off the southern coast of *Carmania* about 2000 stadia, which was traditionally said to contain the tomb of king *Erythras*, from which the whole sea was supposed to have derived its name. It was marked by a huge mound planted with wild palms. Strabo

states that he obtained this story from Nearchus and Orthagoras (or Pythagoras), who learnt it from Mithropastes, the son of a Phrygian satrap, to whom he had given a passage in his fleet to Persia. The same name is given to the island in many other geographers (as in Mel. iii. 8. § 6; Dionys. Per. 607; Plin. vi. 28. s. 32; Priscian, *Perieg.* 605; Fest. Avien. 794; Steph. B. s. v.; Suidas, s. v.). The other editions of Strabo read *Τυρρῆνη* and *Τυρρῆνη*,—possibly a corruption of *Ἄγγυρῆνη* or *Ευρῆνη*,—the form which Vossius (in *Mélan*, l. c.) has adopted. The account, however, preserved in Arrian's Voyage of Nearchus (*Indic.* 37), differs much from the above. According to him, the fleet sailing westward passed a desert and rocky island called Organa; and, 300 stadia beyond it, came to anchor beside another island called Ooracta; that there the tomb of Erythras was said to exist, and the fleet obtained the aid of Mazene, the chief of the island, who volunteered to accompany it, and pilot it to Susa. It seems generally admitted, that the Organa of Arrian and Ptolemy (vi. 7. § 46, who, placing it along the Arabian coast, has evidently adopted the distances of Strabo) is the modern *Hormuz*, which bears also the name of *Gerun*, or *Jerun*. Vincent, however, thinks that it is the modern *Arek*, or *L'Arek*. (*Voy. Nearchus*, i. p. 348.) The distance in Strabo is, perhaps, confounded with the distance the fleet had sailed along the coast of Carmania. Again Nearchus places the tomb of Erythras, not in Organa, but in Ooracta; and Agatharchides mentions that the land this king reigned over was very fertile, which applies to the latter, and not to the former. (Agatharch. p. 2, ed Hudson.) The same is true of what Pliny states of its size (l. c.). Curtius, without mentioning its name, evidently alludes to Ogyris (*Ormuz*), which he places close to the continent (x. 2), while the Geographer of Ravenna has preserved a remembrance of all the places under the head of "Colfo Persico," in which he places "Ogyris, Oraclia, Durcadena, Rachos, Orgina." Ooracta is called in Strabo (l. c.) *Δώρακτα*; in Pliny, *Oracla* (vi. 28. s. 98); in Ptolemy, *Ουροπόρθα* (vi. 8. § 15). The ancient name is said to be preserved in the modern *Vroct*, or *Broct*. It also derives the name of *Kishim* from the quantity of grapes now found on it. Edrisi calls *Jezirah-tuleh*, the long island (i. p. 364; cf. also Wellsted's *Travels*, vol. i. p. 62). The whole of this complicated piece of geography has been fully examined by Vincent, *Voy. of Nearchus*, vol. i. p. 348, &c.; Ritter, vol. xii. p. 435.

[V.]
OISPORIS (*Oisporis*, Ptol. iv. 3. § 14; Opirus, *Peut. Tab.*; *Ἐπιρος*, *Stadiasm.* § 86), a town of the Greater Syrtis, which Barth (*Wanderungen*, pp. 368, 378) identifies with *Liman Naim*, where there is a sandy bay into which ships might send their boats, with almost all winds, for water, at three wells, situated near the beach. (Beechey, *Exped. to N. Coast of Africa*, p. 173.) The tower, of which the Coast-describer speaks, must be the ruins at *Rás Eski*, to the E. of *Naim*.

[E. B. J.]
OLBASA ("Ολβασα). 1. A town in Cilicia Aspera, at the foot of Mount Taurus, on a tributary of the Calycadnus. (Ptol. v. 8. § 6.) Col. Leake (*Asia Minor*, p. 320) identifies the town of Olbasa with the Olbe mentioned by Strabo (xiv. p. 672); while in another passage (p. 117) he conjectures that Olbasa may at a later period have changed its name into Claudiupolis, with which accordingly he is inclined to identify it. The former supposition is

possible, but not the latter, for Strabo places Olbe in the interior of Cilicia, between the rivers Lamus and Cydnus, that is, in the mountainous districts of the Taurus. According to tradition, Olbe had been built by Ajax, the son of Teucer; it contained a temple of Zeus, whose priest once ruled over all Cilicia Aspera. (Strab. l. c.) In later times it was regarded as belonging to Isauria, and was the seat of a bishop. (Hierocl. p. 709; Basil. *Vit. Theclae*, ii. 8.) We still possess coins of two of those priestly princes, Polemon and Ajax. (Eckhel, *Doctr. Numm.* vol. iii. p. 26, &c.) It should be observed that Stephanus Byz. (s. v. 'Ολβία) calls Olbasa or Olbe Olbia.

2. A town in the Lycaonian district Antiochiana, in the south-west of Cybistra. (Ptol. v. 6. § 17; Hierocl. p. 709.)

3. A town in the northern part of Pisidia, between Pednelissus and Selga. (Ptol. v. 5. § 8; Hierocl. p. 680.) [L. S.]

OLBE. [OLBASA, No. 1.]

O'LBIA ('Ολβία, Strab. iv. p. 200, vii. p. 206; Scymn. 806; Ptol. iii. 5. § 28; Arrian, *Per.* p. 20; Anon. *Per.* p. 8; Mela, ii. 1. § 6; Jormand. *B. Get.* 5; with the affix Sabia, *Σαβία*, Anon. l. c.; on coins in the Ionic form always 'Ολβίη). Pliny (iv. 26) says that it was anciently called OLBIOPOLIS, and ΜΙΛΚΤΟΠΟΛΙΣ: the former of these names does not occur elsewhere, and is derived probably from the ethnic name OLBIOPOLITAE ('Ολβιωπολίται, Herod. iv. 18; Suid. s. v. Ποσειδώνιος), which appears on coins as late as the date of Caracalla and Alexander Severus. (Köhler, *Mém. de l'Acad. de St. Pétersb.* vol. xiv. p. 106; Blaramberg, *Choix des Méd. Antiques d'Olbiopolis ou d'Olbia*, Paris, 1822; Mionnet, *Descr. des Méd.* vol. i. p. 349.) Although the inhabitants always called their city Olbia, strangers were in the habit of calling it by the name of the chief river of Scythia, BORYSTHENES (*Βορυσθένης*, *Βορυσθένης*), and the people BORYSTHENITAE (*Βορυσθενίται*, Herod. l. c.; Dion Chrys. *Orat.* xxxvi. vol. ii. p. 74; Lucian, *Toxar.* 61; Menand. *ap. Schol. ad Dionys. Perieg.* 311; Steph. B. s. v.; Amm. Marc. xxii. 8. § 40; Macrob. *Sat.* i. 10). A Grecian colony in Scythia, on the right bank of the Hypanis (200 stadia (Anon. l. c.; 200 stadia, Strab. p. 200; 15 M. P., Plin. l. c.) from its mouth, the ruins of which are now found at a place on the W. bank of the *Bug*, called *Stomogil*, not far from the village *Ilyinskoye*, about 12 Eng. miles below *Nicholaeo*. This important settlement, which was situated among the Scythian tribes of the Callipidae and Alazones, owed its origin to the Ionic Milesites in B. C. 655. (Anon. *Peripl.* l. c.; Euseb. *Chron.*) At an early period it became a point of the highest importance for the inland trade, which, issuing from thence, was carried on in an easterly and northern direction as far as Central Asia. It was visited by Herodotus (iv. 17, 18, 53, 78), who obtained his valuable information about Scythia from the Greek traders of Olbia. From the important series of inscriptions in Böckh's collection (*Inscr.* 2058—2096), it appears that this city, although at times dependent upon the Scythian or Sarmatian princes, enjoyed the privileges of a free government, with institutions framed upon the Ionic model. Among its eminent names occur those of Poseidonius (Suidas, s. v.), a sophist and historian, and Sphaerus the stoic, a disciple of Zeno of Citium. (Plut. *Cleom.* 2.) There has been much controversy as to the date of the famous inscription (Böckh, No. 2058)

which records the exploits of Protagenes, who, in the extreme distress of his native city, aided it both with his purse and person. This inscription, apparently belonging to the period B. C. 218—201, mentions the Galatians and Sciri (perhaps the same as those who are afterwards found united with the Heruli and Rugii) as the worst enemies of Olbia, a clear proof that in the third century B. C. Celtic tribes had penetrated as far to the E. as the Borysthenes. Dion Chrysostom (*Orat.* xxxvi. p. 76), who came to Olbia when he escaped from Domitian's edict, relates how it had been destroyed by the Getae about 150 years before the date of his arrival, or about B. C. 50, but had been restored by the old inhabitants. From the inscriptions it appears that Augustus and Tiberius conferred favours on a certain Ababus of Olbia (No. 2060), who, in gratitude, erected a portico in their honour (No. 2087), while Antoninus Pius assisted them against the Tauro-Scythians. (*Jul. Capit. Anton.* 9.) The citizens erected statues to Caracalla and Geta (No. 2091). The city was in all probability destroyed in the invasion of the Goths A. D. 250, as the name does not occur henceforth in history. For coins of Olbia, besides the works already quoted, see Eckhel, vol. ii. p. 3. (*Pallas, Reise*, vol. ii. p. 507; *Clarke, Trav.* vol. ii. p. 351; *Murawien Apostol's Reise*, p. 27; *Böckh, Inscr.* vol. ii. pp. 86—89; *Niebuhr, Kleine Schrift.* p. 352; *Schafarik, Slav. Alt.* vol. i. p. 397; *Crenzer, Heidelber. Jahrbuch*, 1822, p. 1235; *Bähr, Excursus ad Herod.* iv. 18.) [E. B. J.]



COIN OF OLBIA.

OLBIA (Ὀλβία: *Eth.* Ὀλβιανός, Olibiensis: *Terranova*), one of the most considerable cities of Sardinia, situated on the E. coast of the island not far from its NE. extremity, in the innermost recess or bight of a deep bay now called the *Golfo di Terranova*. According to Pausanias it was one of the most ancient cities in the island, having been founded by the colony of Thespiadae under Iolaus, the companion of Hercules, with whom were associated a body of Athenians, who founded a separate city, which they named Ogryle. (*Pans.* x. 17. § 5; *Diod.* iv. 29; *Solin.* 1. § 61.) The name of Olbia certainly seems to indicate that the city was of Greek origin; but, with the exception of this mythical legend, we have no accounts of its foundation. After the Roman conquest of the island it became one of the most important towns in Sardinia; and from its proximity to Italy and its opportune port, became the ordinary point of communication with the island, and the place where the Roman governors and others who visited Sardinia usually landed. (*Cic. ad Q. Fr.* ii. 3. § 7, 6. § 7.) In the First Punic War it was the scene of a naval engagement between the consul Cornelius and a Carthaginian fleet, which had taken refuge in its spacious port; but was attacked and defeated there by Cornelius, who followed up his advantage by taking the city, B. C. 259. (*Zonar.* viii. 11; *Flor.* ii. 2. § 16; *Val. Max.* v. 1. § 2.) In the Second Punic War (B. C. 210) its territory was ravaged by a Carthaginian

fleet. (*Liv.* xxvii. 6.) Under the reign of Honorius, Olbia is still mentioned by Claudian as one of the principal sea-ports of Sardinia; and the Itineraries give more than one line of road proceeding from thence towards different parts of the island. (*Claudian, B. Gild.* 519; *Itin. Ant.* pp. 79, 80, 82.) The name is there written Ulbia: in the middle ages it came to be known as *Civita*, and obtained its modern appellation of *Terranova* from the Spaniards.

Ptolemy distinguishes the port of Olbia (Ὀλβιανός λιμὴν, iii. 3. § 4) from the city itself: he probably applies this name to the whole of the spacious bay or inlet now known as the *Gulf of Terranova*, and the position given is that of the entrance. [E. H. B.]

OLBIA (Ὀλβία: *Eth.* Ὀλβισσαλίτης, and Ὀλβιανός). Stephanus (*s. v.* Ὀλβία) speaks of one city of this name as a Ligurian city, by which he means the Olbia on the Ligurian coast of Gallia; for the name Olbia appears to be Greek. *Mela* (ii. 5), who proceeds from east to west in enumerating the cities on the Mediterranean coast of Gallia, places Olbia between Forum Julii (*Fréjus*) and Massilia (*Marseille*). The order of place is this: Forum Julii, Athenopolis, Olbia, Taurois, Citharistes, Massilia. *Strabo* (iv. p. 184), who proceeds from west to east in his enumeration of the cities of this coast, mentions Massilia, Tauroentium, Olbia, and Antipolis, and Nicaea. He adds that the port of Augustus, which they call Forum Julii, is between Olbia and Antipolis (*Antibes*). The Massaliots built Olbia, with the other places on this coast, as a defence against the Salyes and the Ligures of the Alps. (*Strab.* p. 180.) Ptolemy (ii. 10. § 8) places Olbia between the promontory Citharistes (*Cap Cicier*) and the mouth of the river Argenteus (*Argente*), west of *Fréjus*. There is nothing that fixes the site of Olbia with precision; and we must accept D'Anville's conjecture that Olbia was at a place now called *Eoube*, between *Cap Combe* and *Breganson*. Forbiger accepts the conjecture that Olbia was at *St. Tropez*, which he supports by saying that *Strabo* places Olbia 600 stadia from Massilia; but *Strabo* places Forum Julii 600 stadia from Massilia. [G. L.]

OLBIA (Ὀλβία). 1. A town in Bithynia, on the bay called, after it, the Sinus Olibianus (commonly Sinus Astacenus), was in all probability only another name for Astacus [ASTACUS]. *Pliny* (v. 43) is probably mistaken in saying that Olbia was the ancient name for Nicaea in Bithynia; he seems to confound Nicaea with Astacus.

2. The westernmost town on the coast of Pamphylia. (*Strab.* xiv. pp. 666, foll.; *Plin.* v. 26.) Ptolemy (v. 5. § 2), consistently with this description, places it between Phaselis and Attaleia. *Stephanus B.* (*s. v.*) blames *Philo* for ascribing this town to Pamphylia, since, as he asserts, it was situated in the territory of the Solymi, and its real name was Olba; but the critic is here himself at fault, confounding Olbia with the Pisidian Olbasa. *Strabo* describes our Olbia as a strong fortress, and its inhabitants colonised the Lycian town of Cydrema.

3. A town of Cilicia, mentioned only by *Stephanus Byz.* (*s. v.*), who may possibly have been thinking of the Cilician Olbasa or Olbe. [L. S.]

OLBIA. [OLIBA.]

OLBIA'NUS SINUS (Ὀλβιανός κόλπος), only another name for the Sinus Astacenus, the town of Olbia being also called Astacus. (*Scylax.* p. 35; comp. ASTACUS, and OLBIA, No. 1.) [L. S.]

OLCADES (Ὀλκάδες), a people of Hispania Baetica, dwelling N. of Carthago Nova, on the upper course of the Anas, and in the E. part of the territory occupied at a later date by the Oretani. They are mentioned only in the wars of the Carthaginians with the Iberians, and after that period vanish entirely from history. Hannibal during his wars in Italy transplanted a colony of them into Africa. Their chief town was Althaea. (Polyb. iii. 14. 23, and 13. 5; Liv. xxi. 5; Steph. B. s. v.; Suidas, s. v.) [T. H. D.]

OLCINIUM (Ὀλκίνιον, Ptol. ii. 17. § 5; Olchinium, Plin. iii. 26; *Ἔθ.* Olciniatae), a town of some importance in Illyricum, which surrendered to the Romans at the commencement of hostilities with Gentius, and which, in consequence, received the privilege of freedom and immunity from taxation. (Liv. xiv. 26.) *Dulcigno* or *Ulcin*, as it is still called, is identified with this town. (Hahn, *Albanesische Studien*, p. 262.) [E. B. J.]

OLEARUS. [OLIARUS.]

OLEASTRUM (Ὀλεάστρον, Ptol. ii. 4. § 14). 1. A town in Hispania Baetica, in the jurisdiction of Gades, with a grove of the same name near it. (Mela, iii. 1. § 4; Plin. iii. 1. s. 3.)

2. A town of the Cosetani in Hispania Tarracoenensis, on the road from Dertosa to Tarraco (*Itin. Ant.* 399). Probably the same town mentioned by Strabo (iii. p. 159), but erroneously placed by him near Saguntum. It seems also to have given name to the lead mentioned by Pliny (xxiv. 17. s. 49). Various identified with *Balaguer*, *Miramar*, and *S. Lucar de Barrameda* (Marca, *Hisp.* ii. 11. p. 142.) [T. H. D.]

OLEASTRUM PROM. (Ὀλεάστρον, Ptol. iv. 1. § 6), a promontory of Mauretania, between Russadir and Abyla, called in the Antonine Itinerary, *BARBARI PROM.*, now *Punta di Mazari*, in the bight of *Titinnán*, or *Tetuán*. [E. B. J.]

OLENACUM, a fortress in the N. of Britannia Romana, and the station of the Ala Prima Herculea (*Not. Prov.*) It lay close to the Picts' wall, and Camden thinks (p. 1022) that it occupied the site of *Linstoc Castle* in the barony of *Crosby*, not far from *Carlisle*. Horsley, however (p. 112) takes it to be *Old Carlisle*, near *Wigton*, where there are some conspicuous Roman remains. [T. H. D.]

OLENUS (Ὀλενος), a town in Galatia, in the west of Ancyra, and belonging to the territory of the Tectosages, is mentioned only by Ptolemy (v. 4. § 8). [L. S.]

OLENUS (Ὀλενος; *Ἔθ.* Ὀλένιος). 1. An ancient town in the S. of Aetolia, between the Achelous and the Evenus, was named after a son of Zeus or Hephaestus, and is mentioned in the Homeric catalogue. It was situated near New Pleuron, at the foot of Mount Aracynthus; but its exact site is uncertain. It is said to have been destroyed by the Aeolians; and there were only a few traces of it in the time of Strabo. (Strab. x. pp. 451, 460; Hom. *Il.* ii. 638; Apollod. i. 8. § 4; Hyg. *Poët. Astron.* 2. § 13; Stat. *Theb.* iv. 104; Steph. B. s. v.) The Roman poets use *Olenius* as equivalent to Aetolian: thus Tydeus of Calydon in Aetolia is called *Olenius Tydeus*. (Stat. *Theb.* i. 402.)

2. A town of Achaia, and originally one of the 12 Achaean cities, was situated on the coast, and on the left bank of the river Peirus, 40 stadia from Dyme, and 80 stadia from Patrae. On the revival of the Achaean League in B. C. 280, it appears that Olenus was still in existence, as Strabo says that it

did not join the league; but the inhabitants subsequently abandoned the town, and retired to the neighbouring villages of Peirae (Περαί), and Eurytaise (Ἐβρυταίαι), and to Dyme. In the time of Polybius, however, Olenus was no longer inhabited; and in the time of Strabo it was in ruins, and its territory belonged to Dyme. There are some remains of the ancient city at *Kato or Pala-Akhaia*. (Herod. i. 145; Pol. ii. 41; Strab. viii. pp. 384, 386, 388; Paus. vii. 18. § 1, vii. 22. § 1; Plin. iv. 6. *Olenium*; Leake, *Morea*, vol. ii. p. 157, *Peloponnesiaca*, p. 208; Thirlwall, *Hist. of Greece*, vol. viii. p. 82.)

OLERUS (Ὀλερος, Xenion, *ap. Steph. B. s. v.*; *Ἔθ.* Ὀλέριος, Böckh, *Inscr.* vol. ii. No. 2555; Eustath. *ad Il.* ii. p. 664), a town of Crete, situated on a hill, with a temple to Athene. In the struggle between Cnosus and Lyctus, the people of Olerus sided with the latter. (Polyb. iv. 53, where the reading Ὀροί appears to be a mistake.) In the *Descrizione dell' Isola di Candia*, A. D. 1538 (*ap. Mus. Class. Antiq.* vol. ii. p. 271), the site is occupied by a place called *Castel Messelerius*. (Höck, *Kreta*, vol. i. pp. 17, 424.) [E. B. J.]

OLGASSYS (Ὀλγασσός), a lofty and inaccessible mountain on the frontiers of Paphlagonia and Galatia, extending from the Halys in a south-western direction towards the Sangarius, and containing the sources of the Parthenius. The surrounding country was filled with temples erected by the Paphlagonians. (Strab. xii. p. 562.) The mountain mentioned by Ptolemy (v. 4. § 4) under the name of Ligas, Gigas, or Oligas, is probably the same as the Olgassys of Strabo. It still bears its ancient name in the corrupt form of *Ulgas*, and modern travellers state that some parts of the mountain are covered with snow nearly all the year. [L. S.]

OLIARUS (Ὀλιάρος, Olearus, Plin., Virg.: *Ἔθ.* Ὀλιάριος; *Antiparo*), an island in the Aegean sea, one of the Cyclades, said by Heracleides to have been colonised by the Sidonians and to be 58 stadia from Paros. (Heracleid. *ap. Steph. B. s. v.*; Strab. x. p. 485; Plin. iv. 12. s. 22; Virg. *Aen.* iii. 126.) It possesses a celebrated stalactite cavern, which has been described by several modern travellers. (Tournefort, *Voyage*, &c. vol. i. p. 146, seq., Eng. transl.; Leake, *Northern Greece*, vol. iii. p. 87, seq.; Fiedler, *Reise durch Griechenland*, vol. ii. p. 191, seq.)

OLIBA (Ὀλίβα, Ptol. ii. 6. § 55), a town of the Berones in the N. of Hispania Tarracoenensis. Ukert (vol. ii. pt. 1. p. 458) takes it to be the same town as *Olbia* in Iberia, mentioned by Steph. B. [T. H. D.]

OLICANA (Ὀλικάνα, Ptol. ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana; according to Camden (p. 867), *Ilkley*, on the river *Wharfe* in *Yorkshire*. [T. H. D.]

OLIGYRTUS (Ὀλιγυρτός, Polyb. iv. 11. 70; Ὀλιγυρτός, Plut. *Cleom.* 26), a mountain and fortress situated in a pass between Stymphalus and Caphyae. Leake places it on a small advanced height of *Mt. Skipezi*, projecting into the Stymphalian plain, on the crest of which are the foundations of a Hellenic wall, formed of large quadrangular stones. (Leake, *Morea*, vol. iii. p. 114; Boblaye, *Récherches*, &c. p. 154; Curtius, *Peloponnesos*, vol. i. p. 217.)

OLINA. [GALLAECIA, p. 934, b.]

OLINAS (Ὀλίνα παραμὸς ἐκβολαί). Ptolemy (ii. 8. c. 2) places the mouth of the Olinas river on the coast of Celtogalatia Lugdunensis in the country of the Veneli or Uelli; and the next place which

he mentions north of the mouth of the Olinas is Noomagus, or Noviomagus, of the Lexuvii or Lexovii. This is the *Orne*, which flows into the Atlantic below *Cuen* in the department of *Calvados*. D'Anville says that in the middle age writings the name of the river is Olna, which is easily changed into *Orne*. Gosselin supposes the Olinas to be the *Sarie*, and there are other conjectures; but the identity of name is the only evidence that we can trust in this case. [G. L.]

OLINTIGI, a maritime town of Hispania Baetica, lying E. of Onoba. (Mela, iii. 1. § 4.) Its real name seems to have been Olontigi, as many coins are found in the neighbourhood bearing the inscription OΛONT. (Flores, *Med.* ii. pp. 495, 509, iii. p. 103; Mionnet, *Sup.* i. p. 111, ap. Ukert, vol. ii. pt. 1. p. 340.) Various identified with *Moguer* and *Palos*. [T. H. D.]

OLISIPO (Ὀλισείπων, Ptol. ii. 5. § 4), a city of Lusitania, on the right bank of the Tagus, and not far from its mouth. The name is variously written. Thus Pliny (iv. 35) has Olisippo; so also the *Itin. Ant.* pp. 416, 418, seq. In Mela (iii. 1. § 6), Solinus (c. 23), &c., we find Ulyssippo, on account probably of the legend mentioned in Strabo, which ascribed its foundation to Ulysses, but which is more correctly referred to Odyssea in Hispania Baetica. [ΟΔΥΣΣΕΙΑ.] Under the Romans it was a municipium, with the additional name of Felicitas Julia. (Plin. l. c.) The neighbourhood of Olisipo was celebrated for a breed of horses of remarkable fleetness, which gave rise to the fable that the mares were impregnated by the west wind. (Plin. viii. 67; Varr. *R. R.* ii. 1, 19; Col. vi. 27.) It is the modern *Lisboa* or *Lisbon*. [T. H. D.]

OLIZON (Ὀλιζών: *Eth.* Ὀλιζώνιος), an ancient town of Magnesia in Thessaly, mentioned by Homer, who gives it the epithet of "rugged." (Hom. *Il.* ii. 717.) It possessed a harbour (Scylax, p. 25); and as it was opposite Artemisium in Euboea (Plut. *Them.* 8), it is placed by Leake on the isthmus connecting the peninsula of *Triklhiri* with the rest of Magnesia. (Strab. ix. p. 436; Plin. iv. 9. a. 16; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 384.)

O'LLIUS (*Oglia*), a river of Cisalpine Gaul, and one of the more considerable of the northern tributaries of the Padus. It rises in the Alps, at the foot of the *Monte Tonale*, flows through the *Val Camonica* (the district of the ancient Camuni), and forms the extensive lake called by Pliny the Lacus Sebinus, now the *Lago d'Isèo*. From thence it has a course of about 80 miles to the Padus, receiving on its way the tributary streams of the *Mela* or *Mella*, and the *Clusius* or *Chiense*. Though one of the most important rivers of this part of Italy, its name is mentioned only by Pliny and the Geographer of Ravenna. (Plin. iii. 16. s. 20, 19. s. 23; Geogr. Rav. iv. 36.) [E. H. B.]

OLMEIUS. [ΒΟΡΟΤΙΑ, Vol. I. p. 413, a.]

OLMIAE. [CORINTHUS, Vol. I. p. 683, a.]

OLMONES (Ὀλμώνες: *Eth.* Ὀλμωνεύς), a village in Boeotia, situated 12 stadia to the left of Copae, and 7 stadia from Hyettus. It derived its name from Olmus, the son of Sisyphus, but contained nothing worthy of notice in the time of Pausanias. Forchhammer places Olmones in the small island in the lake Copais, SW. of Copae, now called *Trelo-Iani*. [See the Map, Vol. I. p. 411, where the island lies SW. of No. 10.] (Paus. ix. 24. § 3; Steph. B. s. v.; Forchhammer, *Hellenika*, p. 178.)

OLOCURUS (τὸ Ὀλόκρον ὄρος, Plut. *Aem. Paul.* 20), a mountain near Pydna, in Macedonia, represented by the last falls of the heights between *Ayia* and *Elefthero-khori*. (Leake, *Northern Greece*, vol. iii. p. 433.) [E. B. J.]

OLOOSSON (Ὀλοοσσών: *Eth.* Ὀλοοσσώνιος), a town of Perrhaebia in Thessaly, mentioned by Homer, who gives to it the epithet of "white," from its white argillaceous soil. In Procopius the name occurs in the corrupt form of Λοσοσόντα. It is now called *Elassóna*, and is a place of some importance. It is situated on the edge of a plain near Tempe, and at the foot of a hill, on which there is a large ancient monastery, defended on either side by a deep ravine. The ancient town, or at least the citadel, stood upon this hill, and there are a few fragments of ancient walls, and some foundations behind and around the monastery. (Hom. *Il.* ii. 739; Strab. ix. p. 440; Lycophr. 905; Steph. B. s. v.; Procop. *de Aedif.* iv. 14; Leake, *Northern Greece*, vol. iii. p. 345.)

OLOPHYXUS (Ὀλόφυξος, Herod. vii. 22; Thuc. iv. 109; Scyl. p. 27; Strab. vii. p. 331; Steph. B.), a town on the peninsula of Acte, the site of which is probably represented by the *Arsani* of *Khilandiri*, the tenth and last monastery of the E. shore of the *Monte Santo*. It is reported that here there were Hellenic remains found, in particular those of a mole, part of which is now left. (Leake, *Northern Greece*, vol. iii. pp. 141, 151.) [E. B. J.]

OLPAE (Ὀλπαι: *Eth.* Ὀλπαιός). 1. A fortress on the Ambracian gulf, in the territory of Argos Amphiloichicum. [See Vol. I. pp. 207, 208.]

2. A fortress of the Locri Ozolae, the position of which is uncertain. (Thuc. iii. 101.)

OLTIS. De Valois suggested, and D'Anville adopts his opinion, that we ought to read Oltis instead of Clitis in the verse of Sidonius Apollinaris (*Propempt.*):—

"Clitis, Elaris, Atax, Vacalis."

D'Anville observes that the same river is named Oltis in a poem of Theodulf of Orleans. Accordingly the river ought to be named Olt or L' Olt; but usage has attached the article to the name, and we now speak of *Le Lot*, and so use the article twice. The *Lot* rises near *Mont Lozière* on the *Cévennes*, and it has a general west course past *Mende* and *Cahors*. It joins the *Garonne* a few miles below *Agen*, which is on the *Garonne*. [G. L.]

OLU'RIS. [DORIUM.]

OLU'RUS. [PELLENÆ.]

OLUS (Ὀλους, Scyl. p. 19; Xenion, *ap. Steph.* B. s. v.; Ptol. iii. 17. § 5; *al.* Ὀλουλις; *Stadiasm.* 350; *Eth.* Ὀλούτιαι, Ὀλούτι), a town of Crete, the citizens of which had entered into a treaty with those of Lato. (Bückh, *Inscr.* vol. ii. No. 2554.) There was a temple to Britomartis in this city, a wooden statue of whom was erected by Daedalus, the mythical ancestor of the Daedalidae, and father of Cretan art. (Pausan. ix. 40. § 3.) Her effigy is represented on the coins of Olus. (Eckhel, vol. ii. p. 316; Mionnet, *Descr.* vol. ii. p. 289; Combe, *Mus. Hunter.*) There is considerable difficulty in making out the position of this town; but the site may probably be represented by *Alidha* near *Spina Lónga*, where there are ruins. Mr. Pashley's map erroneously identifies these with Naxos. (Comp. Hüek, *Kreta*, vol. i. p. 417.) [E. B. J.]

OLYMPENE (Ὀλυπηνή), a district of Mysia, on the northern slope of Mount Olympus, from which

it derived its name. (Strab. xii. pp. 571, 576.) The inhabitants of the district were called Olympeni ('Ολυμπηνοί, Strab. xii. p. 574; Ptol. v. 2. § 15) or Olympieni ('Ολυμπηνοί, Herod. vii. 74; comp. MYSTIA). [L. S.]

OLYMPIA (ἡ Ὀλυμπία), the temple and sacred grove of Zeus Olympius, situated at a small distance west of Pisa in Peloponnesus. It originally belonged to Pisa, and the plain, in which it stood, was called in more ancient times the plain of Pisa; but after the destruction of this city by the Eleians in B. C. 572, the name of Olympia was extended to the whole district. Besides the temple of Zeus Olympius, there were several other sacred edifices and public buildings in the sacred grove and its immediate neighbourhood; but there was no distinct town of Olympia.

The plain of Olympia is open towards the sea on the west, but is surrounded on every other side by hills of no great height, yet in many places abrupt and precipitous. Their surface presents a series of sandy cliffs of light yellow colour, covered with the pine, ilex, and other evergreens. On entering the valley from the west, the most conspicuous object is a bold and nearly insulated eminence rising on the north from the level plain in the form of an irregular cone. (Mure, vol. ii. p. 281.) This is Mount Cronius, or the hill of Cronus, which is frequently noticed by Pindar and other ancient writers. (παρ εὐθείῳ Κρόνῳ, Pind. *Ol.* i. 111; πάγος Κρόνου, *Ol.* xi. 49; ἰβηλοῖο πέτρα δαίδατος Κρονίου, *Ol.* vi. 64; Κρόνου παρ αἰών ἔχθον, Lycophr. 42; δ Κρόνειος, Xen. *Hell.* vii. 4. § 14; τὸ ὄρος τὸ Κρόνῳ, Paus. v. 21. § 2, vi. 19. § 1, vi. 20. § 1; Ptol. iii. 16. § 14.) The range of hills to which it belongs is called by most modern writers the Olympian, on the authority of a passage of Xenophon. (*Hell.* vii. 4. § 14.) Leake, however, supposes that the Olympian hill alluded to in this passage was no other than Cronius itself; but it would appear, that the common opinion is correct, since Strabo (viii. p. 356) describes Pisa as lying between the two mountains Olympus and Ossa. The hills, which bound the plain on the south, are higher than the Cronian ridge, and, like the latter, are covered with evergreens, with the exception of one bare summit, distant about half a mile from the Alpheius. This was the ancient ΤΥΡΑΕΥΣ (Τυραίων), from which women, who frequented the Olympic games, or crossed the river on forbidden days, were condemned to be hurled headlong. (Paus. v. 6. § 7.) Another range of hills closes the vale of Olympia to the east, at the foot of which runs the rivulet of Μιρίκια. On the west the vale was bounded by the CLADEUS (Κλάδεος), which flowed from north to south along the side of the sacred grove, and fell into the Alpheius. (Paus. v. 7. § 1; Κλάδαος, Xen. *Hell.* vii. 4. § 29.) This river rises at *Lala* in Mount Pholoë. The Alpheius, which flows along the southern edge of the plain, constantly changes its course, and has buried beneath the new alluvial plain, or carried into the river, all the remains of buildings and monuments which stood in the southern part of the Sacred Grove. In winter the Alpheius is full, rapid, and turbid; in summer it is scanty, and divided into several torrents flowing between islands or sandbanks over a wide gravelly bed. The vale of Olympia is now called *Anitlalo* (i. e. opposite to *Lala*), and is uninhabited. The soil is naturally rich, but swampy in part, owing to the inundations of the river. Of the numerous buildings and countless statues, which once covered this sacred spot,

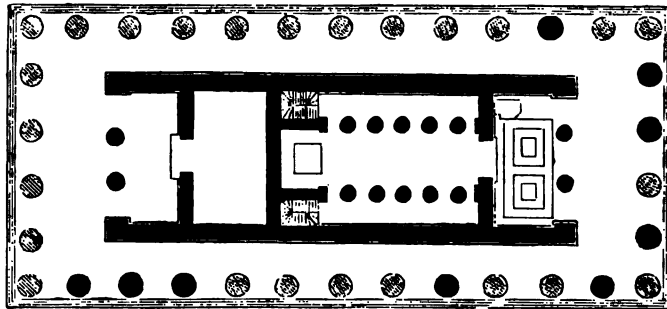
the only remains are those of the temple of Zeus Olympius. Pausanias has devoted nearly two books, and one fifth of his whole work, to the description of Olympia; but he does not enumerate the buildings in their exact topographical order: owing to this circumstance, to the absence of ancient remains, and to the changes in the surface of the soil by the fluctuations in the course of the Alpheius, the topography of the plain must be to a great extent conjectural. The latest and most able attempt to elucidate this subject, is that of Colonel Leake in his *Peloponnesiaca*, whose description is here chiefly followed.

Olympia lay partly within and partly outside of the Sacred Grove. This Sacred Grove bore from the most ancient times the name of ALTIS (ἡ Ἄλτις), which is the Peloponnesian Aeolic form of ἄλσος. (Paus. v. 10. § 1.) It was adorned with trees, and in its centre there was a grove of planes. (Paus. v. 27. § 11.) Pindar likewise describes it as well wooded (Πίσας εἰδεδρον ἐπ' Ἄλφει ἄλσος, *Ol.* viii. 12). The space of the Altis was measured out by Hercules, and was surrounded by this hero with a wall. (Pind. *Ol.* xi. 44.) On the west it ran along the Cladeus; on the south its direction may be traced by a terrace raised above the Alpheius; on the east it was bounded by the stadium. There were several gates in the wall, but the principal one, through which all the processions passed, was situated in the middle of the western side, and was called the Pompic Entrance (ἡ Πομπικὴ εἰσοδος, Paus. v. 15. § 2). From this gate, a road, called the Pompic Way, ran across the Altis, and entered the stadium by a gateway on the eastern side.

1. The *Olympicium*, *Olympium*, or temple of Zeus Olympius. An oracle of the Olympian god existed on this spot from the most ancient times (Strab. viii. p. 353), and here a temple was doubtless built, even before the Olympic games became a Pan-Hellenic festival. But after the conquest of Pisa and the surrounding cities by the Eleians in B. C. 572, the latter determined to devote the spoils of the conquered cities to the erection of a new and splendid temple of the Olympian god. (Paus. v. 10. §§ 2, 3.) The architect was Libon of Elis. The temple was not, however, finished till nearly a century afterwards, at the period when the Attic school of art was supreme in Greece, and the Parthenon on the Athenian Acropolis had thrown into the shade all previous works of art. Shortly after the dedication of the Parthenon, the Eleians invited Pheidias and his school of artists to remove to Elis, and adorn the Olympian temple in a manner worthy of the king of the gods. Pheidias probably remained at Olympia for four or five years from about B. C. 437 to 434 or 433. The colossal statue of Zeus in the cella, and the figures in the pediments of the temple were executed by Pheidias and his associates. The pictorial embellishments were the work of his relative Panaenus. (Strab. viii. p. 354.) [Comp. *Dict. of Biogr.* Vol. III. p. 248.] Pausanias has given a minute description of the temple (v. 10); and its site, plan, and dimensions have been well ascertained by the excavations of the French Commission of the Morea. The foundations are now exposed to view; and several fine fragments of the sculptures, representing the labours of Hercules, are now in the museum of the Louvre. The temple stood in the south-western portion of the Altis, to the right hand of the Pompic entrance. It was built of the native limestone, which Pausanias called *poros*, and

which was covered in the more finished parts by a surface of stucco, which gave it the appearance of marble. It was of the Doric order, and a peripteral hexastyle building. Accordingly it had six columns in the front and thirteen on the sides. The columns were fluted, and 7ft. 4in. in diameter, a size greater than that of any other existing columns of a Grecian temple. The length of the temple was 230 Greek feet, the breadth 95, the height to the summit of the pediment 68. The roof was covered with slabs of Pentelic marble in the form of tiles. At each end of the pediment stood a gilded vase, and on the apex a gilded statue of Niké or Victory; below which was a golden shield with the head of Medusa in the middle, dedicated by the Lacedaemonians on account of their victory over the Athenians at Tanagra in B. C. 457. The two pediments were filled with figures. The eastern pediment had a statue of Zeus in the centre, with Oenomaus on his right and Pelops on his left, prepared to contend in the chariot-race; the figures on either side consisted of their attendants, and in the angles were the two rivers, Cladeus to the right of Zeus, and Alpheus

to his left. In the western pediment was the contest of the Centaurs and the Lapithae, Peirithous occupying the central place. On the metopes over the doors at the eastern and western ends the labours of Hercules were represented. In its interior construction the temple resembled the Parthenon. The cella consisted of two chambers, of which the eastern contained the statue, and the western was called the Opisthodomus. The colossal statue of Zeus, the master-work of Pheidias, was made of ivory and gold. It stood at the end of the front chamber of the cella, directly facing the entrance, so that it at once showed itself in all its grandeur to a spectator entering the temple. The approach to it was between a double row of columns, supporting the roof. The god was seated on a magnificent throne adorned with sculptures, a full description of which, as well as of the statue, has been given in another place. [*Dict. of Biogr.* Vol. III. p. 252.] Behind the Opisthodomus of the temple was the *Callistephanus* or wild olive tree, which furnished the garlands of the Olympic victors. (Paus. v. 15. § 3.)



GROUND PLAN OF THE OLYMPIEUM.

2. The *Pelopium* stood opposite the temple of Zeus, on the other side of the Pompeic way. Its position is defined by Pausanias, who says that it stood to the right of the entrance into the temple of Zeus and to the north of that building. It was an enclosure, containing trees and statues, having an opening to the west. (Paus. v. 13. § 1.)

3. The *Heraeum* was the most important temple in the Altis after that of Zeus. It was also a Doric peripteral building. Its dimensions are unknown. Pausanias says (v. 16. § 1) that it was 63 feet in length; but this is clearly a mistake, since no peripteral building was so small; and the numerous statues in the cella, described by Pausanias, clearly show that it must have been of considerable dimensions. The two most remarkable monuments in the Heraeum were the table, on which were placed the garlands prepared for the victors in the Olympic contests, and the celebrated chest of Cypselus, covered with figures in relief, of which Pausanias has given an elaborate description (v. 17—19). We learn from a passage of Dion Chrysostom (*Orat.* xi. p. 163), cited by Leake, that this chest stood in the opisthodomus of the Heraeum; whence we may infer that the cella of the temple consisted of two apartments.

4. The *Great Altar of Zeus* is described by Pausanias as equidistant from the Pelopium and the Heraeum, and as being in front of them both.

(Paus. v. 13. § 8.) Leake places the Heraeum near the Pompeic entrance of the Stadium, and supposes that it faced eastward; accordingly he conjectures that the altar was opposite to the back-fronts of the Pelopium and the Heraeum. The total height of the altar was 22 feet. It had two platforms, of which the upper was made of the cinders of the thighs sacrificed on this and other altars.

5. The *Column of Oenomaus* stood between the great altar and the temple of Zeus. It was said to have belonged to the house of Oenomaus, and to have been the only part of the building which escaped when it was burnt by lightning. (Paus. v. 20. § 6.)

6. The *Metroum*, or temple of the Mother of the Gods, was a large Doric building, situated within the Altis (Paus. v. 20. § 9.) It is placed by Leake to the left of the Pompeic Way nearly opposite the Heraeum.

7. The *Prytaneium* is placed by Pausanias within the Altis, near the Gymnasium, which was outside the sacred enclosure (v. 15. § 8.)

8. The *Boulesterion*, or Council-House, seems to have been near the Prytaneium. (Paus. v. 23. § 1, 24. § 1.)

9. The *Philippeium*, a circular building, erected by Philip after the battle of Chaeroneia, was to the left in proceeding from the entrance of the Altis to the Prytaneium. (Paus. v. 17. § 4, v. 20. § 10.)

10. The *Theocoleon*, a building belonging to the *θευκόλοιοι* or superintendents of the sacrifices (Paus. v. 15. § 8). Its position is uncertain.

11. The *Hippodamium*, named from Hippodameia, who was buried here, was within the Altis near the Pompic Way. (Paus. vi. 20. § 7.)

12. The temple of the Olympian *Eileithyia* (*Lucina*) appears to have stood on the neck of Mount Cronius. (Paus. vi. 20. § 2.)

13. The Temple of the Olympian *Aphrodite* was near that of *Eileithyia*. (Paus. vi. 20. § 6.)

14. The *Thesauri* or *Treasuries*, ten in number, were, like those at Delphi, built by different cities, for the reception of their dedicatory offerings. They are described by Pausanias as standing to the north of the Heraeum at the foot of Mount Cronius, upon a platform made of the stone poros (Paus. vi. 19. § 1).

15. *Zones*, statues of Zeus, erected from the produce of fines levied upon athletes, who had violated the regulations of the games. They stood upon a stone platform at the foot of Mount Cronius, to the left of a person going from the Metroon to the Stadium. (Paus. v. 21. § 2.)

16. The *Studio of Pheidias*, which was outside the Altis, and near the Pompic entrance. (Paus. v. 15. § 1.)

17. The *Leonilaecum*, built by Leonidas, a native, was near the Studio of Pheidias. Here the Roman magistrates were lodged in the time of Pausanias (v. 15. §§ 1, 2).

18. The *Gymnasium*, also outside the Altis, and near the northern entrance into it. (Paus. vi. 21. § 2.) Near the Gymnasium was (19) the *Palaestra*.

20 and 21. The *Stadium* and the *Hippodrome* were two of the most important sites at Olympia, as together they formed the place of exhibition for all the Olympic contests. Their position cannot be determined with certainty; but as they appear to have formed a continued area from the circular end of the Stadium to the further extremity of the Hippodrome, the position assigned to them by Leake is the most probable. He places the circular end of

the Stadium at the foot of the heights to the NE. of the summit of Mount Cronius, and the further end of the Hippodrome on the bank of the Alpheius.

The Stadium is described by Pausanias as a mound of earth, upon which there was a seat for the Hellanodicae, and over against it an altar of marble, on which sat the priestess of Demeter Chamyne to behold the games. There were two entrances into the Stadium, the Pompic and the Secret. The latter, through which the Hellanodicae and the agonistae entered, was near the Zanes; the former probably entered the area in front of the rectilinear extremity of the Stadium. (Paus. vi. 20. § 8, seq.) In proceeding towards the Hippodrome from that part of the Stadium where the Hellanodicae sat was the *Hippaphesis* or starting place of the horses (*ἡ ἀφεσις τῶν ἵππων*). In form it resembled the prow of a ship, the embolus or beak being turned towards the racecourse. Its widest part adjoined the stoa of Agnaptus. At the end of the embolus was a brazen dolphin standing upon a pillar. Either side of the Hippaphesis was more than 400 feet in length, and contained apartments, which those who were going to contend in the horse-races obtained by lot. Before the horses a cord was extended as a barrier. An altar was erected in the middle of the prow, on which was an eagle with outstretched wings. The superintendent of the race elevated this eagle by means of machinery, so as to be seen by all the spectators, and at the same time the dolphin fell to the ground. Thereupon the first barriers on either side, near the stoa of Agnaptus, were removed, and then the other barriers were withdrawn in like manner in succession, until all the horses were in line at the embolus.

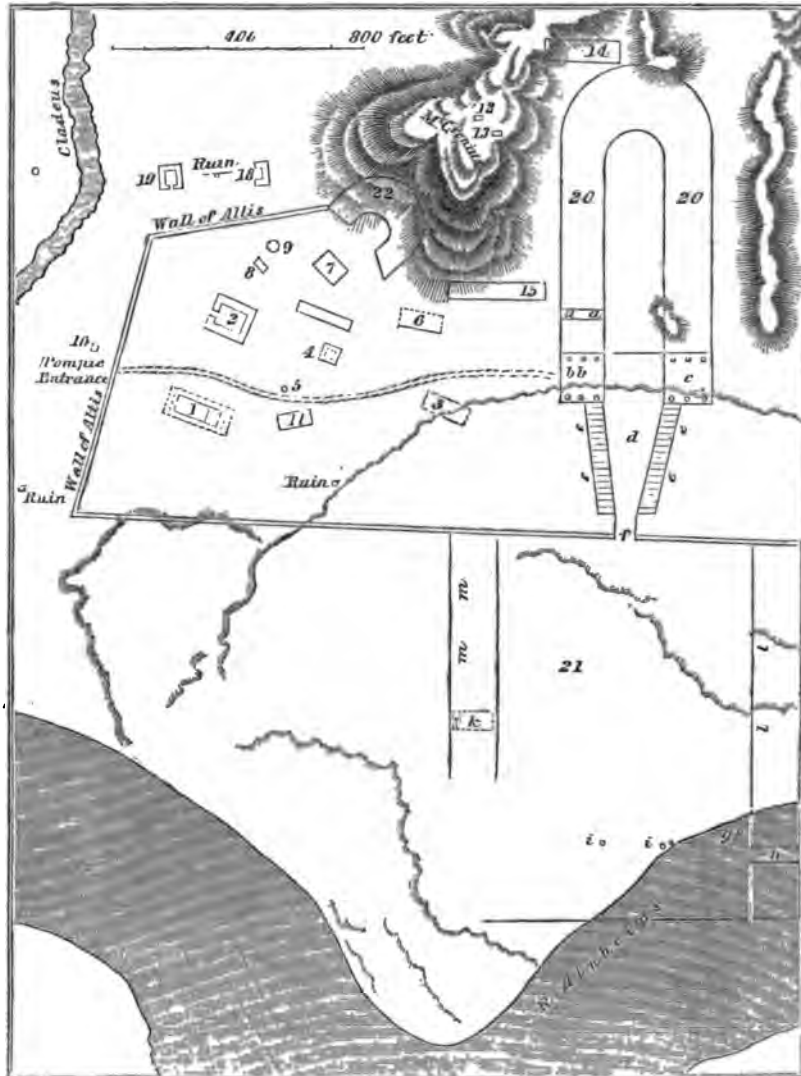
One side of the Hippodrome was longer than the other, and was formed by a mound of earth. There was a passage through this side leading out of the Hippodrome; and near the passage was a kind of circular altar, called *Taraxippus* (*Ταράξιππος*), or the terrifier of horses, because the horses were frequently seized with terror in passing it, so that cha-



PLAIN OF OLYMPIA.

A A. Course of the Alpheius in 1829.
 B B. The Cladeus.
 1. Site of Flaa.

2. Mount Cronius.
 3. Village Miráka.



PLAN OF THE ALTIS AT OLYMPIA (after Leake).

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| <ul style="list-style-type: none"> 1. Olympieum. 2. Pelopium. 3. Heraeum. 4. Great Altar of Zeus. 5. Pillar of Oenomaus. 6. Metroum. 7. Prytaneum. 8. Bouleuterion. 9. Phillipetum. 11. Hippodamium. 12. Temple of Elelthyia. 13. Temple of Aphrodite. 14. Treasuries. 15. Zanes. 16. Studio of Pheidias. 19. Gymnasium. | <ul style="list-style-type: none"> 19. Palaestra. 20. Stadium. 21. Hippodrome:— <ul style="list-style-type: none"> <i>a a.</i> Secret entrance to the Stadium. <i>b b.</i> Pompic entrance to the Stadium. <i>c c.</i> Stoa of Agnaptus. <i>d.</i> Hippaphesia. <i>c c.</i> Chambers for the horses. <i>f.</i> Embolus. <i>g.</i> Taraxippus. <i>k.</i> Passage out of the Hippodrome. <i>i i.</i> vicinus. <i>k.</i> Temple of Demeter Chamyne. <i>l l.</i> Artificial side of the Hippodrome. <i>m m.</i> Natural height. 22. Theatre. |
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riots were broken. There was a similar object for frightening horses both at the Corinthian Isthmus and at Nemea, in consequence of which the difficulty of the race was increased. Beyond the Taraxippus were the terminal pillars, called *νίσσαι*, round which the chariots turned. On one of them stood a brazen statue of Hippodameia about to bind the taenia on Pelops after his victory. The other side of the Hippodrome was a natural height of no great elevation. On its extremity stood the temple of Demeter Chamyne. (Paus. vi. 20. § 15—v. 21. § 1.) The course of the Hippodrome appears to have been two diauli, or four stadia. (Ἄρσιν δὲ εἰσι τοῦ ἱππίου μήκος μὲν διαυλοῖ δύο, Paus. vi. 16. § 4.) Mure, indeed (vol. ii. p. 327), understands *μήκος* in this passage to refer to the length of the area; but Leake (*Peloponnesiaca*, p. 94) maintains, with more probability, that it signifies the length of the circuit.

22. The *Theatre* is mentioned by Xenophon (*Hell.* vii. 4. § 31), but it does not occur in the description of Pausanias. A theatre existed also at the Isthmus and Delphi, and would have been equally useful at Olympia for musical contests. Xenophon could hardly have been mistaken as to the existence of a theatre at Olympia, as he resided more than 20 years at Scillus, which was only three miles from the former spot. It would therefore appear that between the time of Xenophon and Pausanias the theatre had disappeared, probably in consequence of the musical contests having been discontinued.

Besides the buildings already mentioned, there was a very large number of statues in every part of the Sacred Grove, many of which were made by the greatest masters of Grecian art, and of which Pausanias has given a minute description. According to the vague computation of Pliny (xxxiv. 7. s. 17) there were more than 3000 statues at Olympia. Most of these works were of brass, which accounts for their disappearance, as they were converted into objects of common utility upon the extinction of Paganism. The temples and other monuments at Olympia were, like many others in different parts of Greece, used as materials for modern buildings, more especially as quarries of stone are rare in the district of Elis. The chiefs of the powerful Albanian colony at Lala had in particular long employed the ruins of Olympia for this purpose.

The present article is confined to the topography of Olympia. An account of the games and of everything connected with their celebration is given in the *Dictionary of Antiquities*.

(Stanhope, *Olympia*, Lond. 1824; Krause, *Olympia*, 1838; Mure, *Tour in Greece*, vol. ii. p. 280, seq.; Leake, *Peloponnesiaca*, p. 4, seq.; Curtius, *Peloponnesos*, vol. ii. p. 51, seq.)

OLYMPUS (Ὀλυμπος). 1. One of the loftiest mountains in Greece, of which the southern side forms the boundary of Thessaly, while its northern base encloses the plains of Macedonia. Hence it is sometimes called a mountain of Macedonia (Strab. vii. p. 329; Ptol. iii. 13. § 19), and sometimes a mountain of Thessaly. (Herod. vii. 128; Plin. iv. 8. s. 15.) It forms the eastern extremity of the Cambunian range, and extends to the sea as far as the mouth of the Peneus, being separated by the vale of Tempe from the heights of Ossa. Xenagoras, who measured the perpendicular height of Olympus from the town of Pythium, ascertained its elevation to be ten stadia and nearly one plethrum (Plut. *Aemil.* 15); which Holland, Dodwell, Leake, and

others regard as not far from the truth, since they estimate its height to be between six and seven thousand feet. But these writers have considerably undercalculated its elevation, which is now ascertained to be 9754 feet. Herodotus relates that Mt. Olympus was seen by Xerxes from Therma (vii. 128); and we know from modern travellers that in clear weather it is visible from Mt. Athos, which is 90 miles distant. (*Journ. Geogr. Soc.* vol. vii. p. 69.) All travellers, who have visited Mt. Olympus, dwell with admiration upon its imposing grandeur. One of the most striking descriptions of its appearance is given by Dr. Holland, who beheld it from *Litókhoros* at its base:—"We had not before been aware of the extreme vicinity of the town to the base of Olympus; but when leaving it, and accidentally looking back, we saw through an opening in the fog, a faint outline of vast precipices, seeming almost to overhang the place; and so aerial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front toward the sea; and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. The oak, chestnut, beech, plane-tree, &c., are seen in great abundance along the base and skirts of the mountain; and towards the summit of the first ridge, large forests of pine spread themselves along the acclivities. Behind this first ridge, others rise up and recede towards the loftier central heights of Olympus. Almost opposite the town of *Litókhoros*, a vast ravine penetrates into the interior of the mountain, through the opening of which we saw, though only for a few minutes, what I conceive to be the summit,—from this point of view, with a somewhat concave ascending line on each side." (Holland, *Travels*, vol. ii. p. 27.) Though the lower sides of Olympus are well wooded, the summit presents a wide extent of a bare light-coloured rock. (Leake, *Northern Greece*, vol. i. p. 434.) The broad summit of Olympus is alluded to by Homer, who gives to it the epithet of *μακρός* more frequently than any other. Next to that, is *ἀγώνιστος* (*Il.* i. 420), from its being covered with snow during the greater part of the year. Hesiod (*Theog.* 118) also gives it the epithet of *νυφείης*. Below the summit its rugged outline is broken into many ridges and precipices, whence Homer describes it as *πολυδεπής*. (*Il.* i. 499, v. 754.) The forests, which covered the lower sides of Olympus, are frequently alluded to by the ancient poets. (*πολυδενδρος*, Eurip. *Bacch.* 560; Ossa *φρονόσω* involvere Olympum, Virg. *Georg.* 281; *opacus* Olympus, Hor. *Carm.* iii. 4. 52.) The mountain is now called *E'lymbo*, i. e. Ἐλυμπος, by the surrounding inhabitants, which name Leake observes is probably not a modern corruption, but the ancient dialectic form, for the Aeolic tribes of Greece often substituted the epsilon for the omicron, as in the instance of Ὀρχομένος, which the Boeotians called Ἐρχομένος. (Dodwell, *Tour through Greece*, vol. ii. p. 105; Leake, *Northern Greece*, vol. iii. pp. 341, 407.) Olympus was believed to be the residence of Zeus and the other gods; and as its summit rose above the clouds into

the calm ether, it was believed that here was an opening into the vault of heaven, closed by a thick cloud, as a door. (*Il.* v. 751.) [*See Dict. of Biogr.* Vol. III. p. 25; Liddell and Scott, *Greek Lex. s. v.*]

2. A mountain in Laconia, near Sellasia. [SELASIA.]

3. A mountain above Olympia in Elis. [OLYMPIA, p. 475, a.]

OLYMPUS (Ὀλυμπος). 1. A mountain range of Mysia, extending eastward as far as the river Sangarius, and dividing Phrygia from Bithynia. To distinguish it from other mountains of the same name, it often is called the Mysian Olympus. Its height rises towards the west, and that part which is of the greatest height, is the highest mountain in all Asia Minor. The country around this mountain was well peopled, but its heights were thickly clad with wood, and contained many safe retreats for robbers, bands of whom, under a regular leader, often rendered the country unsafe. (Strab. xii. p. 574, comp. x. p. 470, xii. p. 571; Herod. i. 36, vii. 74; Ptol. v. 1. § 10; Steph. B. s. v.; Plin. v. 40, 43; Pomp. Mel. i. 19; Amm. Marc. xxvi. 9; Schol. *ad Apollon. Rhod.* i. 598.) The lower regions of this great mountain are still covered with extensive forests; but the summit is rocky, devoid of vegetation, and during the greater part of the year covered with snow. The Turks generally call it *Anadolı Dagh*, though the western or highest parts also bear the name of *Keeshıh Dagh*, that is, the Monk's Mountain, and the eastern *Toumandji* or *Domoun Dagh*. The Byzantine historians mention several fortresses to defend the passes of Olympus, such as Pitheca (Nicet. Chon. p. 35; B. Cinnam. p. 21), Acrunum, and Calogroea (B. Cinnam. l. c.; Cedren. p. 553; Anna Conn. p. 441; comp. Brown, in Walpole's *Turkey*, tom. ii. pp. 109, foll.; Pococke, *Travels*, iii. p. 178).

2. A mountain in the north of Galatia, which it separates from Bithynia. It is, properly speaking, only a continuation of the Mysian Olympus, and is remarkable in history for the defeat sustained on it by the Tolistoboi, in a battle against the Romans under Manlius. (Liv. xxxviii. 19, &c.; Polyb. xxii. 20, 21.) Its modern name is *Ala Dagh*.

3. A volcanic mountain in the east of Lycia, a little to the north-east of Corydalla. It also bore the name of Phoenicus, and near it was a large town, likewise bearing the name Olympus. (Strab. xiv. p. 666.) In another passage (xiv. p. 671) Strabo speaks of a mountain Olympus and a stronghold of the same name in Cilicia, from which the whole of Lycia, Pamphylia, and Pisidia could be surveyed, and which was in his time taken possession of by the Isaurian robber Zenicetas. It is, however, generally supposed that this Cilician Olympus is no other than the Lycian, and that the geographer was led into his mistake by the fact that a town of the name of Corycus existed both in Lycia and Cilicia. On the Lycian Olympus stood a temple of Hephaestus. (Comp. *Stadium. Mar. Mag.* § 205; Ptol. v. 3. § 3.) Scylax (39) does not mention Olympus, but his Siderus is evidently no other place. (Leake, *Asia Minor*, p. 189; Fellows, *Lycia*, pp. 212, foll.; Spratt and Forbes, *Travels in Lycia*, i. p. 192.) Mount Olympus now bears the name *Janar Dagh*, and the town that of *Deliktash*; in the latter place, which was first identified by Beaufort, some ancient remains still exist; but it does not appear ever to have been a large town, as Strabo calls it. [L. S.]

OLYMPUS (Ὀλυμπος, Strab. xiv. pp. 682, 683;

Ptol. v. 14. § 5), a mountain range in the lofty island of Cyprus. On one of its eminences—breast-shaped (*μαστροειδής*)—was a temple to Aphrodite "of the heights" (*ἀκρῶτα*), into which women were not permitted to enter. (Strab. l. c.) This probably implies that all but the "hierodulae" were excluded. (Comp. Claudian, *Nupt. Hon. et Mar.* 49—85; Achill. Tat. vii. 13.) According to Pococke (*Trav.* vol. ii. p. 212; comp. Mariti, *Viaggi*, vol. i. p. 206), this part of the chain is now called *Haghıe Stavros*, or *Sta. Croce*, from a convent dedicated to the Cross. (Engel, *Kypros*, vol. i. pp. 33—37.) [E. B. J.]

OLYNTA INS. (Ὀλύντα, Scyl. p. 8; Solentii, *It. Anton.*; *Peut. Tab.*; Solenta, Geog. Rav.), a small island off the coast of Dalmatia, which now bears the name of *Solta*, and is famous for its honey. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 187.) [E. B. J.]

OLYNTHIACUS. [OLYNTHUS.]

OLYNTHUS (Ὀλύνθος, Scyl. p. 26; Strab. vii. p. 330; Steph. B.; Pomp. Mel. ii. 2. § 9; Plin. iv. 17: *Eth.* Ὀλύνθος), a town which stood at the head of the Toronaic gulf, between the peninsulas of Palene and Sithonia, and was surrounded by a fertile plain. Originally a Bottiæan town, at the time of the Persian invasion it had passed into the hands of the Chalcidic Greeks (Herod. vii. 122; Strab. x. p. 447), to whom, under Critobulus of Torone, it was handed over, by the Persian Artabazus, after taking the town, and slaying all the inhabitants (Herod. viii. 127). Afterwards Perdiccas prevailed on many of the Chalcidic settlers to abandon the small towns on the sea-coast, and make Olynthus, which was several stadia from the sea, their central position (Thuc. i. 58). After this period the Bottiæi seem to have been the humble dependents of the Chalcidians, with whom they are found joined on two occasions (Thuc. i. 65, ii. 79). The expedition of Brasidas secured the independence of the Olynthians, which was distinctly recognised by treaty (Thuc. v. 19.) The town, from its maritime situation, became a place of great importance, B. C. 392. Owing to the weakness of Amyntas, the Macedonian king, they were enabled to take into their alliance the smaller towns of maritime Macedonia, and gradually advanced so far as to include the larger cities in this region, including even Pella. The military force of the Olynthian confederacy had now become so powerful from the just and generous principles upon which it was framed, including full liberty of intermarriage, of commercial dealings, and landed proprietorship, that Acanthus and Apollonia, jealous of Olynthian supremacy, and menaced in their independence, applied to Sparta, then in the height of its power, B. C. 383, to solicit intervention. The Spartan Eudamidas was at once sent against Olynthus, with such force as could be got ready, to check the new power. Teleutias, the brother of Agesilaus, was afterwards sent there with a force of 10,000 men, which the Spartan assembly had previously voted, and was joined by Dardas, prince of Elimeia, with 400 Macedonian horse. But the conquest of Olynthus was no easy enterprise; its cavalry was excellent, and enabled them to keep the Spartan infantry at bay. Teleutias, at first successful, becoming overconfident, sustained a terrible defeat under the walls of the city. But the Spartans, not disheartened, thought only of repairing their dishonour by fresh exertions. Agesipolis, their king, was placed in command, and ordered to prosecute the war with vigour; the young

prince died of a fever, and was succeeded by Polybiades as general, who put an end to the war, B. C. 379. The Olynthians were reduced to such straits, that they were obliged to sue for peace, and, breaking up their own federation, enrolled themselves as sworn members of the Lacedaemonian confederacy under obligations of fealty to Sparta (Xen. *Hell.* v. 2. § 12, 3. § 18; Diodor. xv. 21—23; Dem. *de Fals. Leg.* c. 75. p. 425). The subjugation of Olynthus was disastrous to Greece, by removing the strongest bulwark against Macedonian aggrandisement. Sparta was the first to crush the bright promise of the confederacy; but it was reserved for Athens to deal it the most deadly blow, by the seizure of Pydna, Methone, and Potidaea, with the region about the Thermaic gulf, between B. C. 368—363, at the expense of Olynthus. The Olynthians, though humbled, were not subdued; alarmed at Philip's conquest of Amphipolis, B. C. 358, they sent to negotiate with Athens, where, through the intrigues of the Macedonians, they were repulsed. Irritated at their advances being rejected, they cloed with Philip, and received at his hands the district of Anthemus, as well as the important Athenian possession of Potidaea. (Dem. *Philipp.* ii. p. 71. s. 22). Philip was too near and dangerous a neighbour; and, by a change of policy, Olynthus concluded a peace with Athens B. C. 352. After some time, during which there was a feeling of reciprocal mistrust between the Olynthians and Philip, war broke out in the middle of B. C. 350. Overtures for an alliance had been previously made by Athens, with which the Olynthians felt it prudent to close. On the first recognition of Olynthus as an ally, Demosthenes delivered the earliest of his memorable harangues; two other Olynthiac speeches followed. For a period of 80 years Olynthus had been the enemy of Athens, but the eloquence and statesman-like sagacity of Demosthenes induced the people to send succours to their ancient foes; and yet he was not able to persuade them to assist Olynthus with sufficient vigour. Still the fate of the city was delayed; and the Olynthians, had they been on their guard against treachery within, might perhaps have saved themselves. The detail of the capture is unknown, but the struggling city fell, in B. C. 347, into the hands of Philip, "callidus emptor Olynthi" (Juv. xiv. 47), through the treachery of Lasthenes and Euthyocrates; its doom was that of one taken by storm (Dem. *Philipp.* iii. pp. 125—128, *Fals. Leg.* p. 426; Diod. xvi. 53). All that survived—men, women, and children—were sold as slaves; the town itself was destroyed. The fall of Olynthus completed the conquest of the Greek cities from the Thessalian frontier as far as Thrace—in all 30 Chalcidic cities. Demosthenes (*Philipp.* iii. p. 117; comp. Strab. ii. p. 121; Justin. viii. 3), speaking of them about five years afterwards, says that they were so thoroughly destroyed, that it might be supposed that they had never been inhabited. The site of Olynthus at *Aio Mamás* is, however, known by its distance of 60 stadia from Potidaea, as well as by some vestiges of the city still existing, and by its lagoon, in which Artabazus slew the inhabitants. The name of this marsh was *BOLYCA* (*ἡ Βολυκὴ ἄλμυρ*, Hegisander, *ap. Athen.* p. 334). Two rivers, the *AMITAS* (*Ἀμίτας*) and *OLYNTHIACUS* (*Ὀλυνθιακός*), flowed into this lagoon from Apollonia (Athen. l. c.). *MECYBERNA* was its harbour; and there was a spot near it, called *CANTHAROLETHRON* (*Κανθαρόλεθρον*, Strab. vii. p. 330; Plut. *de An. Tranq.* 475. 45; Arist. *Mirab. Ausc.* 120; Plin. xi. 34), so

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called because black beetles could not live there. Eckhel (vol. ii. p. 73) speaks of only one extant coin of Olynthus—the "type" a head of Heracles, with the lion's skin; but Mr. Millington has engraved one of those beautiful Chalcidic coins on which the "legend" *OATNΘ* surrounds the head of Apollo on the one side, and the word *XAAKIΔEONN*, his lyre, on the reverse. (Cousinery, *Voyage*, vol. ii. p. 161; Leake, *North. Greece*, vol. iii. pp. 154, 457—459; Voemel, *de Olynthi Situ, civitate, potentia, et ever-sione*, Francof. ad M. 1829; Winiewski, *Comm. ad Dem. de Cor.* pp. 66, seq.) [E. B. J.]

OMANA (*Ὀμᾶνα*, *Peripl. Mar. Erythr.* c. 27, 36; Marcian, *Peripl.* c. 28, ed. Müller, 1855), a port of some importance on the coast of Carmania, which is noticed also by Pliny (vi. 28. s. 32). Its position was near the modern bay of *Tshubar*, perhaps where Mannert has suggested, at Cape *Tanka* (v. 2. p. 421). Vincent places it a little to the E. of Cape *Iask*. In Ptolemy, the name has been corrupted into *Commāna* (vi. 8. § 7). [V.]

OMANA (*τὰ Ὀμᾶνα*), a deep bay on the south coast of Arabia east of Syagros, 600 stadia in diameter, according to the *Periplus*, bounded on the east by lofty and rugged mountains (ap. Hudson, *Geog. Min.* tom. i. p. 18), doubtless identical with the *Omanum* emporium, which Ptolemy places in long. 77° 40', lat. 19° 45', which must have belonged to the *Omanitas* mentioned by the same geographer (vi. 15), separated only by the *Cattabani* from the *Montes Asaborum*, doubtless the mountains mentioned in the *Periplus*. If *Ras Farak* be correctly taken as the ancient *Syagros*, the ancient *Omana* must have been far to the west of the district of Arabia now called by that name, and within the territory of *Hadramout*. The modern *'Omán* is the south-eastern extremity of the peninsula, and gives its name to the sea outside the mouth of the *Persian Gulf*, which washes it on the east and south. (Gosselin, *Récherches*, tom. iii. pp. 32, 33; Vincent, iii. 16; Forster, *Geogr. of Arabia*, vol. ii. pp. 173, 180, note †.) [G.W.]

OMANI or OMANNI (*Ὀμᾶνιοὶ* or *Ὀμᾶννοὶ*), a branch of the *Lygii*, in the NE. of Germany, between the Oder and the *Vistula*, to the S. of the *Burgundiones*, and to the N. of the *Lygii Diduni* (Ptol. ii. 11. § 18). Tacitus (*Germ.* 43) in enumerating the tribes of the *Lygii* does not mention the *Omani*, but a tribe occurs in his list bearing the name of *Manimi*, which from its resemblance is generally regarded as identical with the *Omani*. But nothing certain can be said [L. S.]

OMBI (*Ὀμβοί*, Ptol. iv. 5. § 73; Steph. B. s. v.; *It. Anton.* p. 165; *Ombos*, Juv. xv. 35; Ambo, *Not. Imp.* sect. 20; *Eth. Ὀμβίτρες*; comp. Aelian, *Hist. An.* x. 21), was a town in the Thebaid, the capital of the *Nomos Ombites*, about 30 miles N. of *Syene*, and situated upon the E. bank of the Nile; lat. 24° 6' N. Ombi was a garrison town under every dynasty of Egypt, Pharaonic, Macedonian, and Roman; and was celebrated for the magnificence of its temples and its hereditary feud with the people of *Tentyra*.

Ombi was the first city below *Syene* at which any remarkable remains of antiquity occur. The Nile, indeed, at this portion of its course, is ill-suited to a dense population. It runs between steep and narrow banks of sandstone, and deposits but little of its fertilising slime upon the dreary and barren shores. There are two temples at Ombi, constructed of the stone obtained from the neighbouring quarries

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of *Hadjar-selach*. The more magnificent of the two stands upon the top of a sandy hill, and appears to have been a species of Pantheon, since, according to extant inscriptions, it was dedicated to Aroeres (Apollo) and the other deities of the Ombite nome by the soldiers quartered there. The smaller temple to the NW. was sacred to Isis. Both, indeed, are of an imposing architecture, and still retain the brilliant colours with which their builders adorned them. They are, however, of the Ptolemaic age, with the exception of a doorway of sandstone, built into a wall of brick. This was part of a temple built by Thothmes III. in honour of the crocodile-headed god Sevak. The monarch is represented on the door-jamb, holding the measuring reed and chisel, the emblems of construction, and in the act of dedicating the temple. The Ptolemaic portions of the larger temple present an exception to an almost universal rule in Aegyptian architecture. It has no propylon or dromos in front of it, and the portico has an uneven number of columns, in all fifteen, arranged in a triple row. Of these columns thirteen are still erect. As there are two principal entrances, the temple would seem to be two united in one, strengthening the supposition that it was the Pantheon of the Ombite nome. On a cornice above the doorway of one of the adyta is a Greek inscription, recording the erection, or perhaps the restoration of the sekos by Ptolemy Philometor and his sister-wife Cleopatra, B. C. 180—145. The hill on which the Ombite temples stand has been considerably excavated at its base by the river, which here strongly inclines to the Arabian bank.

The crocodile was held in especial honour by the people of Ombi; and in the adjacent catacombs are occasionally found mummies of the sacred animal. Juvenal, in his 15th satire, has given a lively description of a fight, of which he was an eye-witness, between the Ombite and the inhabitants of Tentyra, who were hunters of the crocodile. On this occasion the men of Ombi had the worst of it; and one of their number, having stumbled in his flight, was caught and eaten by the Tentyrites. The satirist, however, has represented Ombi as nearer to Tentyra than it actually is, these towns, in fact, being nearly 100 miles from each other. The Roman coins of the Ombite nome exhibit the crocodile and the effigy of the crocodile-headed god Sevak.

The modern hamlet of *Koum-Ombos*, or the hill of Ombos, covers part of the site of the ancient Ombi. The ruins have excited the attention of many distinguished modern travellers. Descriptions of them will be found in the following works:—Pococke, *Travels*, vol. iv. p. 186; Hamilton, *Aegyptiaca*, p. 34; Champollion, *L'Egypte*, vol. i. p. 167; Denon, *Description de l'Egypte*, vol. i. ch. 4, p. 1, foll.; Burekhardt, *Nubia*, 4to. p. 106; Belzoni, *Travels*, vol. ii. p. 314. On the opposite side of the Nile was a suburb of Ombi, called *Contra-Ombos*. [W.B.D.]

OMBRIOS INS. [FORTUNATAE INS.]

OMIRO'NES (*Ὀμιρώνες*, Ptol. iii. 5. § 21), a people of European Sarmatia, whose seat appears to have been on the flanks of the *Carpathians*, about the sources of the *Vistula*. Schafarik (*Slav. Alt.* vol. i. pp. 389—391, 407) considers them to be a Celtic people, grounding his arguments mainly upon the identity of their name with that of the Celtic—as he considers them to be—Umbrians, or the most ancient inhabitants of the Italian peninsula. Recent inquiry has thrown considerable doubt upon the derivation of the Umbrians from a Gaulish

stock. [ITALIA, Vol. II. p. 86, b.] This is one proof, among others, of the futility of the use of names of nations in historical investigations; but, as there can be no doubt that there were Gallic settlements beyond the *Carpathians*, names of these foreign hordes might still linger in the countries they had once occupied long after their return westward in consequence of the movement of nations from the East. [E. B. J.]

OMENO'GARA (*Ὀμενόγαρα*), a town in the district of *Ariaca*, in the division of *India intra Gangem*. There is no reason to doubt that it is the present *Ahmed-nagar*, celebrated for its rock fortress. (Ptol. vii. 1. § 82; comp. *Pott. Etym. Forsch.* p. 78.) [V.]

OMIRAS. [EUPHRATES.]

OMPHA'LIIUM (*Ὀμφάλιον*), a plain in *Crete*, so named from the legend of the birth of the babe Zeus from *Rhea*. The scene of the incident is laid near *Thenea*, *Onosus*, and the river *Triton*. (Callim. *Hymn. ad Jov.* 45; *Diod.* v. 70; *Schol. ad Nicand. Alexipharm.* 7; *Steph. B. s. v.*; *Höck, Kreta*, vol. i. pp. 11, 404; *Pashley, Trav.* vol. i. p. 224.) [E. B. J.]

OMPHA'LIIUM (*Ὀμφάλιον*), one of the inland cities of the *Chaones* in *Epeirus*. (Ptol. iii. 14. § 7.) *Stephanus B.* (*s. v.*) erroneously calls it a city of *Thessaly*. *Leake* places it at *Premedi*, in the valley of the *Vissa* (the *Aous*). (*Northern Greece*, vol. iv. p. 120.)

ON. [HELIOPOLIS.]

ONCAE. [THEBAE.]

ONCEIUM (*Ὀγκεῖον*), a place in *Arcadia* upon the river *Ladon*, near *Thelpusa*, and containing a temple of *Demeter Erinys*. (Paus. viii. 25. § 4; *Steph. B. s. r.*) The *Ladon*, after leaving this temple, passed that of *Apollo Oncaetes* on the left, and that of the boy *Asclepius* on the right. (Paus. viii. 25. § 11.) The name is derived by *Pausanias* from *Oncus*, a son of *Apollo*, who reigned at this place. *Leake* supposes that *Tumbiki*, the only remarkable site on the right bank of the *Ladon* between *Thelpusa* and the *Tuthoa*, is the site of the temple of *Asclepius*. (*Morea*, vol. ii. p. 103.) Other writers mention a small town *ONCAE* (*Ὀγκαι*) in *Arcadia*, which is probably the same as *Onceium*. (Tzetzes, *ad Lycophr.* 1225; *Etym. M.* p. 613; *Phavorin. s. v.*)

ONCHESMUS (*Ὀγκησμος*), a port-town of *Chaonia* in *Epeirus*, opposite the north-western point of *Coreyra*, and the next port upon the coast to the south of *Panormus*. (Strab. vii. p. 324; Ptol. iii. 14. § 2.) It seems to have been a place of importance in the time of *Cicero*, and one of the ordinary points of departure from *Epeirus* to *Italy*, as *Cicero* calls the wind favourable for making that passage an *Onchesmites*. (*Cic. ad Att.* vii. 2.) According to *Dionysius* of *Halicanassus* (*Ant. Rom.* i. 51) the real name of the place was the *Port of Anchises* (*Ἀγχίσου λιμήν*), named after *Anchises*, the father of *Aeneas*; and it was probably owing to this tradition that the name *Onchesmus* assumed the form of *Anchiasmus* under the Byzantine emperors. Its site is that of the place now called the *Forty Saints*. (*Leake, Northern Greece*, vol. i. p. 11.)

ONCHESTUS. 1. (*Ὀγχηστός*; *Ἐθ. Ὀγχηστῖος*), an ancient town of *Boeotia* in the territory of *Haliartus*, said to have been founded by *Onchestus*, a son of *Poseidon*. (Paus. ix. 26. § 5; *Steph. B. s. v.*) It possessed a celebrated temple and grove of *Poseidon*, which is mentioned by *Homer* (*Ὀγχηστῶν θ', ἱερὸν Ποσειδῆιον, ἐγγλῶν ἕλας, Ἴλ.*

ii. 506), and subsequent poets. (Pind. *Isthm.* i. 44, iv. 32; Lycophr. 645.) Here an Amphictyonic council of the Boeotians used to assemble. (Strab. ix. p. 412.) Pausanias (*l. c.*) says that Onchestus was 15 stadia from the mountain of the Sphinx, the modern *Fagi*; and its position is still more accurately defined by Strabo (*l. c.*). The latter writer, who censures Alcaeus for placing Onchestus at the foot of Mt. Helicon, says that it was in the Haliartia, on a naked hill near the Teneric plain and the Copaic lake. He further maintains that the grove of Poseidon existed only in the imagination of the poets; but Pausanias, who visited the place, mentions the grove as still existing. The site of Onchestus is probably marked by the Helleuic remains situated upon the low ridge which separates the two great Boeotian basins, those of lake Copais and of Thebes, and which connects Mount *Fagi* with the roots of Helicon. (Leake, *Northern Greece*, vol. ii. p. 213, seq.; Gell, *Itiner.* p. 125.)

2. A river of Thessaly, flowing near Scotussa, through the battle-field of Cynoscephalae into the lake Boebeia. It was probably the river at the sources of which *Dederian* stands, but which bears no modern name. (Liv. xxxiii. 6; Polyb. xviii. 3; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 473.) It is perhaps the same river as the ONOCHIONUS (*Ὀνόχιωνος*, Herod. vii. 129; Plin. iv. 8. s. 15), whose waters were exhausted by the army of Xerxes. It is true that Herodotus describes this river as flowing into the Peneius; but in this he was probably mistaken, as its course must have been into the lake Boebeis. (Leake, *Northern Greece*, vol. iv. p. 514.)

ONEIA. [CORINTHUS, Vol. I. p. 674.]

ONEUM (*Ὀναῖον*, Ptol. ii. 16. § 4; *Peut. Tab.*; Geog. Rav.), a town of Dalmatia, which has been identified with *Almissa*, at the mouth of the *Cettina*. (Neigebaur, *Die Sud-Slaven*, p. 25.) [E. B. J.]

ONINGIS. [AURINX.]

ONYSLA, an island near Crete, on the E. side of the promontory Itanus. (Plin. iv. 12. s. 20.)

ONUBA AESTUARIA (*Ὀνοβα Αἰστούρια*, Ptol. ii. 4. § 5), called also simply ONOBA (Strab. iii. p. 143; Mela, iii. 1. § 5). 1. A maritime town of the Turdetani in Hispania Baetica, between the rivers Anas and Baetis. It was seated on the estuary of the river Luxia, and on the road from the mouth of the Anas to Augusta Emerita. (*Itin. Ant.* p. 431.) It is commonly identified with *Huelva*, where there are still some Roman remains, especially of an aqueduct; the vestiges of which, however, are fast disappearing, owing to its being used as a quarry by the boorish agriculturists of the neighbourhood. (Murray's *Handbook of Spain*, p. 170.) Near it lay *Herculis Insula*, mentioned by Strabo (iii. p. 170), called *Ἡράκλεια* by Steph. B. (s. v.), now *Saltes*. Onoba had a mint; and many coins have been found there bearing the name of the town, with a slight alteration in the spelling, — Onuba. (Flores. *Med.* ii. pp. 510, 649; Mionnet, i. p. 23, Suppl. p. 39; Sestini, *Med. Esp.* p. 75, ap. Ukert, vol. ii. pt. 1. p. 340.)

2. Another town of Baetica, near Corduba. (Plin. iii. 1. s. 3.) In an inscription in Gruter (p. 1040. 5) it is called Onoba. Ukert (vol. ii. pt. 1. p. 366) places it near *Villa del Carrpio*. [T. H. D.]

ONOBALAS. [ACESINES, No. 1.]

ONOBISATES, a people of Aquitania, as the name stands in the common texts of Pliny (iv. 19); who has "Onobrisates, Belendi, Saltus Pyrenaicus."

D'Anville (*Notice*, &c.) ingeniously supposes that Onobrisates ought to be Onobusates, which is the least possible correction; and he thinks that he discovers the old name in the modern *Nébousan*, the name of a canton on the left side of the *Neste* towards the lower part of its course. The *Neste* is one of the branches of the *Garonne*, and rises in the Pyrenees. [G. L.]

ONOCHO'NUS. [ONCHESTUS, No. 2.]

ONUGNATHUS (*Ὀνοῦ γνάθος*), "the jaw of an ass," the name of a peninsula and promontory in the south of Laconia, distant 200 stadia south of Aso-pus. It is now entirely surrounded with water, and is called *Elafonisi*; but it is in reality a peninsula, for the isthmus, by which it is connected with the mainland, is only barely covered with water. It contains a harbour, which Strabo mentions; and Pausanias saw a temple of Athena in ruins, and the sepulchre of Cinadus, the steersman of Menelaus. (Paus. iii. 22. § 10, iii. 23. § 1; Strab. viii. pp. 363, 364; Curtius, *Peloponnesos*, vol. ii. p. 295.)

ONU'PHIS (*Ὀνούφης*, Herod. ii. 166; Steph. B. s. v.; Ptol. iv. 5. § 51; P'lin. v. 9. s. 9; *Eth.* *Ὀνούφτης*), was the chief town of the Nomos Onuphites, in the Aegyptian Delta. The exact position of this place is disputed by geographers. D'Anville believes it to have been on the site of the modern *Banoub*, on the western bank of the Sebennytic arm of the Nile. Mannert (vol. x. pt. i. p. 573) places it south of the modern *Mansour*. Belley (*Mém. de l'Acad. des Inscript.* tom. xxviii. p. 543) identifies it with the present village of *Nouph*, in the centre of the Delta, a little to the E. of Buto, about lat. 31° N. Champollion, however, regards the site of this nome as altogether uncertain (*l'Egypte sous les Pharaons*, vol. ii. p. 227). The Onuphite nome was one of those assigned to the Calasirian division of the native Aegyptian army. Coins of Onuphis of the age of Hadrian — obverse a laureated head of that emperor, reverse a female figure, probably Isis, with extended right hand — are described in Rasche (*Lex. R. Num. III. pars posterior*, s. v.). This town is mentioned by ecclesiastical writers, e. g. by Athanasius. (Athanas. *Opera*, tom. i. pt. ii. p. 776, ed. Paris, 1698; Le Quien, *Oriens Christian.* tom. ii. p. 526, Paris, 1740; comp. Pococke, *Travels in the East*, fol. vol. i. p. 423.) [W. B. D.]

OONAE. [OAEONES.]

OPHARUS, a small river of Sarmatia Asiatica, mentioned by Pliny (vi. 7. s. 7) as a tributary of the Lagous, which flowed into the Palus Maecotis. Herodotus mentions two streams, which he calls the Lycus and Oarus, which had the same course and direction (iv. 123, 124). It is likely that the rivers in Pliny and Herodotus are the same. It is not possible now to identify them with accuracy. [V.]

OPHEL. [JERUSALEM, p. 20, b.]

OPHIODES (*Ὀφιόδης*, Strab. xvi. p. 770; Diod. iii. 39; Agatharch, *ap. Hudson*, *Geog. Graec. Min.* p. 54), or Serpent-isle, was an island in the Rêd Sea, in *Foul Bay*, nearly opposite the mouth of the harbour of Berenice; lat 24° N. The topazes produced in this island were greatly prized both in the Arabian and Aegyptian markets; and it seems from Pliny (v. 29. s. 34) to have been by some denominated Topaz-isle (*Topazos*). The cause of its more usual name is doubtful; but there has always been a tradition in the East that serpents and precious stones are found near one another. The island of Agathon, i. e. the good genius (*Ἀγαθὸν*)

nḥasos, Ptol. iv. 5. § 77) was probably the same with Ophiodes, and answers to the present *Zamargat*. The isle of *Karnaka*, opposite the head-land of *Ras-el-Anf*, is, indeed, by some geographers supposed to be the true Ophiodes Insula. (Castro, *Hist. Gen. des Voyages*, vol. i. p. 205.) [W.B.D.]

OPHIONENSES or OPHIENSES. [ÆTOLIA, p. 65, a.]

OPHIR (Ὀφείρ; Ὀφείρ; Σουφείρ; Σουφείρ; Σωφείρ; Σωφείρ; Σωφάρ; Σωφάρ; Σαφείρ; Σαφείρ; Ὀφείρ, LXX.; Joseph. *Ant.* viii. 6. § 4), a district, the name of which first occurs in the ethnographic table of *Genesis*, x. 29. Solomon caused a fleet to be built in the Edomite ports of the Red Sea, and Hiram supplied him with Phœnician mariners well acquainted with navigation, and also Tyrian vessels, "ships of Tarshish." (1 *Kings*, ix. 28; 2 *Chron.* viii. 18.) The articles of merchandise which were brought back once in three years from Ophir were gold, silver, red sandal-wood ("almuggim," 1 *Kings*, x. 11; "algummin," 2 *Chron.* ix. 10), precious stones, ivory, apes, ("kophim"), and peacocks ("thūkyim," 1 *Kings*, x. 22; "thūkyim," 1 *Chron.* ix. 21). The gold of Ophir was considered to be of the most precious quality. (*Job*, xx. 11, 24, xxviii. 16; *Ps.* xlv. 9; *Isa.* xiii. 12; *Eccles.* vii. 18). In *Jer.* x. 9, "the gold from Uphaz," and in *Dan.* x. 5, "the fine gold of Uphaz," is, by a slight change of pronunciation, the same as that of Ophir.

Many elaborate treatises have been written upon the details of these voyages. The researches of Gesenius (*Thesaur. Linguae Hebr.* vol. i. p. 141; and in *Ersch und Gruber's Encycl.* art. *Ophir*), Benfey (*Indien*, pp. 30—32) and Lassen (*Ind. Alt.* vol. i. p. 537—539) have made it extremely probable that the W. shores of the Indian peninsula were visited by the Phœnicians, who, by their colonies in the Persian Gulf, and by their intercourse with the Gerrhæi, were early acquainted with the periodically blowing monsoons. In favour of this Indian hypothesis is the remarkable circumstance that the names by which the articles of merchandise are designated are not Hebrew but Sanscrit. The peacock, too, is an exclusively Indian bird; although from their gradual extension to the W. they were often called by the Greeks "Median and Persian birds;" the Samians even supposed them to have originally belonged to Samos, as the bird was reared at first in the sanctuary dedicated to Hera in that island. Silks, also, which are first mentioned in *Proverbs*, xxxi. 22, could alone have been brought from India. Quatremère (*Mém. de l'Acad. des Inscrip.* vol. xv. pt. ii. 1845, pp. 349—402) agrees with Heeren (*Researches*, vol. ii. pp. 73, 74, trans.), who places Ophir on the E. coast of Africa, and explains "thūkyim" to mean not peacocks, but parrots or guinea-fowls. Ptolemy (vi. 7. § 41) speaks of a SAPHARA (Σάφαρα) as a metropolis of Arabia, and again of a SOUPARA (Σουράρα, vii. 1. § 6) in India, on the Barygæzus Sinus, or Gulf of Cambay, a name which in Sanscrit signifies "fair-shore." (Lassen, *Dissert. de Taprobane Ins.* p. 18; comp. *Ind. Alt.* vol. i. p. 537.) *Sofala*, on the E. coast of Africa, opposite to the island of *Madagascar* (*London Geog. Journ.* vol. iii. p. 207), is described by Edrisi (ed. Jaubert, vol. i. p. 67) as a country rich in gold, and subsequently by the Portuguese, after Gama's voyage of discovery. The letters *r* and *l* so frequently interchanged make the name of the African *Sofala* equivalent for that of

Sophara, which is used in the Septuagint with several other forms for the Ophir of Solomon's and Hiram's fleet. Ptolemy, it has been seen, has a *Saphara* in Arabia and a *Soupara* in India. The significant Sanscrit names of the mother-country had been repeated or reflected on neighbouring or opposite coasts, as in the present day occurs in many instances in the English and Spanish Americas. The range of the trade to Ophir might thus be extended over a wide space, just as a Phœnician voyage to Tartessus might include touching at Cyrene and Carthage, Gadeira and Cerne. (Humboldt, *Cosmos*, vol. ii. pp. 132, 133, notes 179—182, trans.) [E. B. J.]

OPHIS ("Οφίς), a river of Pontus, the mouth of which was 90 stadia to the east of port Hyssus, and which separated Colchis from the country of the Thianni. (Arrian, *Peripl. Pont. Eux.* p. 6; Anonym. *Peripl.* p. 14, where it is called 'Οφίους.) This river still bears the name of *Of*. [L. S.]

OPHIS. [MANTINEIA.]

OPHIUSA INS. [PITYUSÆ.]

OPHIUSA, OPHIUSSA. 1. [TYRAS.]

2. An island off the coast of Crete (Plin. iv. 20), which is probably represented by *Gardapulo* or *Anti-Gozzo*, unless it be the same as the ΟΧΡΕΙΑ INS. ('Οχρία, *Stadiasm.* 321), which the anonymous Coast-describer places near Leben. [E. B. J.]

OPHIUSSA ('Οφιούσσα), a small island in the Propontis, off the coast of Mysia, is mentioned only by Pliny (iv. 44) and Stephanus B. (*s. v. Βέβυκας*, where it is called 'Οφιούσσα); it still bears its ancient name under the corrupt form of *Afzia*. (Pococke, *Travels*, iii. p. 167.) [L. S.]

OPHILIMUS ('Οφίλιμος), a branch of Mount Paryadres in the north-west of Pontus, enclosing with Mount Lithrus, the extensive and fertile district called Phanaroa. (Strab. xii. p. 556.) According to Hamilton (*Researches*, i. p. 439), it now bears the name of *Kemer Dag* and *Oktaz Dag*. [L. S.]

OPHRADUS, a river mentioned by Pliny (vi. 25. s. 23) as belonging to the province of Drangiana. Forbigel conjectures that it may be a tributary of the Erymandrus (*Ilmend*), now called the *Khash Rūd*. [V.]

OPHRAH, a city of Benjamin, written 'Εφραθ by the LXX. (*Joshua*, xviii. 23) and Γοφρά (1 *Sam.* xiii. 17). It is placed by Eusebius and S. Jerome v. M. P. east of Bethel. (*Onomast. s. v. Aphra*.) Dr. Robinson says that this accords well with the position of *Et-Taiyibeh*, a village of Greek Christians, on a conical hill on a high ridge of land, which would probably not have been left unoccupied in ancient times. (*Bib. Res.* vol. ii. pp. 123—125.)

2. Ophrah of the Abiezrites ('Εφραθ παρὰ τοῦ 'Εσδρῆ, LXX.; *Judges*, vi. 11, 24, viii. 27; in ver. 32. 'Αβὶ 'Εσδρῆ), a town in the half-tribe of Manasseh, west of Jordan, the native place of Gideon, where also he was buried. [G. W.]

OPHRYNIUM ('Οφρύνειον), a small town in the north of Troas, near lake Ptoleus, and between Dardanus and Rhoeteum, with a grave sacred to Ajax. (Herod. vii. 43; Xenoph. *Anab.* vii. 8. § 5, where it is called 'Οφρύνιον; Strab. xiii. p. 595.) It is probably the modern *Fren-Kevi*. (Comp. Rasche, *Lezic. Rei Num.* iii. 2. p. 136.) [L. S.]

OPICL. [OSCI.]

OPIS ('Οπίς, Herod. i. 189), a city of Babylonia, mentioned first by Herodotus, who simply states that

the river Tigris flowed by it. Xenophon, in the Retreat of the Ten Thousand, speaks of it as a large city situated upon the Physcus (now *Adhem*), and apparently at some distance from its junction with the Tigris. Arrian, describing the return of Alexander from the East, states that he sailed up the Tigris to Opis, destroying on his way the dams which (it was said) the Persians had placed across the river to prevent any naval force ascending the stream. At Opis he is said to have held a great assembly of all his troops, and to have sent home those who were no longer fit to serve. (*Anab.* vii. 7.) Strabo speaks of it as in his time a small village, but places it, like Herodotus and Arrian, upon the Tigris (ii. p. 80, xi. p. 529, xvi. p. 739). Captain Lynch, in his account of the Tigris between *Baghdád* and *Samarrah*, considers that some extensive ruins he met with near the angle formed by the *Adhem* and Tigris, and the remains of the *Nahr-awán* canal, mark the site of Opis. But the change in the course of the Tigris there observable has led to the destruction of great part of the ancient city. (Lynch, *Geogr. Journ.* ix. p. 472; comp. Rawlinson, *Geogr. Journ.* x. p. 95.) [V.]

OPITERGIUM (*Ὀπιτέργιον*; *Éth.* *Opiterginus*; *Oderzo*), a city of Venetia, situated about 24 miles from the sea, midway between the rivers *Plavis* (*Piave*) and *Liquentia* (*Livenza*), on a small stream (now called the *Fratta*) flowing into the latter. No mention of it is found before the Roman conquest of Venetia; but it appears to have under their rule become a considerable municipal town, and is mentioned by Strabo as a flourishing place, though not a city of the first class. (Strab. v. p. 214.) In the Civil War between Caesar and Pompey a body of troops furnished by the Opitergini is mentioned as displaying the most heroic valour, and offering a memorable example of self-devotion, in a naval combat between the fleets of the two parties. (Liv. *Ep.* cx.; Flor. iv. 2. § 33; Lucan, iv. 462—571.) Tacitus also notices it as one of the more considerable towns in this part of Italy which were occupied by the generals of Vespasian, Primus, and Varus. (Tac. *Hist.* iii. 6.) It is mentioned by all the geographers, as well as in the Itineraries; and though Ammianus tells us it was taken and destroyed by an irruption of the Quadi and Marcomanni in A. D. 372, it certainly recovered this blow, and was still a considerable town under the Lombards. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 30; *Itin. Ant.* p. 280; *Tab. Peut.*; Ammian. xxix. 6. § 1; P. Diac. iv. 40.) In an inscription of the reign of Alexander Severus, Opitergium bears the title of a *Colonia*; as it is not termed such either by Pliny or Tacitus, it probably obtained that rank under Trajan. (Orell. *Inscr.* 72; Zumpt, *de Colon.* p. 402.) It was destroyed by the Lombard king Rotharis in A. D. 641, and again, in less than 30 years afterwards, by Grimoaldus (P. Diac. iv. 47, v. 28); but seems to have risen again from its ruins in the middle ages, and is still a considerable town and an episcopal see.

Opitergium itself stood quite in the plain; but its territory, which must have been extensive, comprised a considerable range of the adjoining Alps, as Pliny speaks of the river *Liquentia* as rising "ex montibus Opiterginis" (Plin. iii. 18. s. 22). The Itinerary gives a line of cross-road which proceeded from Opitergium by *Feltria* (*Feltre*) and the *Val Sagana* to *Tridentum* (*Trent*). (*Itin. Ant.* p. 280.) [E. H. B.]

OPÍUS (*Ὀπίους*), a small port-town on the coast

of Pontus, probably on or near the mouth of the river Ophis. (Ptol. v. 6. § 6; *Tab. Peut.*.) It is placed 120 stadia west of the river Rhizius, although its name seems to indicate that it was situated further west, near the river Ophis. [L. S.]

OPONE (*Ὀπώνη*; *Ὀπώνη ἐμπορίον*, Ptol. iv. 7. § 11; *Peripl. Mar. Erythr.* p. 9), the modern *Hafoon* or *Afún*, was a town situated upon the eastern coast of Africa, immediately N. of the region called *Azania* (*Κηαζάνη*), lat. 9° N. The author of the *Periplus*, in his account of this coast, says that Opone stood at the commencement of the highland called by the ancients *Mount Elephas*. He further defines its position by adding that since there was only an open roadstead at the *Aromatum Emporium*—the cape *Guardafui* or *Jerdaffoon* of modern charts—ships in bad weather ran down to *Tabae* for shelter,—the promontory now known as *Ras Bannah*, where stood the town called by Ptolemy (i. 17. § 8, iv. 7. § 11) *Πανῶν κόμη*, the *Bannah* of the Arabians. From thence a voyage of 400 stadia round a sharply projecting peninsula terminated at the emporium of Opone. Here ended to S. the *Regio Aromata* of the ancients.

Opone was evidently a place of some commercial importance. The region in which it stood was from remotest ages the seat of the spice trade of Libya. Throughout the range of *Mount Elephas* the valleys that slope seawards produce frankincense, while inland the *cassia* or *cinnamon* of the ancients attained perfection. But the Greeks, until a comparatively late period, were unacquainted with this coast, and derived from the Arabians its distinctive local appellations. Opone, which doubtless occupied the site, probably, therefore, represents also the Arabic name of a town called *Afún* or *Hafoon*, i. e. *Afaon*, fragrant gums and spices; which, again, is nearly equivalent to the Greek designation of the spice-land of Eastern Libya—*Aromata*. And this derivation is rendered the more probable, when taken in connection with the neighbouring bluff or headland of *Guardafui* or *Jerdaffoon*, since *Afún* enters into the composition of both names, and *Jerd* or *Guard* resembles the Punic word *Kartha*, a headland. Thus *Jerd-Affoon* is the promontory of Opone. Ptolemy (iv. 7. § 11) places Opone too far S. of cape *Jerdaffoon*. The author of the *Periplus* more correctly sets it a degree further N., six days' voyage from a river which runs at the southern base of *Wady Halfa*, or *Mount Elephas*. The characteristics of the entire tract, of which Opone formed one extremity, are those of an elevated ridge lying between two seas,—the Red Sea and the ocean,—and which, from its elevation and exposure to the N.E. monsoon, is humid and fertile, affording a marked contrast to the generally sterile and arid shore above and below the highland of *Elephas*. S. of Opone there is no trace of ancient commerce. The articles of export from this emporium were, according to the author of the *Periplus*, *cinnamon*, distinguished as "native," *aroma*, fragrant gums generally, *motb*, or *cinnamon* of inferior quality; slaves of a superior kind (*Δουλικὰ κρείσσορα*), principally for the *Aegyptian* market; and *tortoise-shell* of a superior quality and in great abundance. (See Vincent, *Commerce and Navigation of the Ancients*, vol. ii. p. 152—157.) [W. B. D.]

OPPÍDUM NOVUM (*Ὀππίδον Νέον*, Ptol. iv. 2. § 25), a town of *Mauretania*, colonised in the reign of the emperor *Claudius*, by the veterans (Plin. v. 1), which Ptolemy (l. c.) places 18 to the E. of

Manliana, and the Antonine Itinerary 18 M. P. to the W.; Ptolemy's position agrees with the *Sinaab* of Shaw (*Trav.* p. 58), where that traveller found ruins on the W. bank of the Chinalaph. The town of the Itinerary corresponds with *El Khâdarah*, the "Chadra" of Edrisi (*Geog. Nub.* p. 81), situated on a rising ground, on the brink of the same river, where there are also ruins. [E. B. J.]

OPPIDUM NOVUM, of Aquitania in Gallia, is placed by the Antonine Itin. on the road from Aquae Tarbellicae (*Dax*) to Tolosa (*Toulouse*), and between Beneharnum and Aquae Convenarum. [BENEHARNUM; AQUAE CONVENARUM.] D'Anville has fixed Oppidum Novum at *Naye*, the chief reason for which is some resemblance of name. [G. L.]

OPISCCELLA, a town mentioned only by Strabo (iii. p. 157), and said to have been founded by one of the companions of Antenor, in the territory of the Cantabri. [T. H. D.]

OPTATIANA. [DACIA, Vol. I. p. 744, b.]

OPUNTIUS SINUS. [OPUS.]

OPUS ('Opois, contr. of 'Opoëis, *Il.* ii. 531; *Eth.* 'Opoivrios), the chief town of a tribe of the Locri, who were called from this place the Locri Opuntii. It stood at the head of the Opuntian gulf (δ' Opoivrios κόλπος, Strab. ix. p. 425; Opuntius Sinus, Plin. iv. 7. s. 12; Mela, ii. 3. § 6), a little inland, being 15 stadia from the shore according to Strabo (*l. c.*), or only a mile according to Livy (xxviii. 6). Opus was believed to be one of the most ancient towns in Greece. It was said to have been founded by Opus, a son of Loeris and Protogeneia; and in its neighbourhood Deucalion and Pyrrha were reported to have resided. (Pind. *Ol.* ix. 62, 87; Schol. *ad loc.*) It was the native city of Patroclus. (Hom. *Il.* xviii. 326), and it is mentioned in the Homeric catalogue as one of the Locrian towns subject to Ajax, son of Oileus (*Il.* ii. 531). During the flourishing period of Grecian history, it was regarded as the chief city of the eastern Locrians, for the distinction between the Opuntii and Epicnemidii is not made either by Herodotus, Thucydides, or Polybius. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the capital of the Epicnemidii (ix. p. 416); and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanus (*s. v.* 'Opoëis; from Leake, *Northern Greece*, vol. ii. p. 181.) The Opuntii joined Leonidas with all their forces at Thermopylae, and sent seven ships to the Grecian fleet at Artemisium. (Herod. vii. 203, viii. 1.) Subsequently they belonged to the anti-Athenian party in Greece. Accordingly, after the conquest of Boeotia by the Athenians, which followed the battle of Oenophyta, B. C. 456, the Athenians carried off 100 of the richest Opuntians as hostages. (Thuc. i. 108.) In the Peloponnesian War the Opuntian privateers annoyed the Athenian trade, and it was in order to check them that the Athenians fortified the small island of Atalanta off the Opuntian coast. (Thuc. ii. 32.) In the war between Antigonus and Cassander, Opus espoused the cause of the latter, and was therefore besieged by Ptolemy, the general of Antigonus. (Diod. xix. 78.)

The position of Opus is a disputed point. Meletius has fallen into the error of identifying it with *Pundonitza*, which is in the territory of the Epicnemidii. Many modern writers place Opus at *Tilanda*, where are several Hellenic remains; but Leake observes that the distance of *Tilanda* from the sea is much too great to correspond with the testimony of Strabo and Livy. Accordingly Leake places Opus

at *Kardhenitza*, a village situated an hour to the south-eastward of *Tilanda*, at a distance from the sea corresponding to the 15 stadia of Strabo, and where exist the remains of an ancient city. (*Northern Greece*, vol. ii. p. 173, seq.)

2. A town in the mountainous district of Acroëria in Elis, taken by the Spartans, when they invaded Elis at the close of the Peloponnesian War. The Scholiast on Pindar mentions a river Opus in Elis. The site of the town is perhaps represented by the Hellenic ruins at *Skιάδα*, and the river Opus may be the stream which there flows from a small lake into the Peneius. (Diod. xiv. 17; Steph. B. s. v.; Strab. ix. p. 425; Schol. *ad Pind. Ol.* ix. 64; Leake, *Peloponnesiaca*, p. 220; Curtius, *Peloponnesos*, vol. i. p. 41.)

ORA ('Opa), a place mentioned by Ptolemy (vi. 8. § 14) in Carmania, but apparently on the confines of Gedrosia. It seems not improbable that he has confounded it with Orse, or Oraea, which was certainly in the latter province. Strabo (xv. p. 723) and Arrian (vi. 24) both apparently quoting from the same authority, speak of a place of this name in Gedrosia,—the capital, probably, of the Oritae. [V.]

ORA (ρά 'Opa), a town in the NW. part of India, apparently at no great distance from the *Kābul* river, of which Arrian describes the capture by Alexander the Great, on his march towards the *Pamjūb* (iv. c. 27). It does not appear to have been identified with any existing ruins; but it must have been situated, according to Arrian's notice, between the Guraei (*Gauri*) and the celebrated rock Aornus. [V.]

ORAE ('Opa, Arrian, vi. 22, 28), the chief town, in all probability, of the people who are generally called Oritae, though their name is written in different ways. It was situated in Gedrosia, and is most likely the same as is called in the Periplus of the Erythraean Sea, the Emporium Oraea (c. 37, ed. Müller). The neighbouring country was rich in corn, wine, barley, and dates. [V.]

ORATHA ('Opaθα), a city described by Stephanus B. (*s. v.*), as in the district of Mesene, on the Tigris. As he does not state in which Mesene he supposes it to have been, it is impossible now to identify it. Some commentators have supposed that it is the same as "Ur of the Chaldees." It is, however, more likely that it is "Ur castellum Persarum" (Amm. Marc. xxv. 8), now believed to be represented by the ruins of *Al-Iatherr*; or, perhaps, the Ura of Pliny (v. 24. s. 21). [V.]

ORBELUS ('Opeβλος, Herod. v. 16; Strab. vii. p. 329; Diodor. xx. 19; Arrian, *Anab.* i. 1. § 5; Ptol. iii. 9. § 1, iii. 11. § 1; Pomp. Mela, ii. 2. § 2; Plin. iv. 17), the great mountain on the frontiers of Thrace and Macedonia, which, beginning at the Strymonic plain and lake, extends towards the sources of the Strymon, where it unites with the summit called Scomius, in which the river had its origin. The amphibious inhabitants of lake Prasias procured their planks and piles, on which they constructed their dwellings, from this mountain. (Herod. *l. c.*) Cassander, after having assisted Audoleon, king of Paconia, against the Illyrian Autaristae, and having conquered them, transported 20,000 men, women, and children to Mt. Orbelus. (Diodor. *l. c.*) The epitomiser of Strabo (*l. c.*), who lived not long before the commencement of the 11th century, applies this name to the ridge of Haemus and Rhodope; Gatterer (*Comment. Soc. Got.* vol. iv. p. 99, vol. vi.

p. 33; comp. Poppo, *Prolegom. in Thuc.* pars i. vol. ii. p. 321), in consequence, was inclined to believe that there were two mountains of this name. Kiepert (*Karte der Europ. Türkei*) identifies Orbelus with *Perin Dagh*. The district called Orbelia (Ὀρβελία, Ptol. iii. 13. § 25), with the town ΓΑΡΚΑΚΟΥΣ, derived its name from the mountain. (Leake, *Northern Greece*, vol. iii. pp. 211, 463.) [E. B. J.]

ORCADES (Ὀρκαδες νῆσοι, Ptol. ii. 3. § 31), a group of small islands lying off the northern extremity of Britannia Barbara. According to Ptolemy (*l. c.*) and Mela (iii. 6. § 7) they were 30 in number; Pliny (iv. 16. s. 30) reckons them at 40; Orosius (i. 2) at 33, of which 20 were inhabited and 13 uninhabited. This last account agrees very nearly with that of Jornandes (*B. Get.* 1), who makes them 34 in number. See also Tacitus (*Agric.* 10) and the Itinerary (p. 508). The modern *Orkney* and *Shetland Islands*. [T. H. D.]

ORCAORICI (Ὀρκαορικὸν), a place in a rough district of Galatia, devoid of a sufficient supply of water, near Pessinus, on the borders of Phrygia, if not in Phrygia itself (Strab. xii. pp. 567, 568, 576). [L. S.]

ORCAS (Ὀρκάς, Ptol. ii. 3. § 1), a promontory on the N. coast of Britannia Barbara, now *Dunnet Head*. It should be remarked, however, that Ptolemy (*l. c.*) places it on the E. coast, and gives it the additional name of Tarvedum (Ταρουδοῦμα). [T. H. D.]

ORCELIS (Ὀρκελίς, Ptol. ii. 6. § 61). 1. A town of the Bastitani in Hispania Tarraconensis, sometimes, but erroneously, identified with *Oribuela*. (Mentelle, *Esp. an.* p. 186; Ukert, vol. ii. pt. 1. p. 406.)

2. An inland town of Thrace. (Ptol. iii. 2. § 11.) [T. H. D.]

ORCHE'NI (Ὀρχηνοί), a people of Arabia Deserta, placed by Ptolemy on the Persian Gulf, i. e. to the NE. of his Arabia Felix. (Ptol. v. 19. § 2.) They were perhaps the inhabitants of Orchoe mentioned below. [G. W.]

ORCHISTE'NE (Ὀρχιστηνή, Strab. xi. p. 528), a canton of Armenia, which Strabo (*l. c.*) describes as abounding in horses, but does not mention its position. [E. B. J.]

ORCHOE (Ὀρχόη), a city of southern Babylonia, placed by Ptolemy among the marshes in the direction of Arabia Deserta (vi. 20. § 7). There can be little doubt that it is to be identified with one of the great mounds lately excavated in those parts, and that the one now called *Warka* represents its position. It was supposed that another mound in the immediate neighbourhood, *Muqueyer*, was the same as the "Ur of the Chaldees;" and there is now good reason for identifying it as the site of that celebrated place. The name of *Warka* reads on inscriptions lately discovered by Mr. Taylor, *Hur* or *Hurik*, which is nearly the same with the 'Opex of the LXX. and the 'Opχόη of Ptolemy (*l. c.*). Moreover, *Hur* and *Warka* are constantly connected in the inscriptions, just as Erech and Accad are in the Bible. It is most probable that the Orcheni (Ὀρχηνοί), described in Strabo as an astronomical sect of Chaldeans, dwelling near Babylon (xxi. p. 739); in Ptolemy, as a people of Arabia, living near the *Persian Gulf* (v. 19. § 2); and in Pliny, as an agricultural population, who banked up the waters of the Euphrates and compelled them to flow into the Tigris (vi. 27. s. 31), were really the inhabitants of Orchoe and of

the district surrounding it. We now know that this country was ruled in very early times by a Chaldaean race, some of the kings of which Berosus has recorded. (Rawlinson, *in Athenaeum*, 1854, No. 1377; Euseb. *Præpar. Evang.* ix. 17.) It is worthy of notice that Eusebius has preserved an ancient fragment from Eupolemus, who speaks of a city of Babylonia, Camarina, "which some call Uric (Ὀύρις)." As the Assyrian name of *Warka* is written with a monogram which signifies "the Moon," and as the name Camarina would naturally be derivable from the Arabic *Kamar*, "the Moon," there is an additional connection between the two names. (Euseb. *l. c.*) It is also clear from the inscriptions that the names of the two cities were constantly interchanged. [V.]

ORCHO'MENUS. 1. (Ὀρχομενός; in insc. and coins, Ἐρχομενός; Eth. Ὀρχομένιος, Ἐρχομένιος), usually called the MINYÆAN ORCHOMENUS (Ὀρχομενός Μινυαίος, Hom. *Il.* ii. 511; Thuc. iv. 76; Strab. ix. p. 414), a city in the north of Boeotia, and in ante-historical times the capital of the powerful kingdom of the Minyæe. This people, according to tradition, seem to have come originally from Thessaly. We read of a town Minya in Thessaly (Steph. B. s. v. Μινύα), and also of a Thessalian Orchoemenus Minyæus. (Plin. iv. 8. s. 15.) The first king of the Boeotian Orchoemenus is said to have been Andreus, a son of the Thessalian river Peneius, from whom the country was called Andreis. (Paus. ix. 34. § 6; *ol' Ὀρχομενίοι ἀποικολ εἰσι Θεσσαλῶν*, Schol. ad *Apoll. Rhod.* ii. 1190.) Andreus assigned part of his territory to the Aetolian Athamas, who adopted two of the grandchildren of his brother Sisyphus: they gave their names to Haliartus and Coroneia. Andreus was succeeded in the other part of his territory by his son Eteocles, who was the first to worship the Charites (Graces) in Greece. Upon the death of Eteocles the sovereignty devolved upon the family of Halmus or Ammus, a son of Sisyphus. (Paus. ix. 34. § 7—ix. 35.) Halmus had two daughters, Chryse and Chrysogeneia. Chryse by the god Ares became the mother of Phlegyas, who succeeded the childless Eteocles, and called the country Phlegyantis after himself. He also gave his name to the fierce and sacrilegious race of the Phlegyæe, who separated themselves from the other Orchoemenians, and attempted to plunder the temple of Delphi. They were however all destroyed by the god, with the exception of a few who fled into Phocis. Phlegyas died without children, and was succeeded by Chryseus, the son of Chrysogeneia by the god Poseidon. Chryseus was the father of the wealthy Minyæe, who built the treasury, and who gave his name to the Minyan race. Minyæe was succeeded by his son Orchoemenus, after whom the city was named. (Paus. ix. 36. §§ 1—6.) Some modern scholars have supposed that the Minyæe were Aeolians (Thirlwall, *Hist. of Greece*, vol. i. p. 91); but as they disappeared before the historical period, it is impossible to predicate anything certain respecting them. There is, however, a concurrence of tradition to the fact, that Orchoemenus was in the earliest times not only the chief city of Boeotia, but one of the most powerful and wealthy cities of Greece. It has been observed that the genealogy of Orchoemenus glitters with names which express the traditional opinion of his unbounded wealth (Chryseus, Chrysogeneia). Homer even compares the treasures which flowed into the city to those of the Egyptian Thebes (*Il.* ix. 381; comp. Eustath. *l. c.*) It would seem that at an early period Orchoemenus ruled over

the whole of Northern Boeotia; and that even Thebes was for a time compelled to pay tribute to Erginus, king of Orchomenus. From this tribute, however, the Thebans were delivered by Hercules, who made war upon Orchomenus, and greatly reduced its power. (Paus. ix. 37. § 2; Strab. ix. p. 414; Diod. iv. 18.) In the Homeric catalogue Orchomenus is mentioned along with Aspledon, but distinct from the other Boeotian towns, and as sending 30 ships to the Trojan War (*Il.* ii. 511). Sixty years after the Trojan War, according to the received chronology, the sovereignty of the Minyæ seems to have been overthrown by the Boeotian immigrants from Thessaly; and Orchomenus became a member of the Boeotian confederacy. (Strab. ix. p. 401; comp. Thuc. i. 12.) The city now ceased to be the Minyean and became the Boeotian Orchomenus (Thuc. iv. 76); but it still remained a powerful state, and throughout the whole historical period was second only to Thebes in the Boeotian confederacy. The town of Chaeroneia appears to have been always one of its dependencies. (Thuc. iv. 76.) In the Persian War Orchomenus, together with the other Boeotian towns, with the exception of Thespiæ and Plataeæ, deserted the cause of Grecian independence. Orchomenus possessed an aristocratical government, and continued on friendly terms with Thebes, as long as the aristocratical party in the latter city had the direction of public affairs. But when, after the close of the Peloponnesian War, a revolution placed the government of Thebes in the hands of the democracy, Orchomenus became opposed to Thebes. Accordingly, when war broke out between Sparta and Thebes, and Lysander invaded Boeotia in B. C. 395, Orchomenus revolted from Thebes, and sent troops to assist Lysander in his siege of Haliartus (Plut. *Lys.* 28; Xen. *Hell.* iii. 5. § 6, seq.; Diod. xiv. 81; Corn. Nepos, *Lys.* 3.) In the following year (B. C. 394), when all the other Boeotians joined the Thebans and Athenians at the battle of Coroneia, the Orchomenians fought in the army of Agesilaus, who arrayed them against the Thebans. (Xen. *Hell.* iv. 3. § 15, *Ages.* 2. § 9.) It was now the object of the Spartans to deprive Thebes of her supremacy over the Boeotian cities. This they effected by the peace of Antalcidas, B. C. 387, by which Thebes was obliged to acknowledge the independence of Orchomenus and of the cities of Boeotia. (Xen. *Hell.* v. 1. § 31.) The battle of Leuctra (B. C. 371) changed the position of affairs, and made Thebes the undisputed master of Boeotia. Orchomenus was now at the mercy of the Thebans, who were anxious to destroy the city, and reduce the inhabitants to slavery. Epaminondas, however, dissuaded them from carrying their wishes into effect, and induced them to pardon Orchomenus, and re-admit it as a member of the Boeotian confederation. (Diod. xv. 57.) The Thebans appear to have yielded with reluctance to the generous advice of Epaminondas; and they took advantage of his absence in Thessaly, in B. C. 368, to carry their original design into effect. The pretext was that the 300 knights at Orchomenus had entered into a conspiracy with some Theban exiles to overthrow the democratical constitution of Thebes. It is not improbable that the whole story was a fiction; but the Thebans eagerly listened to the accusation, condemned the 300 Orchomenians, and decreed that the city should be destroyed. A Theban army was immediately sent against it, which burnt it to the ground, put all the male inhabitants to the sword, and sold all the women and children into slavery. (Diod. xv. 79; Paus. ix.

15. § 3.) This atrocious act of vengeance remained as an indelible stigma upon the Theban character (Dem. c. *Leptin.* p. 490.)

Orchomenus remained a long time in ruins, though the Athenians were anxious for its restoration, for the purpose of humbling Thebes. (Dem. *Megal.* pp. 203, 208.) It appears to have been rebuilt during the Phocian War, when the Phocians endeavoured to expel the Thebans from the northern parts of Boeotia. In B. C. 353 we find the Phocian leader Onomarchus in possession of Orchomenus and Coroneia (Diod. xvi. 33, 35); and in the following year Phayllus was defeated in the neighbourhood of these towns. (Diod. xvi. 37.) Orchomenus, Coroneia, and Corsiæ were the three fortified places in Boeotia, which the Phocians had in their power (Diod. xvi. 58); and from which they made their devastating inroads into the other parts of Boeotia. On the conclusion of the Sacred War, B. C. 346, Orchomenus was given by Philip to its implacable enemy the Thebans, who, under Philip's eyes, destroyed the city a second time, and sold all its inhabitants as slaves. (Aesch. *de Fals. Leg.* p. 309; Dem. *Phil.* ii. p. 69, *de Pace*, p. 62, *de Fals. Leg.* p. 375.) It did not, however, remain long in ruins; for after the defeat of the Thebans and Athenians at the battle of Chaeroneia, B. C. 338, it was rebuilt by Philip's order (Paus. iv. 27. § 10, ix. 37. § 8; according to Arrian, *Anab.* i. 9, it was rebuilt by Alexander the Great after the destruction of Thebes). From this time the name of Orchomenus is seldom mentioned in history. Under the Romans it shared the common fate of the Boeotian towns, all of which were, in Strabo's time, only ruins and names, with the exception of Thespiæ and Tanagra.

Orchomenus was famous for the worship of the Charites or Graces, and for the festival in their honour, celebrated with musical contests, in which poets and musicians from all parts of Greece took part. Hence Pindar calls Orchomenus the city of the Charites (*Pyth.* xii. 45), and Theocritus describes them as the goddesses who love the Minyean Orchomenus (xvi. 104). An ancient inscription records the names of the victors in this festival of the Charites. (Müller, *Orchomenos*, p. 172, seq.) Pindar's fourteenth Olympic ode, which was written to commemorate the victory of Asopichus, an Orchomenian, is in reality a hymn in honour of these goddesses, and was probably sung in their temple. It was in the marshes in the neighbourhood of Orchomenus that the auletic or flute-reeds grew, which exercised an important influence upon the development of Greek music. [See Vol. I. p. 414, b.]

The ruins of Orchomenus are to be seen near the village of *Skripin*. The city stood at the edge of the marshes of the Copaic lake, and occupied the triangular face of a steep mountain. The Cephissus "winds like a serpent" round the southern base of the mountain (*ἄι' Ὀρχομενοῦ εἰσαγμένως εἰσι, ἔρδων ἔς, Hes. ap. Strab.* ix. p. 424). At its northern base are the sources of the river Melas. [See Vol. I. p. 413, a.] Leake observes that the "upper part of the hill, forming a very acute angle, was fortified differently from the customary modes. Instead of a considerable portion of it having been enclosed to form an acropolis, there is only a small castle on the summit, having a long narrow approach to it from the body of the town, between walls which, for the last 200 yards, are almost parallel, and not more than 20 or 30 yards asunder. Below this approach to the citadel the breadth of the hill gradually

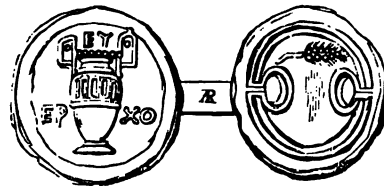
widens, and in the lowest part of the town the enclosed space is nearly square. It is defended on the lowest side by a wall, which crossed the slope of the hill along the crest of a ledge of rock, which there forms a division in the slope. In this wall, which is at three-fourths of the distance from the castle to the monastery, there are some foundations of the gate which formed the lower entrance into the city; and on the outside are many large masses of wrought stone, the remains, apparently, of some temple or other public building. The southern wall of the city, which follows a line parallel to the Cephissus, is traceable, with scarcely any intermission, through a distance of three-quarters of a mile; and in many places several courses of masonry are still extant. The wall derives its flank defence from square towers, placed for the most part at long intervals, with an intermediate short flank or break, in the line of wall. In a few places the masonry is of a very early age, but in general it is of the third kind, or almost regular." The former belongs to the earlier Orchomenus, the latter to the later city, and dates from the time of its restoration either by Philip or the Phocians. "Towards the middle of the northern side the hill of Orchomenus is most precipitous, and here the walls are not traceable. The circumference of the whole was about 2 miles. The citadel occupies a rock about 40 yards in diameter, and seems to have been an irregular hexagon; but three sides only remain, no foundations being visible on the eastern half of the rock. At the northern angle are the ruins of a tower, and parallel to the north-western side there is a ditch cut in the rock, beyond which are some traces of an outwork. The hill is commanded by the neighbouring part of Mount Acontium, but not at such a distance as to have been of importance in ancient warfare. The access to the castle from the city was first by an oblique flight of 44 steps, 6 feet wide, and cut out of the rock; and then by a direct flight of 50 steps of the same kind."



PLAN OF ORCHOMENUS.

- A A. The Cephissus.
- B B. The Melas.
- C. Mount Acontium.
- D. Orchomenus.
- 1. The Acropolis.
- 2. Treasury of Minyas.
- 3. Monastery.
- 4. Village of Skripú.
- a a. Road from Livadhia.
- b b. Road to Tálenda.

The monuments, which Pausanias noticed at Orchomenus, were temples of Dionysus and the Charites,—of which the latter was a very ancient building,—a fountain, to which there was a descent, the treasury of Minyas, tombs of Minyas and Hesiod, and a brazen figure bound by a chain of iron to a rock, which was said to be the ghost of Actæon. Seven stadia from the town, at the sources of the river Melas, was a temple of Hercules. The Treasury of Atreus was a circular building rising to a summit not very pointed, but terminating in a stone, which was said to hold together the entire building. (Paus. ix. 38.) Pausanias expresses his admiration of this building, and says there was nothing more wonderful either in Greece or in any other country. The remains of the treasury still exist at the eastern extremity of the hill towards the lake, in front of the monastery. It was a building similar to the Treasury of Atreus at Mycenæ. It was a circular vault of massive masonry embedded in the hill, with an arched roof, surmounted probably by a tumulus. The whole of the stone-work of the vault has now disappeared, but its form is vouched for by the circular cavity of the ground and by the description of Pausanias. It had a side-door of entrance, which is still entire, though completely embedded in earth up to the base of the architrave. There were probably two great slabs in the architrave, as at Mycenæ, though one only is left, which is of white marble, and of which the size, according to Leake, is 16 feet in its greatest length, 8 in its greatest breadth, and 3 feet 2½ inches in thickness. The diameter of the vault seems to have been about 41 feet. Respecting the origin and destination of this, and other buildings of the same class, some remarks are made under MYCENÆ. [Vol. II. p. 383.] Strabo remarks (ix. p. 416) that the Orchomenus of his time was supposed to stand on a different site from the more ancient city, the inundations of the lake having forced the inhabitants to retire from the plain towards Mt. Acontium. And Leake observes, that this seems to accord with the position of the treasury on the outside of the existing walls, since it can hardly have been placed there originally. The acropolis, however, must always have stood upon the hill; but it is probable, that the city in the height of its power extended to the Cephissus.



COIN OF ORCHOMENUS.

The monastery of Skripú, which stands about midway between the treasury and the river, probably occupies the site of the temple of the Charites; for the pedestal of a tripod dedicated to the Charites, which is now in the church, was found in an excavation made upon the spot. Some very ancient inscriptions, of which two are now in the British Museum, were found in the church of the monastery. They are in the Orchomenian-Aeolic dialect, in which the digamma was used. (K. O. Müller, *Orchomenos und die Minyer*, Breslau, 1844, 2nd ed.; Dodwell, *Classical Tour*, vol. i. p. 227, seq.; Leake, *Northern Greece*, vol. ii. p. 144, seq.; *Museo, Tour*

in *Greece*, vol. i. p. 223, seq.; Ulrichs, *Reisen in Griechenland*, p. 178, seq.)

2. An ancient city of Arcadia, called by Thucydides (v. 61) the ARCADIAN (ὁ Ἀρκαδικός), to distinguish it from the Boeotian town. It was situated in a plain surrounded on every side by mountains. This plain was bounded on the S. by a low range of hills, called Anchisia, which separated it from the territory of Mantinea; on the N. by a lofty chain, called Oligyrtus, through which lie the passes into the territories of Pheneus and Stymphalus; and on the E. and W. by two parallel chains running from N. to S., which bore no specific name in antiquity: the eastern range is in one part 5400 feet high, and the western about 4000 feet. The plain is divided into two by hills projecting on either side from the eastern and western ranges, and which approach so close as to allow space for only a narrow ravine between them. The western hill, on account of its rough and rugged form, was called Trachy (Τραχύ) in antiquity; upon the summit of the western mountain stood the acropolis of Orchomenus. The northern plain is lower than the southern; the waters of the latter run through the ravine between Mount Trachy and that upon which Orchomenus stands into the northern plain, where, as there is no outlet for the waters, they form a considerable lake. (Paus. viii. 13. § 4.)

The acropolis of Orchomenus, stood upon a lofty, steep, and insulated hill, nearly 3000 feet high, resembling the strong fortress of the Messenian Ithome, and like the latter, commanding two plains. [See Vol. II. p. 338.] From its situation and its legendary history, we may conclude that it was one of the most powerful cities of Arcadia in early times. Pausanias relates that Orchomenus was founded by an eponymous hero, the son of Lycaon (viii. 3. § 3); but there was a tradition that, on the death of Arcas, his dominions were divided among his three sons, of whom Elatus obtained Orchomenus as his portion. (Schol. ad *Dionys. Per.* 415.) The kings of Orchomenus are said to have ruled over nearly all Arcadia. (Heraclid. Pont. *ap. Diog. Laert.* i. 94.) Pausanias also gives a list of the kings of Orchomenus, whom he represents at the same time as kings of Arcadia. One of these kings, Aristocrates, the son of Aechmis, was stoned to death by his people for violating the virgin priestess of Artemis Hymnia. Aristocrates was succeeded by his son Hicetas, and Hicetas by his son Aristocrates II., who, having abandoned the Messenians at the battle of the Trench in the second war against Sparta, experienced the fate of his grandfather, being stoned to death by the Arcadians. He appears to have been the last king of Orchomenus, who reigned over Arcadia, but his family was not deprived of the kingdom of Orchomenus, as is stated in some authorities, since we find his son Aristodemus represented as king of the city. (Paus. viii. 5; Polyb. iv. 3; Heracl. Pont. *l. c.*) It would appear, indeed, that royalty continued to exist at Orchomenus long after its abolition in most other Grecian cities, since Theophilus related that Peisistratus, king of Orchomenus, was put to death by the aristocracy in the Peloponnesian War. (Plut. *Parall.* 32.)

Orchomenus is mentioned by Homer, who gives it the epithet of πολύμηλος (*Il.* ii. 605); and it is also called *ferax* by Ovid (*Met.* vi. 416), and *ἀφνειός* by Apollonius Rhodius (iii. 512). In the Persian wars Orchomenus sent 120 men to Thermopylae (*Herod.* viii. 102), and 600 to Plataeae (*ix.* 28). In

the Peloponnesian War, the Lacedaemonians deposited in Orchomenus the hostages they had taken from the Arcadians; but the walls of the city were then in a dilapidated state; and accordingly, when the Athenians and their Peloponnesian allies advanced against the city in B. C. 418, the Orchomenians dared not offer resistance, and surrendered the hostages. (Thuc. v. 61.) At the time of the foundation of Megalopolis, we find the Orchomenians exercising supremacy over Theisaa, Methydrium, and Teuthis; but the inhabitants of these cities were then transferred to Megalopolis, and their territories assigned to the latter. (Paus. viii. 27. § 4.) The Orchomenians, through their enmity to the Mantineians, refused to join the Arcadian confederacy, and made war upon the Mantineians. (Xen. *Hell.* vi. 5. § 11, seq.; Diod. xv. 62.) Henceforth Orchomenus lost its political importance; but, from its commanding situation, its possession was frequently an object of the belligerent powers in later times. In the war between Cassander and Polysperchon, it fell into the power of the former, B. C. 313. (Diod. xix. 63.) It subsequently espoused the side of the Aetolians, was taken by Cleomenes (Polyb. ii. 46), and was afterwards retaken by Antigonus Doson, who placed there a Macedonian garrison. (Polyb. ii. 54, iv. 6; Plut. *Arat.* 5.) It was given back by Philip to the Achaeans. (Liv. xxxii. 5.) Strabo mentions it among the Arcadian cities, which had either disappeared, or of which there were scarcely any traces left (viii. p. 338); but this appears from Pausanias to have been an exaggeration. When this writer visited the place, the old city upon the summit of the mountain was in ruins, and there were only some vestiges of the agora and the town walls; but at the foot of the mountain there was still an inhabited town. The upper town was probably deserted at a very early period; for such is the natural strength of its position, that we can hardly suppose that the Orchomenians were dwelling there in the Peloponnesian War, when they were unable to resist an invading force. Pausanias mentions, as the most remarkable objects in the place, a source of water, and temples of Poseidon and Aphrodite, with statues of stone. Close to the city was a wooden statue of Artemis, enclosed in a great cedar tree, and hence called Cedreatis. Below the city were several heaps of stones, said to have been erected to some persons slain in battle. (Paus. viii. 13.)

The village of *Kalpáki* stands on the site of the lower Orchomenus. On approaching the place from the south the traveller sees, on his left, tumuli, chiefly composed of collections of stones, as described by Pausanias. Just above *Kalpáki* are several pieces of white marble columns, belonging to an ancient temple. There are also some remains of a temple at a ruined church below the village, near which is a copious fountain, which is evidently the one described by Pausanias. On the summit of the hill are some remains of the walls of the more ancient Orchomenus.

In the territory of Orchomenus, but adjoining that of Mantinea, consequently on the northern slope of Mt. Anchisia, was the temple of Artemis Hymnia, which was held in high veneration by all the Arcadians in the most ancient times. (Paus. viii. 5. § 11.) Its site is probably indicated by a chapel of the Virgin Mary, which stands east of *Leridhi*.

In the southern plain is an ancient canal, which conducts the waters from the surrounding mountains

through the ravine into the lower or northern plain, which is "the other Orchomenian plain" of Pausanias (viii. 13. § 4). After passing the ravine, at the distance of 3 stadia from Orchomenus, the road divides into two. One turns to the left along the northern side of the Orchomenian acropolis to Caphyae, the other crosses the torrent, and passes under Mt. Trachy to the tomb of Aristocrates, beyond which are the fountains called Teneias (Τενείαι). Seven stadia further is a place called Amilus (Ἀμίλος). Here, in ancient times, the road divided into two, one leading to Stymphalus and the other to Pheneus. (Paus. viii. 13. § 4, seq.) The above-mentioned fountains are visible just beyond Trachy, and a little further are some Hellenic ruins, which are those of Amilus. (Dodwell, *Classical Tour*, vol. ii. p. 425, seq.; Leake, *Morea*, vol. iii. p. 99, seq.; Boblaye, *Récherches*, *fc.* p. 149; Curtius, *Peloponnesos*, vol. i. p. 219, seq.)

- 3. A town in Thessaly. [See above, p. 487.]
- 4. A town in Euboea near Carystus. (Strab. ix. p. 416.)

ORCISTUS, a town in the north-east of Phrygia, near the borders of Galatia. It was the see of a bishop (*Geogr. Sacr.* p. 256; *Concil. Chalced.*; *Tab. Peut.*). It is placed by Col. Leake (*Asia Minor*, p. 71), on the authority of an inscription found there by Pococke, at *Alekiam*, and, perhaps more correctly, by Hamilton (*Researches*, i. p. 446) about 3 or 4 miles to the south-east of the village of *Alekiam*, where considerable remains of antiquity are found. [L. S.]

ORDESUS. [ISLACORUM PORTUS.]

ORDESSUS. [ORDESSUA.]

ORDESSUS (Ὀρδεσσός, Herod. iv. 48), an affluent of the Ister, which the commentators usually identify with the *Sereth*. (Schafarik, *Slav. Alt.* vol. i. p. 506.) [E. B. J.]

ORDOVICES (Ὀρδοῦκες, Ptol. ii. 3. § 18), a people on the W. coast of Britannia Romana, opposite to the island of Mona. They occupied the NW. portion of *Wales*, or that lying between *Cardigan Bay* and the river *Dee*, viz., *Montgomeryshire*, *Merionethshire*, *Caernarvonshire*, *Denbighshire*, and *Flintshire*. (Camden, p. 777; Tac. Ann. xii. 33, *Agric.* 18.) [T. H. D.]

ORESCII (Ὀρρήσκιοι), a people of Macedonia or Thrace, known only from their coins. These have been by some writers referred to the Orestae; but it is more probable, as suggested by Leake, that they were one of the Thracian tribes who worked the silver mines of Pangæum; a circumstance which will account for our finding silver coins of large size and in considerable numbers struck by a people so obscure that their name is not mentioned by any ancient author (Leake, *Northern Greece*, vol. iii. p. 213, *Numismata Hellenica*, p. 81.) The coins in question, one of which is annexed, closely resemble in style and fabric those of the Bisaltæ and Edoni in the same neighbourhood. [E. H. B.]



COIN OF ORESCII.

ORESTAE (Ὀρέσται, Hecat. *ap. Steph. B. s. c.*; Thuc. ii. 80; Polyb. xviii. 30; Strab. vii. p. 326, ix. p. 434; Plin. iv. 17), a people who are shown by Thucydides (*L. c.*) to have bordered upon the Macedonian Paravæi, and who partly, perhaps, as having been originally an Epirote tribe (Steph. B. *s. v.* terms them a Molossian tribe), were united with the other Epirots, under their prince Antiochus, in support of the expedition of Cnemus and the Ambraciots against Acarnania. Afterwards they were incorporated in the Macedonian kingdom. In the peace finally granted to Philip, *B. c.* 196, by the Romans, the Orestæ were declared free, because they had been the first to revolt. (Liv. xxxiii. 34.)

ORESTIS (Ὀρεστis, Ptol. iii. 13. §§ 5, 22; Steph. B. *s. v.*; Liv. xxvii. 33, xxxi. 40) or ORESTIAS (Ὀρεστίας, Strab. vii. p. 326), was the name given to the district which they occupied, which, though it is not named by Livy and Diodorus among the countries which entered into the composition of the Fourth Macedonia, was probably included in it, because the greater part, at least, of Orestis was situated to the E. of Pindus. This subdivision of Upper Macedonia is represented by the modern districts of *Grámista*, *Anaselitea*, and *Kastoria*. (Leake, *Northern Greece*, vol. iii. p. 305, vol. iv. pp. 121—124.) [E. B. J.]

ORESTHÆSIUM (Ὀρεσθᾶσιον, Paus.; Ὀρέσθειον, Thuc.; Ὀρέστειον, Her., Eur.), a town in the south of Arcadia, in the district of Maenalia, a little to the right of the road, leading from Megalopolis to Pallantium and Tegea. Its inhabitants were removed to Megalopolis on the foundation of the latter city. Its territory is called *Oresthis* by Thucydides (iv. 134), and in it was situated Ladocœia, which became a suburb of Megalopolis. [LADOCÆIA.] Leake places Oresthasium at or near the ridge of *Tzimbarú*, and conjectures that it may have occupied the site of the village of *Marmara* or *Marmaria*, a name often attached in Greece to places where ancient wrought or sculptured stones have been found. (Paus. viii. 44. § 2, comp. viii. 3. § 1, 27. § 3, 39. § 4; Herod. ix. 11; Plut. *Arist.* 10; Thuc. v. 64; Eurip. *Orest.* 1642, *Electr.* 1274; Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 247.)

ORESTHIS. [ORESTHASIUM.]

ORESTIS. [ORESTÆ.]

ORESTIAS. [HADRIANOPOLIS, No. 1.]

ORETANI (Ὀρητανὸι, Ptol. ii. 6. § 59), a powerful people in the S. of Hispania Tarraconensis, inhabiting the territory E. of Baetica, as far as Carthago Nova, and spreading to the N. beyond the river Anas. The Baetis flowed through their country in its earliest course. (Polyb. x. 38, xi. 30; Strab. iii. pp. 152, 156; Plin. iii. 3. s. 4; Liv. xxi. 11, xxxv. 7.) Thus they inhabited the E. part of *Granada*, the whole of *Mancha*, and the W. part of *Murcia*. Their chief city was Castulo, now *Cazlona*. [T. H. D.]

ORETUM GERMANORUM (Ὀρητανὸν Γερμανῶν, Ptol. ii. 6. § 59). Germani was another name for the Oretani ("Oretani, qui et Germani nominantur," Plin. iii. 3. s. 4), and Oretum was one of their towns; probably the Orisia of Artemidorus, quoted by Steph. B. (*s. v.*), and the Oria of Strabo (iii. p. 152). It has been identified with *Granatula*, a village near *Almagro*, where there is a hermitage still called *De Oretu*, and close by several ruins, a Roman bridge, &c. (Morales, *Ant.* p. 8, b., p. 76, a.; Florez, *Esp. S.* vii. p. 255; Ukert, vol. ii. pt. 1. p. 152.) [T. H. D.]

OREUS (*Ἄρεός*: *Eth. Ἄρεινος*: the territory *Ἄρεια*, Strab. x. p. 445) formerly called HISTIAEA (*Ἰστιαία*, also *Ἐστιαία*: *Eth. Ἰστιαεύς*), a town in the north of Euboea, situated upon the river Callas, at the foot of Mt. Telethrium, and opposite Antron on the Thessalian coast. From this town the whole northern extremity of Euboea was named Histiaeotis (*Ἰστιαῶτις*, Ion. *Ἰστιαῆτις*, Herod. vii. 23). According to some it was a colony from the Attic demus of Histiaea (Strab. x. p. 445); according to others it was founded by the Thessalian Perrhaebi. (Scymn. Ch. 578.) It was one of the most ancient and most important of the Euboean cities. It occurs in Homer, who gives it the epithet of *πολυστάφυλος* (*Il.* ii. 537); and Scylax mentions it as one of the four cities of Euboea (p. 22). After the battle of Artemisium, when the Grecian fleet sailed southwards, Histiaea was occupied by the Persians. (Herod. vii. 23.) Upon the expulsion of the Persians from Greece, Histiaea, with the other Euboean towns, became subject to Attica. In the revolt of Euboea from Athens in B. C. 445, we may conclude that Histiaea took a prominent part, since Pericles, upon the reduction of the island, expelled the inhabitants from the city, and peopled it with 2000 Athenian colonists. The expelled Histiaeans were said by Theopompus to have withdrawn to Macedonia. (Thuc. i. 114; Diod. xii. 7, 22; Plut. *Per.* 23; Theopomp. *ap. Strab.* x. p. 445.) From this time we find the name of the town changed to Oreus, which was originally a demus dependent upon Histiaea. (Strab. *l. c.*; Paus. vii. 26. § 4.) It is true that Thucydides upon one occasion subsequently calls the town by its ancient name (vii. 57); but he speaks of it as Oreus, in relating the second revolt of Euboea in B. C. 411, where he says that it was the only town in the island that remained faithful to Athens. (Thuc. viii. 95.) At the end of the Peloponnesian War, Oreus became subject to Sparta; the Athenian colonists were doubtless expelled, and a portion at least of its ancient inhabitants restored; and accordingly we read that this town remained faithful to Sparta and cherished a lasting hatred against Athens. (Diod. xv. 30.) Neogenes, supported by Jason of Pherae, made himself tyrant of Oreus for a time; but he was expelled by Therippidas, the Lacedaemonian commander; and the Athenian Chabrias endeavoured in vain to obtain possession of the town. (Diod. *l. c.*) But shortly afterwards, before the battle of Leuctra, Oreus revolted from Sparta. (Xen. *Hell.* v. 4. § 56.) In the subsequent war between Philip and the Athenians, a party in Oreus friendly to Philip; and by the aid of this monarch Philistides became tyrant of the city (Dem. *Phil.* iii. pp. 119, 127, *de Cor.* p. 248; Strab. *l. c.*); but the Athenians, at the instigation of Demosthenes, sent an expedition against Oreus, which expelled Philistides, and, according to Charax, put him to death. (Dem. *de Cor.* p. 252; Charax, *ap. Steph. s. v. Ἄρεός*.) In consequence of its geographical position and its fortifications, Oreus became an important place in the subsequent wars. In the contest between Antigonus and Cassander it was besieged by the latter, who was, however, obliged to retire upon the approach of Ptolemy, the general of Antigonus. (Diod. xix. 75, 77.) In the first war between the Romans and Philip, it was betrayed to the former by the commander of the Macedonian garrison, B. C. 207. (Liv. xxviii. 6.) In the second war it was taken by the Romans by assault, B. C. 200. (Liv. xxxi. 46.) Soon afterwards, in

B. C. 196, it was declared free by T. Quinctius Flamininus along with the other Grecian states. (Polyb. xviii. 28, 30; Liv. xxxiii. 31, 34.) Pliny mentions it among the cities of Euboea no longer existent in his time (Plin. iv. 21. s. 21), but it still occurs in the lists of Ptolemy, under the corrupt form of *Ἄρεός* (iii. 15. § 25).

Strabo says that Oreus was situated upon a lofty hill named Drymus (x. p. 445). Livy describes it as having two citadels, one overhanging the sea and the other in the middle of the city (xxviii. 6). There are still some remains of the ancient walls at the western end of the bay, which is still called the bay of *Oreós*. (Stephani, *Reise*, &c. pp. 33, seq.; Leake, *Northern Greece*, vol. iv. p. 352.)

ORGANA. [OGYRIE.]

ORGAS (*Ὀργᾶς*), a little tributary of the Mæander in Phrygia, flowing into the main river on the south-east of Celænae (Strab. xii. p. 578; Plin. v. 29, where it is called Orga). It is probably the stream crossed by Mr. Arundell (*Discov. in As. Min.* i. p. 185) between *Dineir* and the bridge of the Mæander near *Digetzi*; but its modern name is unknown. [L. S.]

ORGESSUS, ORGYBUS. [DASSARETAE, Vol. I. p. 746, a.]

ORGIA. [ILERGETES.]

ORGOCYNI. [TAURICA CHERSONESUS.]

ORIA, ORISIA. [ORETUM GERMANORUM.]

ORICUM, ORICUS (*Ἄρεός*, Hecat. *Fr.* 75 *ap. Steph. B. s. v.*; Herod. ix. 92; Scyl. p. 10; Polyb. vii. 19; Scymn. 440; Eust. *ad Dion.* 321; *Ἄρεος*, Ptol. iii. 14. § 2; Pomp. Mela, ii. 3. § 12; Plin. iii. 26), a town and harbour of Illyricum, not far from Apollonia and the mouth of the Aous. Legend ascribes its foundation to the Euboeans on their return from Troy (Scymn. *l. c.*); and Apollonius (*Argon.* iv. 1216) speaks of the arrival of a party of Colchians at this port; and thus Pliny (*l. c.*) calls it a Colchian colony. Oricum is known in history as a haven frequented by the Romans in their communications with Greece, from its being very conveniently situated for the passage from Brundisium and Hydruntum. B. C. 214, the town was taken by Philip V. of Macedonia; but it afterwards fell into the hands of the Romans and M. Valerius Laevinus, who commanded at Brundisium, with a single legion and a small fleet. (Liv. xxiv. 40.) After the campaign of B. C. 167, Aemilius Paulus embarked his victorious troops from Oricum for Italy. (Plut. *Aemil. Paul.* 29.) Caesar, after he had disembarked his troops at PALAESTE (Lucan. iv. 460; comp. *Caes. B. C.* iii. 6, where the reading *Pharsalus* or *Pharsalia*, is a mistake or corruption of the MSS.), or the sheltered beach of *Palisa*, surrounded by the dangerous promontories of the Ceraunian mountains, within one day of his landing marched to Oricum, where a squadron of the Pompeian fleet was stationed. (*Caes. B. C.* iii. 11; Appian, *B. C.* ii. 54.) The Oricii declared their unwillingness to resist the Roman consul; and Torquatus, the governor, delivered up the keys of the fortress to Caesar. The small fleet in which he had brought his forces over was laid up at Oricum, where the harbour was blocked up by sinking a vessel at its mouth. Cnaeus, the son of Pompeius, made a spirited attack on this stronghold, and, cutting out four of the vessels, burnt the rest. (*Caes. B. C.* iii. 40.) It continued as an important haven on the Adriatic. (Hor. *Carmin.* iii. 7. 5; Propert. *Eleg.* i. 8, 20; Lucan, iii. 187.) The

name of its harbour was PANORMUS (Πάνορμος, Strab. vii. p. 316), now *Porto Ragusó*; while the CELYDNUS (Κέλυνδος, Ptol. iii. 13. §§ 2, 5) is identified with the river of *Dukádes*. It would seem from Virgil (*Aen.* x. 136) that Oricum was famous for its turpentine, while Nicander (*Ther.* 516) alludes to its boxwood. The town was restored by the munificence of Herodes Atticus. (Philostr. *Her. Att.* 5.) To the E. of the mouth of the river of *Dukádes* is a succession of lagoons, in the midst of which lies Oricum, on the desert site now called *Erikhó*, occupied (in 1818) only by two or three huts among the vestiges of an aqueduct. (Smyth, *Mediterranean*, p. 46.) The present name (Ἐρικῶ, Anna Comn. xiii. p. 389) is accented on the last syllable, as in the ancient word, and E substituted for O by a common dialectic change. (Pouqueville, *Voyage*, vol. i. p. 264; Leake, *North. Greece*, vol. i. pp. 36, 90.) A coin of Oricum has for type a head of Apollo. (Eckhel, vol. ii. p. 167.) [E. B. J.]

ORIGENOMESCI. [ARGENOMESCI.]

ORIGIACUM (Ὀριγιακόν). Ptolemy (ii. 9. § 7) makes this town the chief place of the Atribatii or Atribates in Belgica. There is nothing that fixes the position of Origiacum except its resemblance to the name *Orchies*, which Cluver suggested. *Orchies* is between *Douay* and *Tournay*, and appears to be beyond the limits of the Atribates, whose chief town in Caesar's time was Nemetacum (*Arras*). [G. L.]

ORINGIS. [AURINX.]

ORIPPO, a town of Hispania Baetica, on the road from Gades to Hispalis. (Plin. iii. 1. s. 3; *Itin. Ant.* p. 410.) Commonly identified with *Villa de dos Hermanos*, though some have mentioned *Alcala de Guadaira* and *Torre de los Herberos*. Ancient coins of the place have a bunch of grapes, showing that the neighbourhood was rich in wines, a character which it still preserves. (Caro, *Ant.* iii. 20; Florez, *Esp. Sagr.* ix. p. 111, *Mex.* ii. p. 512; Mionnet, i. p. 23, Suppl. i. p. 39; Sestini, *Med.* p. 77.) [T. H. D.]



COIN OF ORIPPO.

ORITAE (Ὀρίται), a people inhabiting the seacoast of Gedrosia, with whom Alexander fell in on his march from the Indus to Persia. (Arrian, vi. 21, 22, 24, &c.) Their territory appears to have been bounded on the east by the Arabis, and on the west by a mountain spur which reached the sea at *Cape Moran*. (Vincent, *Voy. of Nearchus*, i. p. 217.) There is considerable variation in the manner in which their names are written in different authorities: thus they appear as Oritae in Arrian (*Indic.* 23, *Exped. Alex.* vi. 22); Ὀρίται in Strabo (xv. p. 720), Dionysius Perieg. (v. 1096), Plutarch (*Alex.* c. 66), and Stephanus B.; as Ori in Arrian (vi. 28) and Pliny (vi. 23. § 26); and Horitae in Curtius (ix. 10. 6); yet there can be no doubt that they are one and the same people. Arrian and Strabo have described them at some

length. According to the former, they were an Indian nation (vi. 21; cf. Diod. xvii. 105), who wore the same arms and dress as those people, but differed from them in manners and institutions (*Ind.* c. 23). According to the latter they were a race living under their own laws (xv. p. 720), and armed with javelins hardened at the point by fire and poisoned (xv. p. 723). In another place Arrian appears to have given the true Indians to the river Arabis (or *Pwralá*), the eastern boundary of the Oritae (*Indic.* c. 22); and the same view is taken by Pliny (vii. 2). Pliny calls them "Ichthyophagi Oritae" (vi. 23. s. 25); Curtius "Indi maritimi" (ix. 10. 8). It is probable that the true form of the name was Horitae, as the Nubian geographer places a town called *Hasir* on the route to *Firabus* in *Mekrán*. (Comp. D'Anville, *Eclaircissements*, &c. p. 42; Edrisi, *Geog. Nub.* p. 58.) [V.]

ORIUNDUS. [BARBARA.]

ORMENIUM (Ὀρμένιον), a town of Thessaly, mentioned in the Catalogue of Ships along with Hypercia and Asterium as belonging to Eurypylos (Hom. *Il.* ii. 734). It was said to have been founded by Ormenus, the grandson of Aeolus, and was the birthplace of Phoenix. (Demetr. Scepheus, ap. Strab. ix. p. 438, seq.) Strabo identifies this town with a place in Magnesia named Orminium, situated at the foot of Mt. Pelion, at the distance of 27 stadia from Demetrias, on the road passing through Iolcus, which was 7 stadia from Demetrias and 20 from Orminium. (Strab. *l. c.*) Leake, however, observes that the Ormenium of Homer can hardly have been the same as the Orminium of Strabo, since it appears from the situation of Asterium that Eurypylos ruled over the plains of Thessalotis, which are watered by the Apidanus and Enipeus. (Leake, *Northern Greece*, vol. iv. p. 434, seq.)

ORMINIUM (Ὀρμίνιον ἕπος), a mountain in the north-eastern part of Bithynia, terminating in Cape Posidium (Ptol. v. 1. §§ 10, 11). Ainsworth supposes it to be the same as the mountain now called *Derne Jailaf*. [L. S.]

ORNEAE (Ὀρνεαί: Ἐθ. Ὀρνεάτης), a town in the Argeia, mentioned in the Iliad (ii. 571), which is said to have derived its name from Orneus, the son of Erechtheus. Orneae retained its ancient Cynurian inhabitants, when Argos was conquered by the Dorians. It continued independent of Argos for a long time; but it was finally conquered by the Argives, who removed the Orneatae to their own city. (Paus. ii. 25. § 6, viii. 27. § 1.) Thucydides mentions (v. 67) the Orneatae and Cleonaei as allies (σύμμαχοι) of the Argives in B. C. 418; and the same historian relates (vi. 7) that Orneae was destroyed by the Argives in B. C. 416. (Comp. Diod. xii. 81.) It might therefore be inferred that the destruction of Orneae by the Argives in B. C. 416 is the event referred to by Pausanias. But Müller concludes from a well-known passage of Herodotus (viii. 73) that Orneae had been conquered by Argos long before; that its inhabitants were reduced to the condition of Perioeci; and that all the Perioeci in the Argeia were called Orneatae from this place. But the Orneatae mentioned by Thucydides could not have been Perioeci, since they are called allies; and the passage of Herodotus does not require, and in fact hardly admits of, Müller's interpretation. "The Cynurians," says Herodotus (*l. c.*), "have become Doricized by the Argives and by time, being Orneatae and Perioeci." These words would seem

clearly to mean that, while the other Cynurians became Perioeci, the Orneatae continued independent,—an interpretation which is in accordance with the account of Thucydides. (Müller, *Aeginetica*, p. 48, seq., *Dorians*, iii. 4. § 2; Arnold, *ad Thuc.* v. 67.)

With respect to the site of Orneae we learn from Pausanias (v. 25. § 5) that it was situated on the confines of Phlissia and Sicyonia, at the distance of 120 stadia from Argos, being 60 stadia from Lyrceia, which was also 60 stadia from Argos. Strabo (viii. p. 382) says that Orneae was situated on a river of the same name above the plain of the Sicyonians; for the other passage of Strabo (viii. p. 578), which states that Orneae lay between Corinth and Sicyon, and that it was not mentioned by Homer, is probably an interpolation. (See Kramer's Strabo, vol. ii. p. 186.) Orneae stood on the northern of the two roads, which led from Argos to Mantinea. This northern road was called Climax, and followed the course of the Inachus. [ARGOS, p. 201.] Ross supposes Orneae to have been situated on the river, which flows from the south by the village of *Lionti* and which helps to form the western arm of the Asopus. Leake places it too far to the east on the direct road from Argos to Phlius. (Ross, *Reisen im Peloponnes*, p. 135; comp. Leake, *Morea*, vol. ii. p. 351, vol. iii. p. 414.)

ORNI ('Ορνι), a town of Thrace mentioned only by Hierocles (p. 632). [T. H. D.]

ORNIACI ('Ορνιακοί, Ptol. ii. 6. § 32), a tribe of the Astures in Hispania Tarraconensis. Their chief town was Intercatia. [T. H. D.]

ORNI'THON POLIS ('Ορνιθων πόλις), a city of the Sidonians, according to Scylax (ap. Reland, *Palaest.* p. 431). It is placed more exactly by Strabo between Tyre and Sidon (p. 758). Pliny mentions together "Sarepta et Ornithon oppida et Sidon" (v. 19.) Reland suggests that it may be "Tarnegola superior," which the Talmud places above Caesarea; Tarnegola in Hebrew being equivalent to the Gallus of Latin = *δρυθα* in Greek. (*Palaest.* p. 916.) Dr. Robinson, following Pococke, conjectures that it may be represented by an ancient site on the shore of the Phoenician plain, where he noticed "the traces of a former site called *'Adlân*, consisting of confused heaps of stones, with several old wells." There are also "many sepulchral grottoes, hewn out of the hard limestone rock," in the precipitous base of the projecting mountain which here approaches the coast,—furnishing clear indications of an ancient city in the vicinity. (*Bib. Res.* vol. iii. p. 411, and note 2; Pococke, *Observations*, vol. ii. p. 84.) [G. W.]

OROANDA, a town in the mountains of Pisidia, near the south-western shore of lake Trogitis (Liv. xxxviii. 37, 39; Plin. v. 24). From this town the whole district derived the name of Oroandicus tractus, the inhabitants of which, called Oroandenses or Oroandici ('Οροανδικοί or 'Οροανδείς), possessed, besides the chief town Oroanda, also Misthia and Pappa (Liv. xxxviii. 18, 19; Polyb. xxii. 25; Ptol. v. 4. § 12). Hamilton (*Researches*, i. p. 478) believes that the ruins he found on the slope of a hill near lake *Egerdir*, may mark the site of Oroanda; but it would seem that its remains must be looked for a little further east. [L. S.]

OROATIS. [Anosis.]

ORO'BIAE ('Ορόβιαι), a town on the western coast of Euboea, between Aedeptus and Aegae, which possessed an oracle of Apollo Selinuntius. (Strab. x. p. 445 comp. ix. p. 405.) The town

was partly destroyed by an earthquake and an inundation of the sea in B. C. 426. (Thuc. iii. 89.) This town seems to be the one mentioned by Stephanus under the name of Oropo ('Ορόπω), who describes it as "a city of Euboea, having a very renowned temple of Apollo." (Steph. B. s. v. *Kopήρω*.) There are some remains of the walls of Oröbiae at *Roviés*, which word is only a corruption of the ancient name. (Leake, *Northern Greece*. vol. ii. p. 176.)

ORO'BII, a tribe of Cisalpine Gauls, mentioned only by Pliny (iii. 17. s. 21), upon the authority of Cato, who said that Bergomum and Comum had been founded by them, as well as Forum Licinii, by which he must mean the Gaulish town that preceded the Roman settlement of that name. Their original abode, according to Cato, was at a place called Barra, situated high up in the mountains; but he professed himself unable to point out their origin and descent. The statement that they were a Greek people, advanced by Cornelius Alexander (ap. *Plin. l. c.*), is evidently a mere inference from the name, which was probably corrupted or distorted with that very view. [E. H. B.]

OROBIS, or ORBIS ('Οροβίς), a river of Narbo-nensis in Gallia. Ptolemy (ii. 10. § 2) places the outlet of the Orobis between the mouth of the Atax (*Aude*) and the Arauris (*Hérault*), which shows that it is the *Orbe*. In Strabo's text (iv. p. 182) it is written Orbis, which Groskurd unnecessarily corrects, for Orbis and Obris were probably used indifferently, and it seems that Obris is the original reading in Mela (ii. 5, ed. J. Vossius, note). Mela says that the Orbis flows past Baeterrae (*Béziers*), and Strabo also places Baeterrae on the Orbis. In the Ora Maritima (v. 590) the name is Orobis. The *Orbe* rises in the *Cévennes* in the north-west part of the department of *Hérault*, and has a very winding course in the upper part. It is above 60 miles long. [G. L.]

OROLAUNUM, in the north part of Gallia, is placed by the Antonine Itin. on a road from Duro-cortorum (*Reims*) to *Trier*. It is placed halfway between Eposium (*Ipsich*) and Andethanna, which D'Anville supposes to be *Epternach*, by which he means *Echternach*: others place Andethanna about *Amen*. The name *Arion* clearly represents Orolaunum, where Roman remains, as it is said, have been found. *Arion* is in the duchy of *Luxemburg*. [G. L.]

OROMARSACI, a people of North Gallia, whose position is thus described by Pliny (iv. c. 17), who is proceeding in his description from the Schelde southwards:—"Deinde Menapii, Morini, Oromarsaci juncto pago qui Gessoriacus vocatur." In Harduin's text the name is written Oromansaci, and yet he says that the MSS. have Oromarsaci. The name is otherwise unknown. D'Anville supposes that the name Oro-marsaci is represented by the name of a tract of country between *Calais* and *Gravelines*, which is *Mark* or *Merk*, and borders on the *Bou-lonnois*, in which the pagus Gessoriacus was. [GESSORACUM.] This is mere guess, but it is all that we can have. [G. L.]

ORONTES ('Ορόντης), the most renowned river of Syria, used by the poet Juvenal for the country, "in Tiberim defluxit Orontes." (Juv. iii.) Its original name, according to Strabo, was Typhon (Τυφών), and his account both of its earlier and later names, follows his description of Antioch. "The river Orontes flows near the city. This

river rising in Coele-Syria, then sinking beneath the earth, again issues forth, and, passing through the district of Apamea to Antiocheia, after approaching the city, runs off to the sea towards Seleucia. It received its name from one Orontes, who built a bridge over it, having been formerly called Typhon, from a mythic dragon, who being struck with lightning, fled in quest of a hiding-place, and after marking out the course of the stream with its trail, plunged into the earth, from whence forthwith issued the fountain." He places its embouchure 40 stadia from Seleucia (xvi. p. 750). He elsewhere places the source of the river more definitely near to Libanus and the Paradise, and the Egyptian wall, by the country of Apamea (p. 756). Its sources have been visited and described in later times by Mr. Barker in 1835. The river "is called by the people *El-'A'si*, 'the rebel,' from its refusal to water the fields without the compulsion of water-wheels, according to Abulfeda (*Tub. Syr.* p. 149), but according to Mr. Barker, "from its occasional violence and windings, during a course of about 200 miles in a northerly direction, passing through *Hems* and *Hamah*, and finally discharging itself into the sea at *Suwaidiah* near Antioch." (*Journal of the Geog. Soc.* vol. vii. p. 99.) The most remote of these sources is only a few miles north of *Baalbek*, near a village called *Labneh*, "at the foot of the range of Antilibanus on the top of a hillock, near which passes a small stream, which has its source in the adjoining mountains, and after flowing for several hours through the plain, falls into the basin from which springs the Orontes." These fountains are about 12 hours north of *Labneh*, near the village *Kurmul*, where is a remarkable monument, "square, and solid, terminating above in a pyramid from 60 to 70 feet high. On the four sides hunting scenes are sculptured in relief, of which the drawing borders on the grotesque." (Robinson, *Journal of Geog. Soc.* vol. xxiv. p. 32.) There can be no difficulty in connecting this monument with the Paradise or hunting park mentioned by Strabo near the source of the Orontes, similar, no doubt, in origin and character, to those with which the narrative of Xenophon abounds, within the territories of the Persian monarchs. The rise and course of this river and its various tributaries has been detailed by Col. Chesney (*Expedition*, vol. i. pp. 394—398), and the extreme beauty of its lower course between Antioch and the sea has been described in glowing terms by Captains Irby and Mangles. (*Travels*, pp. 225, 226.) [G. W.]

ORONTES (*Ὀρόντης*, Ptol. vi. 2. § 4), a mountain chain of Media, which extended in a south-east direction, passing the Ecbatana of Greater Media (*Hamadan*). It must be considered as an outlying portion of the still greater chain of the Zagros. It is now called the *Erwend* or *Elwend*. It is probable that the name is preserved in the celebrated mountain of *Kurdistan*, now called *Rovandiz*. In Armenian geography this mountain district is called *Erorantini*; which is evidently connected with the ancient Orontes. (St. Martin, *Armenia*, vol. ii. pp. 363, 429.) [V.]

ORONTES, a people of ancient Assyria, described by Pliny as being to the east of Gaugamela (vi. 26. s. 30). There can be no doubt that these are the present *Rovandiz*, a tribe living, as in ancient times, about the great mountain *Kovandiz*, in *Kurdistan*, and doubtless connected with the Orontes of Ptolemy

(vi. 2. § 4). They derive their name from *Erwend*, a pure old Persian root, which was usually Hellenized into Orodes or Orontes. (Rawlinson, *Journal of Geog. Soc.* x. p. 73.) [V.]

OROPUS (*Ὀρόπος*, rarely *ὄ Ἄροπος*, Paus. vii. 11. § 4; comp. Steph. B. s. v.: *Eth. Ἀρόπιος*, and according to Steph. B. *Ἀρορεύς*), a town on the borders of Attica and Boeotia, and the capital of a district, called after it OROPIA (*ὄ Ἄροπία*.) This district is a maritime plain, through which the Asopus flows into the sea, and extends for 5 miles along the shore. It is separated from the inland plain of Tanagra by some hills, which are a continuation of the principal chain of the Diacrian mountains. Oropus was originally a town of Boeotia; and, from its position in the maritime plain of the Asopus, it naturally belonged to that country. (Paus. i. 34. § 1.) It was, however, a frequent subject of dispute between the Athenians and Boeotians; and the former people obtained possession of it long before the Peloponnesian War. It continued in their hands till B. C. 412, when the Boeotians recovered possession of it. (Thuc. viii. 60.) A few years afterwards (B. C. 402) the Boeotians, in consequence of a sedition of the Oropii, removed the town 7 stadia from the sea. (Diod. xiv. 17.) During the next 60 years the town was alternately in the hands of the Athenians and Boeotians (comp. Xen. *Hell.* vii. 4. § 1, &c.), till at length Philip after the battle of Chaeroneia gave it to the Athenians. (Paus. i. 34. § 1.) In B. C. 318 the Oropians recovered their liberty. (Diod. xviii. 56.) In B. C. 312 Cassander obtained possession of the city; but Polemon, the general of Antigonus, soon afterwards expelled the Macedonian garrison, and handed over the city to the Boeotians (Diod. xix. 77.) It has been concluded from a passage of Dicaearchus (p. 11, ed. Hudson) that Oropus continued to belong to Thebes in the next century; but the expression *οικία Θησῶν* is corrupt, and no safe conclusion can therefore be drawn from the passage. Leake proposes to read *ἀνοικία Θησῶν*, Wordsworth *οικία Θησῶν*, but C. Müller, the latest editor of Dicaearchus, reads *συνοικία θησῶν*. Dicaearchus calls the inhabitants Athenian Boeotians, an epithet which he also applies to the inhabitants of Plataeae. Strabo also describes Oropus as a Boeotian town (ix. p. 404); but Livy (xlv. 27), Pausanias (l. c.), and Pliny (iv. 7. s. 11) place it in Attica. How long the Oropii inhabited the inland city is uncertain. Pausanias expressly says that Oropus was upon the sea (*ἐπὶ θαλάσσης*, i. 34. § 1); and the inhabitants had probably returned to their old town long before his time.

Although Oropus was so frequently in the hands of the Athenians, its name is never found among the Athenian demi. Its territory, however, if not the town itself, appears to have been made an Attic demus under the name of Graea (*ἡ Γραία*). In Homer Oropus does not occur, but Graea is mentioned among the Boeotian towns (*Il.* ii. 498); and this ancient name appears to have been revived by the Athenians as the official title of Oropus. Aristotle said that Oropus was called Graea in his time (ap. Steph. B. s. v. *Ἀροπέος*); and accordingly we find in an inscription, belonging to this period, the *Γραῆς* (*Γραεῖς*) mentioned as a demus of the tribe Pandionis (Ross & Meier, *Die Demen von Attika*, p. 6, seq.) In the passage of Thucydides (ii. 23) *παριόντες δὲ Ἄροπον τὴν γῆν Πειραιῆν καλουμένην, ἣν νεμονται Ἄρωπιοι Ἀθηναίων ἰσθήκοι, ἐδήσαν*, all the existing MSS. have *Πειραιῆν*, but Stephanus, who quotes the passage, reads *Γραεῆν*, which *Ψυγγο*

and other modern editors have received into the text. It is, however, right to observe that the district of Oropus was frequently designated as the border country or country over the border (τῆς πέραν γῆς, Thuc. iii. 91).

According to Dicaearchus (*l. c.*) the Oropians were notorious for their grasping exactions, levied upon all imports into their country, and were for this reason satirised by Xenon, a comic poet:—

Πάντες τελῶναι, πάντες εἰσὶν ἄρταγες.
Κακὸν τέλος γίνονται τοῖς Ἱωρῶσις.

The position of Oropus is thus defined by Strabo. "The beginning [of Boeotia] is Oropus, and the sacred harbour, which they call Delphinium, opposite to which is old Eretria in Euboea, distant 60 stadia. After Delphinium is Oropus at the distance of 20 stadia, opposite to which is the present Eretria, distant 40 stadia. Then comes Delium." (Strab. ix. p. 403.) The modern village of *Oropó* stands at the distance of nearly two miles from the sea, on the right bank of the *Vouriéni*, anciently the *Asopus*: it contains some fragments of ancient buildings and sepulchral stones. There are also Hellenic remains at the *Σκάλα* or wharf upon the bay, from which persons usually embark for Euboea: this place is also called *ἐς τοὺς ἁγίους ἀποστόλους*, from a ruined church dedicated to the "Holy Apostles." Leake originally placed Oropus at *Oropó* and Delphinium at *Skála*; but in the second edition of his *Demi* he leaves the position of Oropus doubtful. It seems, however, most probable that Oropus originally stood upon the coast, and was removed inland only for a short time. In the Peloponnesian War Thucydides speaks of sailing to and anchoring at Oropus (iii. 91, viii. 95); and Pausanias, as we have already seen, expressly states that Oropus was upon the coast. Hence there can be little doubt that *Skála* is the site of Oropus, and that *Oropó* is the inland site which the Oropians occupied only for a time. It is true that the distance of *Oropó* from the sea is more than double the 7 stadia assigned by Diodorus, but it is possible that he may have originally written 17 stadia. If Oropus stood at *Skála*, Delphinium must have been more to the eastward nearer the confines of Attica.

In the territory of Oropus was the celebrated temple of the hero Amphiarus. According to Pausanias (i. 34. § 1) it was 12 stadia distant from Oropus. Strabo places it in the district of Psophis, which stood between Rhamnus and Oropus, and which was subsequently an Attic demus (ix. p. 399). Livy calls it the temple of Amphiloehus (xlv. 27), who, we know from Pausanias, was worshipped conjointly with Amphiarus. Livy further describes it as a place rendered agreeable by fountains and rivers; which leads one to look for it at one of two torrents which join the sea between *Skála* and *Kálamo*, which is probably the ancient Psophis. The mouth of one of these torrents is distant about a mile and a half from *Skála*; at half a mile from the mouth are some remains of antiquity. The other torrent is about three miles further to the eastward; on which, at a mile above the plain, are remains of ancient walls. This place, which is near *Kálamo*, is called *Μαυρο-Θήλιςσι*, the epithet *Μαυρο* (black) distinguishing it from *Θήλιςσι*, the site of Delium. The distance of the Hellenic remains on the first-mentioned torrent agree with the 12 stadia of Pausanias; but, on the other hand, inscriptions have been found at *Μαυρο-Θήλιςσι* and *Kálamo*, in

which the name of Amphiarus occurs. Dicaearchus (*l. c.*) describes the road from Athens to Oropus as leading through bay-trees (διὰ θαφνιδῶν) and the temple of Amphiarus. Wordsworth very ingeniously conjectures δι' Ἀφιδῶν instead of διὰ θαφνιδῶν, observing that it is not probable that a topographer would have described a route of about 30 miles, which is the distance from Athens to Oropus, by telling his readers that it passed through "bay-trees and a temple." Although this reading has been rejected by Leake, it is admitted into the text of Dicaearchus by C. Müller. (Leake, *Northern Greece*, vol. ii. p. 444, seq., *Demi of Attica*, p. 112, seq.; Finlay, *Remarks on the Topography of Oropus and Diacria*, in *Transactions of the Royal Society of Literature*, 1839, p. 396, seq.; Wordsworth, *Athens and Attica*, p. 22, seq.)

OROSINES, a river of Thrace, flowing into the Euxine. (Plin. iv. 18.) [T. H. D.]

ORO'SPEDA (ἡ Ὀροσπεδα, Strab. iii. p. 161, seq.), called by Ptolemy *Ortospeda* (Ὀρτόσπεδα, ii. 6. § 21), a mountain chain in Hispania *Tarraconensis*, the direction of which is described under *HISPANIA* [Vol. I. p. 1086]. It is only necessary to add here the following particulars. It is the highest inland mountain of Spain (11,000 feet), at first very rugged and bald, but becoming wooded as it approaches the sea at Calpe. It abounds in silver mines, whence we find part of it called *Mons Argentarius*. [ARGENTARIUS MONS.] It is the present chain of *Sierra del Mundo*, as far as *Sierra de Alcares* and *Sierra de Ronda*. [T. H. D.]

ORREA. 1. (Ὀρρέα, Ptol. ii. 3. § 14), a town of the Venicones, on the E. coast of Britannia *Barbara*. Horsley (*Brit. Rom.* p. 373) identifies it with *Orrock*, on the little river *Orewater* in *Fife-shire*.

2. A town in Moesia Superior (Ptol. iii. 9. § 5). [T. H. D.]

ORSA, a mountain with a bay, on the east coast of Arabia, without the straits of the Persian Gulf (Pliny, vi. 28. s. 32.) Mr. Forster explains the name to mean literally in Arabic "the transverse mountain." He adds: "Its position is effectually determined from the East India Company's Chart, where, about a third of a degree south of Daba, a great mountain, at right angles with the mountains of Lima, runs right down to the sea, while at its base lies the port of Chorfakan." (*Geog. of Arabia*, vol. ii. p. 228.) [G. W.]

ORSINUS, a tributary of the Maeander, flowing in a north-western direction, and discharging itself into the main river a few miles below Antioch (Plin. v. 29). As some MSS. of Pliny have *Mosynus*, and as Hierocles (p. 665) and other ecclesiastical writers (*Notit. Epic. Phryg. Pac.* p. 27) speak of a town *Mosyna* in those parts, the river was probably called *Mosynus*. Its modern name is said to be *Hagirik*, that is the river described by Col. Leake (*Asia Minor*, p. 249) as descending from *Gheira* and *Karajam*. [L. S.]

ORTACEA, a small stream of Elymais, which Pliny states flowed into the Persian Gulf; its mouths were blocked up and rendered unfit for navigation by the mud it brought down (vi. 27. s. 31). [V.]

ORTAGUREA. [MARONEIA.]

ORTHAGORIA (Ὀρθαγορία), a town of Macedonia, of which coins are extant. Pliny (iv. 11. s. 18) says that *Ortagurea* was the ancient name of *Maroneia*; but we learn from an ancient geographer (Hudson, *Geogr. Min.* vol. iv. p. 42) that *Ortha-*

goria was the ancient name of Stageira, to which accordingly the coins are assigned. (Eckhel, vol. ii. p. 73.)



COIN OF ORTHAGORIA.

ORTHE (*Ὀρθή*), a town of Perrhaebia in Thessaly, mentioned by Homer (*Il.* ii. 739), was said by Strabo (ix. p. 440) to have become the acropolis of Phalanna. [PHALANNA.] It occurs, however, in the lists of Pliny (iv. 9. a. 16) as a distinct town from Phalanna.

ORTHO'SIA (*Ὀρθωσία*), a town of Syria mentioned by Strabo and Ptolemy, near the river Eleutherus, contiguous to Simyra, between it and Tripoli. (Strab. xvi. p. 753; Ptol. v. 15. § 4.) The former makes it the northern extremity of Phoenice, Pelusium being the southern (p. 756), a distance, according to Artemidorus, of 3650 stadia (p. 760). It was 1130 stadia south of the Orontes. (*Ib.*) Ptolemy places both Simyra and Orthosia south of the Eleutherus; but Strabo to the north of it: "agreeable whereunto," writes Shaw, "we still find, upon the north banks of this river (*Nahr-el-Berd*), the ruins of a considerable city in a district named *Ortoea*. In Peutinger's table, also, Orthosia is placed 30 miles south of Antaradus and 12 miles north of Tripoli. The situation of it is likewise further illustrated by a medal of Antoninus Pius, struck at Orthosia, upon the reverse of which we have the goddess Astarte treading upon a river; for this city was built upon a rising ground, on the northern banks of the river, within half a furlong of the sea: and as the rugged eminences of Mount Libanus lie at a small distance, in a parallel with the shore, Orthosia must have been a place of the greatest importance, as it would have hereby the entire command of the road (the only one there is) betwixt Phoenice and the maritime parts of Syria." (*Travels*, p. 270, 271.) The difficulties and discrepancies of ancient authors are well stated by Pococke. (*Observations*, vol. ii. pp. 204, 205, notes d. e.) He assumes the *Nahr Kibeer* for the Eleutherus, and places Orthosia on the river *Accar*, between *Nahr Kibeer* and *El-Berd*. (Maundrell, *Journey*, March 8.) [G. W.]

ORTHO'SIA (*Ὀρθωσία*), a town of Caria, not far from Alabanda, on the left bank of the Maeander, and apparently on or near a hill of the same name (Strab. xiv. p. 650; Plin. xxxvii. 25). Near this town the Rhodians gained a victory over the Carians (Polyb. xxx. 5; Liv. xlv. 25; comp. Ptol. v. 2. § 19; Plin. v. 29, xxxvii. 9, 25; Hierocl. 688). The ancient remains near *Karpuzli* probably mark the site of Orthosia (Leake, *Asia Minor*, p. 234); though others, regarding them as belonging to Alabanda, identify it with *Dakeni-sheer*. [L. S.]

ORTHURA (*Ὀρθούρα*, Ptol. vii. 1. § 91, viii. 27. § 18), a town on the eastern side of the peninsula of Hindostán, described by Ptolemy as the Palace of Sornax. It was in the district of the Soretas, and has been identified, conjecturally, by Forbiger with the present *Utatur* or *Utacour*. [V.]

ORTONA (*Ὀρτῶνα*). 1. An ancient city of

Latium, situated on the confines of the Aequian territory. It is twice mentioned during the wars of the Romans with the latter people: first, in B. C. 481, when we are distinctly told that it was a Latin city, which was besieged and taken by the Aequians (Liv. ii. 43; Dionys. viii. 91); and again in B. C. 457, when the Aequians, by a sudden attack, took Corbio, and, after putting to the sword the Roman garrison there, made themselves masters of Ortona also; but the consul Horatius engaged and defeated them on Mount Algidus, and after driving them from that position, recovered possession both of Corbio and Ortona. (Liv. iii. 30; Dionys. x. 26.) From these accounts it seems clear that Ortona was situated somewhere in the neighbourhood of Corbio and Mount Algidus; but we have no more precise clue to its position. No mention of it is found in later times, and it probably ceased to exist. The name is much corrupted in both the passages of Dionysius; in the first of which it is written *Ὀροῦς*, but the Vatican MS. has *Ὀρῶνα* for *Ὀρτῶνα*: in the second it is written *Βυρτῶνα*. It is very probable that the Hortenses, a people mentioned by Pliny (iii. 5. s. 9) among the "populi Albenses," are the inhabitants of Ortona; and it is possible, as suggested by Niebuhr, that the *Φορτωεῖοι* (a name otherwise wholly unknown), who are found in Dionysius's list of the thirty cities of the Latin League, may be also the same people. (Dionys. v. 61; Niebuhr, vol. ii. p. 18, note.) The sites which have been assigned to Ortona are wholly conjectural.

2. (*Ortona a Mare*), a considerable town of the Frentani, situated on the coast of the Adriatic, about midway between the mouth of the Aternus (*Pescara*) and that of the Sagrus (*Sangro*). Strabo tells us that it was the principal port of the Frentani (v. p. 242). He erroneously places it S. of the Sagrus; but the passage is evidently corrupt, as is one in which he speaks of Ortona or Histonium (for the reading is uncertain) as a resort of pirates. (Strab. l. c., and Kramer *ad loc.*) Ptolemy correctly places it between the Sagrus and the Aternus; though he erroneously assigns it to the Peligni. Pliny mentions it among the municipal towns of the Frentani; and there seems no doubt that it was one of the principal places possessed by that people. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 19.) Some inscriptions have been published in which it bears the title of a colony, but these are of dubious authenticity (see Zumpt, *de Colon.* p. 358, note): it is not mentioned as such in the Liber Coloniarum. The Itineraries place it on the road from the mouth of the Aternus to Anxanum (*Lanciano*). The name is still retained by the modern town of *Ortona*; and antiquities found on the spot leave no doubt that it occupies the same site with the ancient one. (*Itin. Ant.* p. 313; *Tab. Peut.*; Romanelli, vol. iii. p. 67.) [E. H. B.]

ORTOPLA (*Ὀρτοπλα*, Ptol. ii. 17. § 3; Ortópula, Plin. iii. 25), a town of the Liburni, identified with *Carlopagio* or *Carlobago*, in the district of the *Morlacca*, where several Roman remains have been found. (Neigebaur, *Die Sud-Slavon.* pp. 225, 228.) [E. B. J.]

ORTOSPANA (*Ὀρτοσπανα*, Strab. xi. p. 514, xv. p. 723; *κάρουρα ἢ καὶ Ὀρτοσπανα*, Ptol. vi. 18. § 5; Amm. Marc. xxiii. 6), an ancient city of Bactriana, which there is good reason for supposing is identical with the modern town of *Kdsul*. The name is written variously in ancient authors *Ortospa* or *Ortospanum*; the latter is the form adopted by Pliny (vi. 17. s. 21). Three principal roads

leading through Bactriana met at this place; hence the notice in Strabo (l. c.) of the ἡ ἐκ Βάκτρων τριόδος. Groekurd has (as appears to us), on no sufficient ground, identified Ortoespana with the present *Kandahar*. If the reading of some of the MSS. of Ptolemy be correct, *Kūbul* may be a corruption of *Kάβουρα*.

It is worthy of note, that in the earlier editions of Ptolemy (vi. 18. § 3) mention is made of a people whom he calls *Καθολίται*; in the latest of Nobbe (Tauchnitz, 1843) the name is changed to *Βωλίται*. It is not improbable that Ptolemy here is speaking of *Kūbul*, as Lassen has observed. (*Ind. Alterthums*. vol. i. p. 29.) The three roads may be, the pass by *Bamiān*, that by the *Hindu-Kūsh*, and that from *Anderāb* to *Khawar*. [V.]

ORTOSPEDA. [OROSPEDA].

ORTY'GIA. [DELOS.]

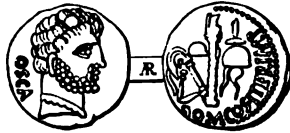
ORTY'GIA. [STRACUSE.]

ORU'DII (τὰ Ὀροῦδια ὄρη, Ptol. vii. 1. §§ 25, 36), a chain of mountains in India intra Gangem, which were, according to Ptolemy, the source of the river *Tynna* (now *Penmais*). It is difficult now to identify them with certainty, but Forbiger conjectures that they may be represented by the present *Nella-Mella*. [V.]

ORYX. [ARCADIA. Vol. I. p. 193, a.]

OSCA. 1. (Ὀσκα, Ptol. ii. 6. § 68), a town of the *Ilergetes* in the N. of Hispania Tarraconensis, on the road from *Tarraco* and *Ilerda* to *Caesar-augusta* (*Itin. Ant.* pp. 391, 451), and under the jurisdiction of the last-named city. Pliny alone (iii. 3. s. 4) places the *Oscenses* in *Vescitania*, a district mentioned nowhere else. It was a Roman colony, and had a mint. We learn from Plutarch (*Sert.* c. 14) that it was a large town, and the place where *Sertorius* died. It is probably the town called *Ileoscan* (Ἰλεόσκαν) by Strabo, in an apparently corrupt passage (iii. p. 161; v. Ukert, vol. ii. pt. 1. p. 451.) It seems to have possessed silver mines (*Liv.* xxxiv. 10, 46. xl. 43), unless the "argenteum *Oscense*" here mentioned merely refers to the minted silver of the town. Florez, however (*Med.* ii. 520), has pointed out the impossibility of one place supplying such vast quantities of minted silver as we find recorded in ancient writers under the terms "argenteum *Oscense*," "signatum *Oscense*;" and is of opinion that *Oscense* in these phrases means *Spanish*, by a corruption from the national name, *Eus-cara*. (Cf. *Caes. B. C.* i. 60; *Vell. Pat.* ii. 30.) It is the modern *Huesca* in *Arragon*. (Florez, *Med.* ii. p. 513; *Sestini*, p. 176; *Mionnet*, i. p. 46, *Suppl.* i. p. 92; *Murray's Handbook of Spain*, p. 448.)

2. A town of the *Turdetani* in Hispania Baetica, which some have identified with *Huescar*, but which Ukert (vol. ii. pt. 1. p. 370) thinks must be sought to the W. of that place. (Ptol. ii. 4. § 12; *Plin.* ii. 1. s. 3.) The pretended coins of this town are not genuine. (Florez, *Med.* l. c.; *Sestini*, p. 78; *Mionnet*, i. p. 43, *Suppl.* i. p. 40; *Sestini*, p. 78; Ukert, l. c.) [T. H. D.]



COIN OF OSCA.

OSCELA. [LEPONTII.]

OSCI or OPICI (in Greek always Ὀσκιαι: the original form of the name was *OPSCUS*, which was still used by *Ennius*, *op. Fest.* s. v. p. 198), a nation of Central Italy, who at a very early period appear to have been spread over a considerable part of the peninsula. So far as we can ascertain they were the original occupants, at the earliest time of which we have anything like a definite account, of the central part of Italy, from Campania and the borders of Latium to the Adriatic; while on the S. they adjoined the *Oenotrians*, whom there is good reason to regard as a Pelasgic tribe. Throughout this extent they were subsequently conquered and reduced to subjection by tribes called *Sabines* or *Sabellians*, who issued from the lofty mountain tracts of the Apennines N. of the territory then occupied by the *Oscans*. The relation between the *Sabellians* and the *Oscans* is very obscure; but it is probable that the former were comparatively few in number, and adopted the language of the conquered people, as we know that the language both of the *Campanians* and *Samnites* in later times was *Oscan*. (*Liv.* x. 20.) Whether it remained unmixed, or had been modified in any degree by the language of the *Sabellians*, which was probably a cognate dialect, we have no means of determining, as all our existing monuments of the language are of a date long subsequent to the *Sabellian* conquest. The ethnical affinities of the *Oscans*, and their relations to the *Sabellian* and other races of Central Italy, have been already considered under the article *ITALIA*; it only remains to add a few words concerning what is known of the *Oscan* language.

Niebuhr has justly remarked that "the *Oscan* language is by no means an inexplicable mystery, like the *Etruscan*. Had a single book in it been preserved, we should be perfectly able to decipher it out of itself." (*Nieb.* vol. i. p. 68.) Even with the limited means actually at our command we are able in great part to translate the extant inscriptions in this language, few and mostly brief as they are; and though the meaning of many words remains uncertain or unknown, we are able to arrive at distinct conclusions concerning the general character and affinities of the language. The *Oscan* was closely connected with the *Latin*; not merely as the *Latin* was with the *Greek* and other branches of the great *Indo-Teutonic* family, as offshoots from the same original stock, but as cognate and nearly allied dialects. This affinity may be traced throughout the grammatical forms and inflections of the language not less than in the vocabulary of single words. The *Latin* was, however, in all probability a composite language, derived from a combination of this *Oscan* element with one more closely akin to the *Greek*, or of *Pelasgic* origin [*LATINUM*, p. 137]; while the *Oscan* doubtless represents the language of Central Italy in its more unmixed form. In many cases the older and ruder specimens of the *Latin* retain *Oscan* forms, which were laid aside in the more refined stages of the language: such is the termination of the ablative in *ā*, which is found in the *Duilian* and other old *Latin* inscriptions, and appears to have been universal in *Oscan*.

The few notices of *Oscan* words which have been preserved to us by *Latin* writers, as *Varro*, *Festus*, &c., are of comparatively little importance. Our chief knowledge of the language is derived from extant inscriptions; of which the three most important are: 1. the *Tabula Bantina*, a bronze tablet found in the

neighbourhood of Bantia, on the borders of Apulia and Lucania, and which refers to the municipal affairs of that town; 2. the Cippus Abellanus, so called from its having been found at Abella in Campania, and containing a treaty or agreement between the two neighbouring cities of Nola and Abella; and 3. a bronze tablet recently discovered in the neighbourhood of *Agnone* in northern Samnium, containing a dedication of various sacred offerings. It is remarkable that these three monuments have been found in nearly the most distant quarters of the Oscan territory. By the assistance of the numerous minor inscriptions, we may fix pretty clearly the limits within which the language was spoken. They include, besides Campania and Saunium Proper, the land of the Hirpini and Frentani, and the northern part of Apulia. No inscriptions in Oscan have been found in Lucania (except immediately on its borders) or Bruttium, though it is probable that in both of these countries the Sabellian conquerors introduced the Oscan language, or one closely connected with it; and we are distinctly told by Festus that the Bruttians spoke Greek and Oscan. (Fest. p. 35, M.) We learn also with certainty that not only the vernacular, but even the official, use of the Oscan language continued in Central Italy long after the Roman conquest. Indeed few, if any, of the extant inscriptions date from an earlier period. The comic poet Titinius alludes to it as a dialect still in common use in his time, about B. C. 170. (Fest. s. v. *Opacum*, p. 189.) The coins struck by the Samnites and their allies during the Social War (B. C. 90—88) have Oscan inscriptions; but it is probable that, after the close of that contest and the general admission of the Italians to the Roman franchise, Latin became universal as the official language of Italy. Oscan, however, must have continued to be spoken, not only in the more secluded mountain districts, but even in the towns, in Campania at least, until a much later period; as we find at Pompeii inscriptions rudely scratched or painted on the walls, which from their hasty execution and temporary character cannot be supposed to have existed long before the destruction of the city in A. D. 79.

(Concerning the remains of the Oscan language see Mommsen, *Unter-Italischen Dialekte*, 4to. Leipzig, 1850; Klenze, *Philologische Abhandlungen*, 8vo. Berlin, 1839; and Donaldson, *Varronianus*, pp. 104—138.)

We have no evidence of the Oscans having any literature, properly so called; but it was certainly from them that the Romans derived the dramatic entertainments called *Atellanæ*, a kind of rude farces, probably bearing considerable resemblance to the performances of Pulcinello, still so popular at Naples and in its neighbourhood. When these were transplanted to Rome they were naturally rendered into Latin; but though Strabo is probably mistaken in speaking of the *Fabulæ Atellanæ* of his day as still performed at Rome in Oscan, it is very natural to suppose that they were still so exhibited in Campania as long as the Oscan language continued in common use in that country. (Strab. v. p. 233; concerning the *Fabulæ Atellanæ* see Mommsen, l. c. p. 118; Bernhardt, *Römische Literatur*, p. 378, &c.; Munk, *de Fabulis Atellanis*, Lips. 1840.) [E. H. B.]

OSCINEIUM, a name which appears in the Jerusalem Itin. on the road from *Vasatae* (*Bacas*) to *Elusa* (*Emuse*). [COSIUS; ELUSATES.] The order

of names is *Vasatae, Tres Arbores, Oscineium, Sattium* or *Sotium*, and *Elusa*. Oscineium is marked at the distance viii. from the two places between which it lies. D'Anville finds on this road a place named *Esquies*, which in name and position agrees pretty well with the Oscineium of the Itin. [G. L.]

OSERIATES (*Oseriætes*), a tribe of Pannonia Superior, dwelling on the banks of the river *Dravus*; but nothing is known about them but their name. (Ptol. ii. 15. § 2; Plin. iii. 28.) [L. S.]

OSI, a German tribe mentioned only by Tacitus (*Germ.* 28, 43), as dwelling beyond the *Quadi*, in a woody and mountainous country. But their national customs, as well as their language, were those of the Pannonians. They were moreover, tributary to the *Quadi* and *Sarmatae*. The exact districts they inhabited cannot be determined, nor do we know whether they had migrated into Germany from Pannonia, or whether they were an ancient remnant of Pannonians in those districts. [L. S.]

OSIANA, a town in the west of Cappadocia, between the river *Halys* and lake *Tatta*, on the road from *Ancyra* to *Caesarea* (*It. Ant.* p. 206). Its site must probably be looked for in the district of *Jerkup* or *Urgub*. [L. S.]

OSISMI or OSISMII (*Osismoii*), a Celtic people who joined the *Veneti* in the war against *Caesar*, B. C. 56. (*B. G.* iii. 9.) There is nothing in *Caesar* which shows their position further than this, that they were in the peninsula of *Bretagne*. Ptolemy (ii. 8. § 5) makes them extend as far south as the *Gobæum* headland, and he names *Vorganium* as their chief city. [GODÆUM.] If we accept the authority of *Mela*, who says (iii. 6) that the island *Sena* (*Sein*) is opposite to the shores of the *Osismii*, this will help us to determine the southern limit of the *Osismii*, and will confirm the conjecture of *Gobæum* being the headland called *Raz Pointe*, which is opposite to the small island *Sein*, or as it is improperly called *Ile des Saints*; or being somewhere near that headland. In another passage (iii. 2) *Mela* makes the great bend of the west coast of *Gallia* commence where the limits of the *Osismii* end: "ab illis enim iterum ad septentriones frons littorum respicit, pertinetque ad ultimos Gallicarum gentium *Morinos*." Pliny (iv. 18) describes this great peninsula of *Bretagne* thus: "*Gallia Lugdunensis* contains a considerable peninsula, which runs out into the ocean with a circuit of 625 miles, beginning from the border of the *Osismii*, the neck being 125 miles in width: south of it are the *Nannetes*." It is plain then that Pliny placed the *Osismii* along the north coast of *Bretagne*, and there is *Mela's* authority for placing them on the west coast of the peninsula. The neck of the peninsula which Pliny describes, may be determined by a line drawn from the bay of *St. Briec* on the north to *Lorient* on the south, or rather to some of the bays east of it, or *Morbihan*. It seems a fair conclusion, that the *Osismii* occupied a large part of the peninsula of *Bretagne*; or as Strabo (iv. p. 195) says: "Next to the *Veneti* are the *Osismii*, whom *Pytheas* calls *Timii*, who dwell in a peninsula which runs out considerably into the ocean, but not so far as *Pytheas* says and those who believe him." He does not tell us how far *Pytheas* said that the peninsula ran out into the sea, but if we had *Pytheas's* words, we might find that he knew something about it. The conclusion of D'Anville is justified by the ancient authorities. He says: "It seems that it has been agreed up to the present time to limit the territory

of the Osimii to the northern coast of *Basse Bretagne*, though there are the strongest reasons for thinking that they occupied the extremity of the same continent in all its breadth and that the diocese of *Quimper* was a part of the territory as well as the diocese of *Léon*." D'Anville observes that there is no part of ancient Gaul the geography of which is more obscure. [G. L.]

O'SMIDA (*Ὀσμίδα*, Scyl. p. 18), a district of Crete, which Mr. Pashley's map places at the sources of the *Megálo-pótamo*. (Höck, *Kreta*, vol. i. p. 396.) [E. B. J.]

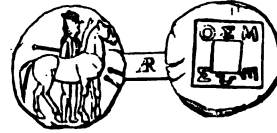
O'SPHAGUS, a branch of the river Erigon, in Lyncestis, upon which the consul Sulpicius pitched his camp in the campaign of B. C. 200 (Liv. xxxi. 39); perhaps the same as the *Schemnitz*, an affluent of the Erigon, which falls into it to the N. of *Bitolia*. [E. B. J.]

OSQUIDATES, one of the peoples of Aquitania mentioned by Pliny (iv. 19). He mentions Osquidates Montani and Osquidates Campestræ, but he enumerates many names between the two, from which we may conclude that the Campestræ did not border on the Montani, for if they had, it is probable that he would have enumerated the Campestræ immediately after the Montani instead of placing between them the names of eleven peoples. Beside this, we must look for the Montani on the north side of the Pyrenees and in the valleys of the Pyrenees, and the Campestræ in the low country of Aquitania. There are no means for determining the position of either the Montani or the Campestræ, except from the resemblance between the ancient and the modern names in this part of Gallia, which resemblance is often very great. Thus D'Anville supposes that the Osquidates Montani may have occupied the valley of *Ossau*, which extends from the foot of the Pyrenees to *Oleron*, on a branch of the *Adour*. This is probable enough, but his attempt to find a position for the Campestræ is unsuccessful. [G. L.]

OSRHOE'NE, a small district in the NW. corner of Mesopotamia (taken in its most extended sense), which there is some reason for supposing would be more correctly written Orrhoene. It does not appear in any writer earlier than the times of the Antonines, and is not therefore mentioned by either Strabo or Ptolemy. Procopius states that it derived its name from a certain Osroes, who ruled there in former times (*Pers.* i. 17); and Dion Cassius declares that the name of the man who betrayed the Roman army under Crassus was Abgarus the Osroenian (xl. 19; see for the same name, lxxviii. 18, and lxxvii. 12.). Again, Herodian calls the people who dwell in those parts Osroeni (iii. 9, iv. 7, vii. 1). Ammianus writes the name Osdroene (xiv. 3, 8, xxiv. 1). The name prevailed in the country as late as the seventh century. (Hierocl. p. 713.) In the Notitia Imperat. Osroene was placed under a "Præses Provinciae," and appears to have been sometimes included in Mesopotamia, sometimes kept separate from it. (See Justinian, Notit. cit. § 11; Joan. Malalas, xi. p. 274, ed. Bonn; Noris. *de Epoch.* ii. p. 110.) It is most likely that the correct form of the name is Orrhoene; and that this is connected with the *Mavrovóppa* of Isidorus. (*Stathm. Parth.* 1.; and see Dion, lxxviii. 2, for the name of Mannus, a chief of the Mesopotamian Arabs, who gave himself up to Trajan.) Not improbably, the Orurus of Pliny may refer to the same district. (vi. 30, 119.) [E. B. J.]

OSSA (*Ὀσσα*, Ptol. iii. 13. § 15), a town of the

Bisaltæ, which, before the annexation of Bisaltia to the kingdom of Macedonia, must have been a place of some importance from the fact of its possessing an autonomous coinage. (Eckhel, vol. ii. p. 73.) It has been identified with *Sokho*, a large village on the S. side of the *Nigritia* mountain, where some Hellenic remains are found on the surrounding heights. Another ancient site at *Laktová*, on the N. road from *Serrés* to *Saloniki*, has also claims to be considered the representative of Ossa. (Leake, *North Greece*, vol. iii. pp. 213, 233.) [E. B. J.]



COIN OF OSSA.

OSSA (*Ὀσσα*), a lofty mountain in Thessaly on the coast of Magnesia, separated from Olympus only by the narrow vale of Tempe. Hence it was supposed by the ancients that these mountains were once united, and had been separated by an earthquake. (Herod. vii. 129; Strab. ix. pp. 430, 442; Lucan, vi. 347; Claudian, *Rapt. Proserp.* ii. 183.) Ossa is conical in form and has only one summit. Polybius mentions it as one of the highest mountains in Greece (xxxiv. 10); but it is considerably lower than Olympus, and according to Ovid even lower than Pelion. (*Ov. Fast.* iii. 441.) According to Dodwell, who speaks, however, only from conjecture, Ossa is about 5000 feet high. To the south of Ossa rises Mt. Pelion, and the last falls of the two mountains are united by a low ridge. (Herod. vii. 129.) Olympus, Ossa, and Pelion differ greatly in character; and the conical peak, standing between the other two, is well contrasted with the broad majesty of Olympus, and the extended outline of Pelion. The length of Ossa along the coast is said by Strabo to be 80 stadia (ix. p. 443). It is hardly necessary to allude to the passages in the poets, in which Ossa is mentioned, along with Olympus and Pelion, in the war of the giants and the gods. (*Hom. Od.* xi. 312; *Virg. Georg.* i. 282, &c.) The modern name of Ossa is *Kissavo*. (Holland, *Travels*, &c. vol. ii. pp. 3, 95; Dodwell, *Classical Tour*, vol. ii. p. 106; Leake, *Northern Greece*, vol. i. p. 434, vol. iv. pp. 411, 513; Mézières, *Mémoire sur le Pélion et l'Ossa*, Paris, 1853.)

2. A mountain in Elis near Olympia. [Vol. I. p. 817, b.]

OSSADIAE (*Ὀσσάδαι*), a people who dwelt in the *Pasjáb* along the banks of the *Acesines* (*Chenáb*), and who surrendered themselves to Alexander the Great after the conquest of the Malli (*Mullá*). (Arrian, vi. 15.) [V.]

OSSARE'NE (*Ὀσσαρηνή*, Ptol. v. 13. § 9; *Taraparnh*, *Interp.*), a canton of Armenia situated on the banks of the river Cyrus. St. Martin (*Mém. sur l'Arménie*, vol. i. p. 81) is of opinion that it may be the same as the GOGARENE of Strabo. [E. B. J.]

OSSET, also called Julia Constantia (Plin. iii. 3), a town of Baetica, on the right bank of the river Baetis, and opposite to Hispalis. It is probably the modern *S. Juan de Alfarche*, near *Castello de la Cuesta*, where there are some Roman remains.

(Flores, *Esp. S.* ix. p. 106, *Med.* ii. p. 528; Mionnet, i. p. 25; Sestini, *Med. Esp.* p. 79.) [T. H. D.]



COIN OF OSSET.

OSSIGERDA or OSICERDA (*Οσικήρα*, Ptol. ii. 6. § 63), a town of the Edetani in Hispania Tarraconensis. It was a municipium in the jurisdiction of Caesarangusta. (Plin. iii. 3. s. 4, who calls the inhabitants Ossigerdenses.) It had a mint. (Flores, *Med.* ii. p. 532, iii. p. 109; Mionnet, i. p. 47, Suppl. i. p. 95; Sestini, p. 177.) Ukert (vol. ii. pt. 1. p. 417) identifies it with *Ossera*, near *Saragosa*. [T. H. D.]

OSSIGI LACO'NICUM, a town on the borders of Hispania Baetica, at the place where the Baetis enters that country (Plin. iii. 3); now *Marquis*, where there are Roman ruins and inscriptions. (Flores, *Esp. S.* xii. 367, v. 24.) [T. H. D.]

OSSO'NOBA (*Ὀσόνωβα*, Ptol. ii. 5. § 3), a town of the Turdetani in Lusitania, between the rivers Tagus and Anas, on the road from Eauris to Eborn and Pax Julia. (*Itin. Ant.* pp. 418, 426.) [LUSITANIA, p. 220, a.] It is the same town mentioned by Strabo in a corrupt passage (iii. p. 143), by Mela (iii. 1. § 6), Pliny (iv. 21. s. 35), and others. Commonly identified with *Estoy*, lying a little N. of *Faro*, near the mouth of the *Sibes*, where Roman ruins and inscriptions are still found. One of the latter has *RESP. OSSON.* (Ukert, vol. ii. pt. 1. p. 387.) [T. H. D.]

OSTEODES (*Ὀστεώδης*), a small island in the Tyrrhenian sea, lying off the N. coast of Sicily, and W. of the Aeolian Islands. Diodorus tells us that it derived its name (the Bone Island) from the circumstance of the Carthaginians having on one occasion got rid of a body of 6000 turbulent and disaffected mercenaries by landing them on this island, which was barren and uninhabited, and leaving them there to perish. (Diod. v. 11.) He describes it as situated in the open sea, to the west of the Liparæan or Aeolian Islands; a description which applies only to the island now called *Ustica*. The difficulty is, that both Pliny and Ptolemy distinguish *USTICA* (*Ὀστρίκα*) from Osteodes, as if they were two separate islands (Plin. iii. 8. s. 14; Ptol. iii. 4. § 17). The former writer says, "a Solunte lxxv. M. Osteodes, contraque Paropinos Ustica." But as there is in fact but one island in the open sea W. of the Lipari Islands (all of which are clearly identified), it seems certain that this must have been the Osteodes of the Greeks, which was afterwards known to the Romans as Ustica, and that the existence of the two names led the geographers to suppose they were two distinct islands. Mela does not mention Ustica, but notices Osteodes, which he reckons one of the Aeolian group; and its name is found also (corruptly written *Ostodis*) in the Tabula, but in a manner that affords no real clue to its position. (Mel. ii. 7. § 18; *Tab. Peut.*)

Ustica is an island of volcanic origin, about 10 miles in circumference, and is situated about

40 miles N. of the *Capo di Gallo* near *Palermo*, and 60 miles W. of *Alicudi*, the westernmost of the *Lipari Islands*. It is at this day well inhabited, and existing remains show that it must have been so in the time of the Romans also. (Smyth's *Sicily*, p. 279.) [E. H. B.]

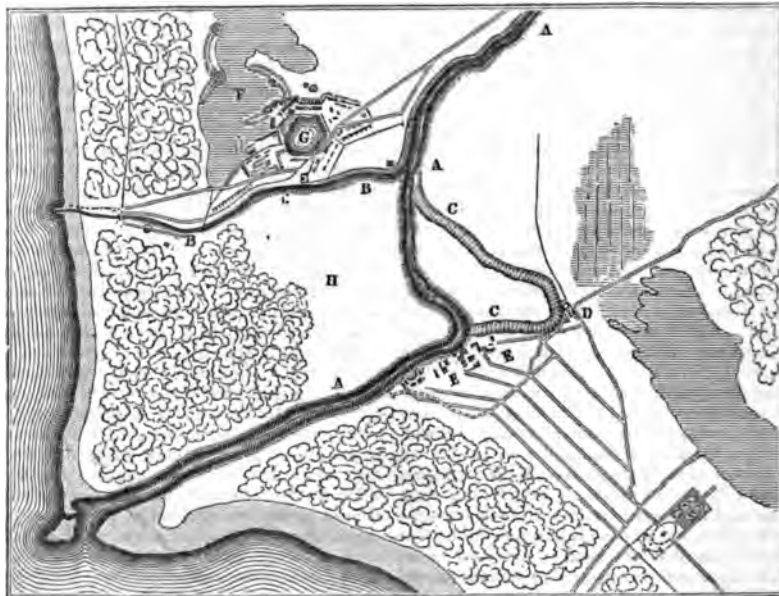
O'STIA (*Ὀστία*: *Eth.* *Ostiensis*: *Ostia*), a city of Latium, situated at the mouth of the Tiber, from which position it derived its name. It was on the left bank of the river, at a distance of 16 miles from Rome, by the road which derived from it the name of *Via Ostiensis*. (*Itin. Ant.* p. 301.) All ancient writers agree in representing it as founded by the Roman king Ancus Marcius; and it seems certain that it always retained the position of a colony of Rome, and was at no period independent. From its position, indeed, it naturally became the port of Rome, and was essential to that city, not only for the purpose of maintaining that naval supremacy which it had established before the close of the regal period, but for securing its supplies of corn and other imported produce which was carried up the Tiber. Ancus Marcius at the same time established salt-works on the site, which for a long time continued to supply both Rome itself and the neighbouring country in the interior with that necessary article. (Liv. i. 33; Dionys. iii. 44; Cic. *de Rep.* ii. 3, 18; Strab. v. p. 232; Flor. i. 4; Eutrop. i. 5; Fest. p. 197.) There can be no doubt that the importance of Ostia must have continued to increase with the growing prosperity and power of Rome; but it is remarkable that we meet with no mention of its name in history until the period of the Second Punic War. At that time it appears as a commercial and naval station of the utmost importance; and was not only the port to which the corn from Sicily and Sardinia was brought for the supply of Rome itself, as well as of the Roman legions in the field, but was the permanent station of a Roman fleet, for the protection both of the capital, and the neighbouring shores of Italy. (Liv. xxii. 11, 37, 57, xxiii. 38, xxv. 20, xxvii. 22.) It was at this time still reckoned one of the "coloniae maritimæ;" but on account of its peculiar importance in relation to Rome, it enjoyed special privileges; so that in B. C. 207, when the other maritime colonies endeavoured to establish a claim to exemption from levies for military service, this was allowed only in the case of Ostia and Antium; the citizens of which were at the same time compelled to be constantly present as a garrison within their own walls. (Liv. xxvii. 38.) On a subsequent occasion (B. C. 191) they attempted to extend this exemption to the naval service also; but their claim was at once disallowed by the senate. (*Id.* xxxvi. 3.) Even after the complete establishment of the naval power of the Roman Republic, Ostia seems to have continued to be the usual station of a Roman fleet: and in B. C. 67 it was there that a squadron, which had been assembled for the repression of the Cilician pirates, was attacked by the pirates themselves, and the ships either destroyed or taken. (Cic. *pro Leg. Manil.* 12; Dion Cass. xxxvi. 5.) Ostia itself also suffered severely during the civil wars of Sulla and Marius, having been taken by the latter in B. C. 87, and given up to plunder and devastation by his soldiers. (Appian, *B. C.* i. 67; Liv. *Epi.* lxxix; Oros. v. 19; Flor. iii. 21. § 12.)

But its position at the mouth of the Tiber, as the port of Rome, secured it from decay: and so im-

portant was the trade of Ostia become, especially on account of the supplies of corn which it furnished to the capital, that it was made the place of residence of one of the four quaestors of Italy, and gave name to one of the "provinciae quaestoriae" into which that country was divided. (Cic. *pro Muren.* 8, *pro Sest.* 17; Suet. *Claud.* 24.) But the increasing commerce of Ostia rendered its natural disadvantages as a port only the more sensible; and there can be little doubt that those disadvantages were themselves continually increasing. It had been originally founded, as we are expressly told, close to the mouth of the Tiber, from which it is now distant above three miles; and the process of alluvial deposition, which has wrought this change, has been undoubtedly going on throughout the intervening period. Hence Strabo describes in strong terms the disadvantages of Ostia in his day, and calls it "a city without a port, on account of the alluvial deposits continually brought down by the Tiber, which compelled the larger class of vessels to ride at anchor in the open roadstead at great risk, while their cargoes were unloaded into boats or barges, by which they were carried up the river to Rome. Other vessels were themselves towed up the Tiber, after they had been lightened by discharging a part of their cargoes." (Strab. v. pp. 231, 232.) Dionysius gives a more favourable view, but which does not substantially differ from the preceding account. (Dionys. iii. 44.) These evils had already attracted the attention of the dictator Caesar, and among the projects ascribed to him, was one for forming an artificial port or basin at Ostia (Plut. *Caes.* 58): but this was neglected by his successors, until the

increasing difficulty of supplying Rome with corn compelled Claudius to undertake the work.

That emperor, instead of attempting to cleanse and restore the original port of Ostia at the mouth of the Tiber, determined on the construction of an entirely new basin, which was excavated in the seashore about two miles to the N. of Ostia, and which was made to communicate with the river by an artificial cut or canal. This port was protected and enlarged by two moles projecting out into the sea, so as to enclose an extensive space, while in the interval between them a breakwater or artificial island was thrown up, crowned by a lighthouse. (Dion. Cass. ix. 11; Suet. *Claud.* 20; Plin. ix. 6, xvi. 40. a. 76; Juv. xii. 75—81.) This great work was called the *PORTUS AUGUSTI*, on which account its construction, or at least commencement, is by some writers referred to the emperor Augustus; but there is no authority for this; and Dion Cassius distinctly assigns the commencement as well as completion of it to Claudius. Nero, however, appears to have put the finishing hand to the work, and in consequence struck coins on which he claims it for his own. (Eckhel, vol. vi. p. 276.) After this it was considerably augmented by Trajan, who added an inner basin or dock, of a hexagonal form, surrounded with quays and extensive ranges of buildings for magazines and storehouses. This port was called by him *PORTUS TRAJANI*; and hence we afterwards meet in inscriptions with the "*Portus Augusti et Trajani*," and sometimes "*Portus uterque*" in the same sense. (Juv. *l. c.*, et Schol. *ad loc.*; Gruter, *Insacr.* p. 308. 10, p. 440. 3.) At the same time he enlarged or repaired the artificial channel of communication with



PLAN OF OSTIA.

AA. Main channel of the Tiber.
 B. Right arm of ditto, the Fossa Trajana, now called *Fiumicino*.
 C. *Fiume Morsu*, dry bed of ancient course of the Tiber.

D. Modern village of *Ostia*.
 E. Ruins of ancient *Ostia*.
 F. *Portus Augusti*.
 G. *Portus Trajani*.
 H. *Insula Sacra*.

the Tiber, which now assumed the name of FOSSA TRAJANA, and is undoubtedly the same which still exists under the name of *Fiumicino*, and forms the right arm of the Tiber, from which it separates about a mile and a half above the site of Ostia.

The new port thus constructed soon gave rise to the growth of a new town around it, which was generally known by the name of PORTUS OSTIENSIS, sometimes also Portus Urbis or Portus Romae, but more frequently, at least in later times, simply PORTUS. It seems to have been designed more particularly for the importation of corn for the supply of the capital, an object of which the importance became felt more and more, as the population of Rome continued to increase, while it became more absolutely dependent upon foreign produce. The adjoining district on the right bank of the Tiber was portioned out among a body of colonists before the time of Trajan (*Lib. Colon.* p. 222); and a new line of road was constructed along the right bank of the Tiber from Rome to the new port, which obtained the name of Via Portuensis. In the reign of Constantine the city of Portus was erected into an episcopal see (*Anastas. Vit. Silvestr.* 34); and the same emperor surrounded it with strong walls and towers, which are still in considerable part extant.

Meanwhile Ostia itself was far from sinking into decay. Repeated notices of it during the earlier periods of the Roman Empire show it to have been still a flourishing and populous city, and successive emperors concurred in improving it and adorning it with public buildings. It was particularly indebted to the care of Hadrian (*Gruter, Inscr.* p. 249. 7) and Septimius Severus, numerous inscriptions in honour of whom have been discovered among its ruins. (*Nibby, Dintorni*, vol. ii. pp. 434, 468.) Aurelian, also, we are told, adorned it with a Forum, which bore his name, and which was decorated by his successor Tacitus with 100 columns of Numidic marble. (*Vopisc. Aurel.* 45; *Tac.* 10.) The existing remains confirm the inference which we should draw from these accounts, and show that Ostia must have continued to be a flourishing town till towards the close of the Roman Empire, and far superior in the number and splendour of its public buildings to the neighbouring town of Portus. But the security of the latter place, which was well fortified, while Ostia was wholly unprotected by walls (*Procop. B. G.* i. 26), must have contributed greatly to the advantage of Portus; and the artificial port seems to have obtained an increasing preference over the natural mouth of the Tiber. Rutilius says that in his time (about A. D. 414) the left arm, or main channel of the river, was so obstructed with sand as to be wholly deserted (*Itin.* i. 181); but this would appear to be an exaggerated statement, as Procopius more than a century later describes them as both navigable (*Procop. L. c.*). Ostia was, however, in his day already in a state of great decay, and the road which led from thence to Rome (the Via Ostiensis) was neglected and abandoned, while the Via Portuensis on the other side of the Tiber was still the scene of considerable traffic. The importance of Portus became more developed when Rome itself became exposed to the attacks of hostile barbarians. In A. D. 409 Alaric, king of the Goths, made himself master of the port, and with it of the stores of corn for the supply of the capital, which compelled the senate to capitulate on the terms that he chose to dictate (*Zosim.* vi. 6); and again during the wars of Belisarius and Vitiges (in 537) the Gothic king,

by making himself master of Portus, was able to reduce his adversary to severe distress (*Procop. B. G.* i. 26, &c.). The decline of Ostia continued throughout the earlier part of the middle ages: in 827 it is described as altogether in ruins, and the continued incursions of the Saracens throughout that century seem to have completed its desolation.

But meanwhile the artificial ports of Claudius and Trajan were beginning in their turn to suffer from the deposit of sand which is constantly going on along these shores; and no attempt being made in these ages of confusion and disorder to arrest the progress of the evil, they were both gradually filled up so as to be rendered altogether useless. In the 10th century, the port of Trajan was already reduced to a mere lake or pool, altogether cut off from the sea, and only communicating by a ditch with the Tiber. (*Ughelli, Italia Sacra*, vol. i. p. 134.) The consequence was that for a time the trade was again forced to have recourse to the left arm of the river; and the modern Ostia, where a castle or fort had been founded by Pope Gregory IV., a little above the ruins of the ancient city, became again for a period of some centuries the landing-place of travellers and the port of Rome. It was not till 1612 that Pope Paul V. once more caused the canal of Trajan to be restored and cleared out, and continued to the present line of sea-coast, where a small port called *Fiumicino* was constructed; and from this time the whole traffic carried on by the Tiber with Rome (which is however but inconsiderable) has been confined to this arm of the river. The main channel, on the other hand, having been completely neglected, has become so obstructed with sand near the mouth as to be wholly impracticable.

The modern village of Ostia is a very poor place, with the ruins of an old castle, but retains little more than 50 permanent inhabitants, who are principally employed in the neighbouring salt-works. Its climate in summer is extremely unhealthy. The ruins of the ancient city begin about half a mile below it, and extend along the left bank of the Tiber for a space of near a mile and a half in length, and a mile in breadth. Though extensive, they are for the most part in a very dilapidated and imperfect state, so as to have little or no interest as architectural monuments; but among them may be distinctly traced the remains of a theatre, a temple of the Corinthian order, the forum, with several of the public buildings that surrounded it; and near the *Torre Bovacciana*, close to the Tiber, are the ruins of buildings that appear to indicate this as the site of the actual port or emporium of Ostia in the imperial period. The great number and beauty of the statues and other works of art, which have been brought to light by the excavations carried on at successive periods on the site of Ostia, are calculated to give a high notion of the opulence and prosperity of the ancient city.

The ruins of Portus, which are also very considerable, are of an entirely different character from those of Ostia. They are found on the right bank of the Tiber, about 2 miles from the present line of sea-coast at *Fiumicino*, and are still known as *Porto*; while the inner basin of Trajan, the hexagonal form of which may be distinctly traced, though it is in great part filled with sand, is still popularly known by the name of *Il Trajano*. The quays of solid masonry that surrounded it are still well preserved; while extensive, though shapeless, masses of ruins adjoining it appear to have been those of the magazines and storehouses attached to the port. The

remains of the port of Claudius are less distinct; the line of the moles which bounded it may, however, be traced, though they are altogether buried in sand; the tower of the lighthouse or Pharos was still visible in the 15th century, when the ruins were visited and described by Pope Pius II., but has now entirely disappeared. A considerable part of the ancient walls with which the city was fortified by Constantine is still visible; they were strengthened with towers, and closely resemble in their style of construction the older portions of those of Rome.

Between the site of Ostia and that of Portus is the island, formed by the two branches of the Tiber, which is about 3 miles in length by 2 in breadth. It is commonly known as the *INSULA SACRA*, an appellation first given to it by Procopius, who describes it in detail (*B. G.* i. 26). The origin of the epithet is unknown, but it appears to have been in Christian times regarded as consecrated, having been, according to Anastasius, bestowed by Constantine upon the church. It is described in exaggerated terms by a writer of the 5th century (Aethicus, *Cosmogr.* p. 716, ed. Gronov.) for its beauty and fertility, whence he says it was termed "*Libanus Almae Veneris*:" but in spring it is still covered with fine pastures abounding with beautiful flowers. The formation of this island obviously dates only from the construction of the right arm of the Tiber, now known as *Il Fiumicino*, which, as already shown, is probably wholly artificial. No writer before the time of the Roman Empire alludes to more than one mouth of the river.

The topography of Ostia and Portus, and the vicissitudes and changes which the two ports at the mouth of the Tiber have undergone, are fully traced, and the existing ruins described in detail, by Nibby (*Dintorni di Roma*, vol. ii. p. 426—474, 602—660); as well as by Preller, in the *Berichte der Sächsischen Gesellschaft* for the year 1849 (pp. 5—38). The preceding plan is copied from one given by the latter writer. [E. H. B.]

OSTIAEI, OSTIDAMNII. Stephanus (*s. v.* *Ἰστιαίων*) has preserved a notice of a Gallic people whom he describes "as a nation on the western Ocean, whom Artemidorus names Coesini, and Pytheas names Ostiaei." Strabo (p. 63) observes of Pytheas that what he says of the Ostiaei and the parts beyond the Rhine as far as Scythia, is all false. Whether false or true, we learn from Strabo that Pytheas spoke of the Ostiaei of Gallia; and we can safely infer that Pytheas placed them on the west coast of Gallia opposite to Britain. A passage of Strabo has been cited under *OSISMII*, in which it is stated of the *Osismii* that Pytheas named them *Timii*. Ukert (*Gallien*, p. 336) purposes to change *ὄβς Τυπλοῦς* in this passage of Strabo into *ὄβς Ἰστιαίων*. The proposal is reasonable. The text of Strabo is probably corrupt here. These Ostiaei of Pytheas can be no other than the *Osismii*.

Eratosthenes mentioned a people of Gallia named *Ostidamnii* on the west coast of Gallia. He also spoke (Strab. p. 64) of the promontory of the *Ostidamnii* which is called *Calbium*. It is clear that he is speaking of the peninsula of *Bretagne*. The Ostiaei, *Ostidamnii*, *Osismii* are evidently the same people. [G. L.]

OSTIPPO, a free city of Hispania Baetica, in the jurisdiction of Astigi (Plin. iii. 1. s. 3), and on the road from Hispalis to Corduba. (*Itin. Ant.* p. 411.) It has not been satisfactorily identified, but, according to Ukert (vol. ii. pt. 1. p. 360), it

must probably be sought in the neighbourhood of the modern *Ecija*. [T. H. D.]

OSTRA (*Ὀστρα*: *Eth.* *Ostranus*), a town of Umbria, in the district once occupied by the *Senones* mentioned both by Pliny and Ptolemy (Plin. iii. 14. s. 19; Ptol. iii. 1. § 51), but of very uncertain site. [UMBRIA]. [E. H. B.]

OSTRACINA (*Ὀστρακίνα*, Ptol. iv. 5. § 12; Plin. v. 12. s. 14; *Ostracena It. Anton.* p. 152), was a military station in Lower Aegypt, east of the Delta proper, and situated on the road from Rhinocorura to Pelusium. From the route of Vespasian, on his return from Alexandria to Palestine in A. D. 69, as described by Josephus (*B. Jud.* iv. 11. § 5), Ostracina appears to have been one day's march from the temple of Jupiter Casius in the Arabian hills, and about the same distance from the lake Serbonis. It was destitute of wells, and supplied with water brought by a canal from the Delta. (Comp. Martian. Capella, c. 6. [W. B. D.]

OSTRACINA, a mountain on the road from Mantinea to Methydrium. [MANTINEIA, p. 262, b.]

OSTUDIZUS (also written *Ostidizus* and *Ostodizus*, *Itin. Ant.* pp. 137, 230, 322; and in Hilar. viii. p. 1346, *Ustudizum*), a town in Thrace, on the road from Hadrianople to Constantinople. [T. H. D.]

OSTUR, a town of Spain, not mentioned in any ancient writer, but which appears upon coins. There is still a place called *Ostur* near *Alcora* in *Valencia*, which has some Roman ruins, and which abounds with acorns,—the figure of which also appears upon the coins. (Florez, *Med.* ii. p. 535, iii. p. 113; Sestini, p. 179; Mionnet, i. p. 47, Suppl. i. p. 95, *ap.* Ukert, vol. ii. pt. 1. p. 416.) [T. H. D.]

OTADINI (*Ὀταδῖνοι*, Ptol. ii. 3. § 10), a British tribe on the E. coast of Britannia Barbara, in the province of *Valentia*, lying S. of the *Boderia* estuary, or *Firth of Forth*, down to the river *Tyne*; and therefore inhabiting the counties of *Haddington*, *Berwick*, *Koxburgh*, and the greater part of *North-umberland*. Their chief cities were *Curia* and *Bremenium*. [T. H. D.]

OTE'NE (*Ὀτρνή*, Ptol. v. 13. § 9, where the reading *Ματρνή* is incorrect), a canton of Armenia, separated from *Atropatene* by the river *Araxes*, (Plin. vi. 16.) St. Martin (*Mém. sur l'Arménie*, vol. i. p. 86) identifies it with the province known to the native geographers by the name of *Oudi*, or what is now called *Kara-bâgh*, to the N. of the *Araxes*. [E. B. J.]

OTESIA, a town of Cispadane Gaul, known only from the mention of the *Otesini* by Pliny (iii. 15. s. 20) among the municipal towns of the Eighth Region. But an inscription given by Cluverius makes mention of the "*Respublica Otesinorum*;" and it is probable that *Αἰτωλία* and *Ὀπρῖα*, which are found in Phlegon among the towns of the same part of Italy, are only corruptions of the same name. (Phlegon, *Macrob.* 1; Cluver. *Ital.* p. 282.) Its site is wholly uncertain. [E. H. B.]

OTHRYS (*ἡ Ὀθρῦς*), a lofty chain of mountains, which shuts in the plain of Thessaly from the south. It branches off from Mount *Tymphrestus*, a summit in the range of *Pindus*, and runs nearly due east through *Phthiotis* to the sea coast, thus separating the waters which flow into the *Peneius* from those of the *Spercheina*. (Strab. ix. pp. 432, 433; comp. Herod. vii. 129; Plin. iv. 8. s. 15.) On its northern side, many offshoots extend into the plain of *Pharsalus*. It is lofty and covered with wood, whence the poets give it the epithet of "*nivalis*"

(Virg. *Aen.* vii. 675) and "nemerous" (Lucan, vi. 337). It is now usually called *Gara*, from a large village of this name upon its sides; but its highest summit, which lies to the east of this village, is named *Jeracovomi*, and is 5669 feet above the level of the sea. The subsoil of the whole range is a limestone of various and highly-inclined strata occasionally mixed with iron ore, amyanthe and asbestos. (Leake, *Northern Greece*, vol. ii. p. 17, vol. iv. p. 330, seq.; *Journal of Geogr. Society*, vol. vii. p. 92.)

OTIS, a town on the Euphrates below Babylon, just above the commencement of the Babylonian Marshes. (Plin. v. 26.) [V.]

OTTOROCORRAS (Ὀττοροκόρρας, Ptol. vi. 16. §§ 2, 3), the E. termination of the Emodi Montes. This is an example of a Sanscrit word which has been preserved in Ptolemy's geography, as it is merely the Greek form of the *Uttarakuru* of the "Mahābhārata," or the highland of the happy Indian Hyperboreans, who lived there sheltered from the cold blasts, about whom, under the name of ATTACORRI, as Pliny (vi. 20) relates, a certain Amometus wrote a book. Ammianus (xxiii. 6. § 65), copying Ptolemy, has OPUROCARRA, and Orosius (i. 2) Ottorogorras. The sacred race of men living in the desert of whom Ctesias (*Ind.* 8, ed. Bähr) speaks, belong to this imaginative geography, which saw in the snow-capped summits of the *Himalaya* the chosen habitation of the Gods and of the Blessed. According to Ptolemy (vi. 16. § 5, viii. 24. § 7) there was a people of the Ottorocorrae, with a town of the same name, to the E. of the Casii Montes, or mountains of *Kaschgar*; as the city is one of Ptolemy's points of recorded astronomical observations, having almost 14 hrs. 45 min. in its longest day, and being 7 hrs. E. of Alexandria, there must have been some real locality bearing this name, which must be assigned to *E. Thibet*. (Lassen, *Ind. Alt.* vol. i. pp. 511, 847.) [E. B. J.]

OVILABA (*Wels* on the river *Trasim*), a town of Noricum, on the road from Laureacum to Augusta Vindelicorum. (*Itin. Ant.* pp. 235, 258, 277; *Tab. Peut.*, where it is called *Ovilia*.) It is said, according to an inscription, to have been a Roman colony under the name of *Aurelia Antoniniana*. (Muchar, *Noricum*, i. pp. 217, 238, 266, &c., 285, &c.) [L.S.]

OXEIAE. [ECHINADES.]

OXIA PALUS, a lake which was formed by two very large rivers, the Araxates (Jaxartes) and Dymas (probably the Demus of Ptolemy, vi. 12. § 3), at the foot of the Sogdii Montes. (Amm. Marc. xxiii. 6. § 59.) This has been supposed to intimate, though very vaguely, the formation of the *Sea of Aral*; but there seems to be more reason for identifying it with the lake of *Karakoul* to the SSE. of *Bokhara*, formed by the *Zar-afshan* or "gold-scattering" river of *Samarcand*, called also the *Kohik*, or more correctly the river of the *Kohak* or "hillock." This river is the Polytimetus, which, according to Aristobulus (*ap. Strab.* xi. p. 518), traversed Sogdiana, and was lost in the sands; while Q. Curtius (vii. 37) describes it as entering a cavern and continuing its course under ground, though it really discharges itself into this lake, which the Uzbeks call *Denghis*, the Turkish word for "sea." The Greeks translated the indigenous name *Soghd*—the valley of which is one of the four *Paradises* of the Persian poets—into that of Polytimetus, "the very precious,"—an epithet which it well deserves from the benefits it showers upon this

region, the plain of *Bokhara*, famed for its gigantic melons. Ptolemy (vi. 12. § 3), if a correction be made in his latitudes, which are uniformly put too far forward to the N., gives the OXIANA PALUS (Ὀξίανη λίμνη) its true position between *Zariaspa* and *Tribactra* (*Balkh* and *Bykand*). "From the mountains of the Sogdii," says that geographer, "descend several rivers with no name, but which are confluent; one of these forms the Oxiana Palus." The Sogdii Montes of Ptolemy are the *Asferah* mountains, by which the volcanic chain of the *Thian-Schan* is prolonged to the W. beyond the N. and S. break of *Bolor*, and *Kouyrt*. It is singular that Ptolemy does not connect the Polytimetus with his Oxian lake, but mentions it (vi. 14. § 2) as one of the rivers discharging itself into the Caspian between the Oxus and Jaxartes. Pliny knows nothing of the Polytimetus; and his OXUS LACUS (vi. 18, xxxi. 39; Solin. 49) is either the crescent-shaped lake of *Sirikol*, on the *Bami Dundy*, or "terracod roof of the world," near the pass of *Pamir*, from which the infant *Amú* [Oxus] issues, or some other Alpine lake in the *Bolor* chain, from which this river derives most of its waters. The marshes of the *Massagetæ*, into which the Araxes of Herodotus (i. 202) flows, with the exception of one of its 40 channels, indicate some vague notion of the *Sea of Aral*. Strabo (xi. p. 531), when he blames the opinion of Herodotus and Callisthenes, about the 40 channels of the Araxes, also (p. 512) asserts that some of the *Massagetæ* live in marshes formed by rivers and in islands; adding (p. 573) that this district is flooded by the Araxes, which is divided into many channels, of which only one discharges itself into the sea of Hyrcania, while the others reach the Northern Ocean. It is surprising that Strabo does not give to this river of the country of the *Massagetæ* (which is undoubtedly the same as that of which Herodotus speaks) the name of Jaxartes, which he mentions so often (pp. 507, 509, 511, 517, 518), and carefully distinguishes (pp. 527—529) from the Araxes of the *Matieni*, or Armenian river, which was known to Hecataeus (*Fr.* 170). Strabo (p. 513) as well as Herodotus (i. 202) allude to the seals, with the skins of which the natives clothe themselves; and it is well known that these animals are found in the *Sea of Aral* as well as in the Caspian, and the lakes *Baikal* and *Oron*; for these and other reasons it would seem that both Herodotus and Strabo were acquainted with that series of lagoons from which the *Sea of Aral* has been formed. This was the opinion of Bayer (*Acta Petrop.* vol. i. p. 398) and of D'Anville, who (*Carte du Monde des Grecs et des Romains*, 1763) designates the *Aral* by these words, "Paludes recipientes Araxen apud Herodotum." With Herodotus all this network of lagoons forms a basin of the interior, while Strabo connects it with the N. Ocean, directly, and not through the medium of the Hyrcanian sea, and the channel by which, according to the systematic cosmographers of Alexandria, this sea was united to the Ocean. It must be observed that Strabo distinguishes clearly between the single mouth of the Araxes of the *Massagetæ* (Jaxartes) and the numerous channels which go directly to the N. Ocean. This statement acquires great importance as implying traditions of a channel of communication between the waters of the *Aral* and the *Icy Sea*; a communication which probably took place along that remarkable depression of 5° of longitude in length,

in a direction from SW. to NE., from the *Aral* to the "embouchure" of the *Obi*. The characteristic feature of this depression is an immense number of chains of small lakes, communicating with each other, arranged in a circular form, or like a necklace. These lakes are probably the traces of Strabo's channel. The first distinct statement of the *Sea of Aral*, described as a vast and broad lake, situated to the E. of the river *Ural* or *Jaik*, occurs in Menander of Constantinople, surnamed the "Protector," who lived in the time of the emperor Maurice. (Menand. *Hist. Legat. Barbarorum ad Romanos*, pp. 300, 301, 619, 623, 628, ed. Bonn, 1829). But it is only with the series of Arab geographers, at the head of whom must be placed El-Istachry, that any positive information upon the topography of these regions commences. (Humboldt, *Asie Centrale*, vol. ii. pp. 121—364.) [E. B. J.]

OXII MONTES (ὄξια ὄρη, Ptol. vi. 12. §§ 1, 4), a chain of mountains between the rivers Oxus and Jaxartes, in a direction from SW. to NE., and which separated Scythia from Sogdiana. They are identified with the metalliferous group of *Asferah* and *Aktagh*—the *Botom*, *Botm*, or *Botam* ("Mont Blanc") of Edrisi (ed. Jaubert, vol. ii. pp. 198—200). The OXI RUPES of Strabo (ὄξου ῥετρα p. 517), which he also calls the hill-fort of Arimazes (Q. Curt. vii. 11), has been identified by Droysen, as quoted by Thirlwall (*Hist. of Greece*, vol. vi. p. 300), with the pass of *Kolugha* or *Derbend*, in the *Kara-tagh*, between *Kish* and *Hissar*; but as it is called the rock of the Oxus, it must be looked for on that river, and is probably *Kürghan-Tippa* on the *Amü*. (Wilson, *Ariana*, p. 167; Ritter, *Erdbkunde*, vol. vii. p. 734; Humboldt, *Asie Centrale*, vol. ii. pp. 18—20.) [E. B. J.]

OXINES (Ὀξίνης), a small river on the coast of Bithynia, according to Arrian (*Periopl.* p. 14) between Heracleia and Phyllium, and according to Marcianus (p. 70) 90 stadia to the north-east of Cape Posidium. (Comp. Anonym. *Periopl.* p. 4, where, as in Arrian, its name is Oxinas.) It is probably the modern *Tsharuk*. [L. S.]

OXINGIS. [AURINX.]

OXITRACAE (Ὀξίτρακῆαι, Appian, *B. Hist.* c. 58), a town of the Lusitani, and according to Appian the largest they had; but it is not mentioned by any other author. [T. H. D.]

OXUS (ὄξος, Polyb. x. 48; Strab. i. p. 73, xi. pp. 507, 509, 510, 513, 514, 516—518; Ptol. vi. 9. §§ 1, 2, 10. §§ 1, 2, 11. §§ 1—4, 7, 12. §§ 1, 4, 14. §§ 1, 2, 14, 18. § 1; Agathem. ii. 10; Arrian, *Anab.* iii. 28, 29, 30, iv. 15, viii. 10, 16; Plut. *Alex.* 57; Dionys. 747; Pomp. Mela, iii. 5. § 6; Plin. vi. 18; Q. Curt. vii. 4, 5, 10; Amm. Marc. xxxiii. 6. § 52), a river of Central Asia, on the course of which there appears a considerable discrepancy between the statements of ancient and modern geographers. Besides affirming that the Oxus flowed through Hyrcania to the Caspian or Hyrcanian sea, Strabo (ix. p. 509) adds, upon the authority of Aristobulus, that it was one of the largest rivers of Asia, that it was navigable, and that by it much valuable merchandise was conveyed to the Hyrcanian sea, and thence to Albania, and by the river *Cyrus* to the *Euxine*. Pliny (vi. 19) also quotes M. Varro, who says that it was ascertained at the time when Pompeius was carrying on hostilities in the East against Mithridates, that a journey of seven days from the frontier of India brought the traveller to the *Icarus*, which flowed into the Oxus; the voyage continued along that

river into the Caspian, and across it to the *Cyrus*, from whence a land journey of no more than five days carried Indian merchandise to *Phasis* in *Pontus*. It would appear (Strab. l. c.) that Patrocles, the admiral of Seleucus and Antiochus, had navigated the Caspian, and that the results of his observations were in perfect accord with these statements. With such definite accounts mistake is almost impossible; yet the country between the Caspian and the Oxus has been crossed in several directions, and not only has the Oxus been unseen, but its course has been ascertained to take a direction to the NW. instead of to the SW.; and it flows not into the Caspian, but the sea of *Aral*. Sir A. Burnes (*Travels in Bokhara*, vol. ii. p. 188) doubts whether the Oxus could indeed have had any other than its present course. For physical obstacles oppose its entrance into the Caspian S. of the bay of *Balkan*, and N. of that point its natural receptacle is the *Aral*; and that this has been the case for nine centuries at least there is the evidence of Ibn Haukil (Istachry). (*Oriental Geography*, p. 239, ed. Ouseley, London, 1800.) Singularly enough, Pomponius Mela (l. c.) describes very concisely the course of the Oxus almost as it is known at present. "Jaxartes et Oxos per deserta Scythiæ ex Sogdianorum regionibus in Sythicum sinum exeunt, ille suo fonte grandis, hic incurso aliorum grandior; et aliquandiu ad occasum ab oriente currens, juxta Dahas primum inflectitur: curvæque ad Septentrionem converrà inter Amardos et Pæsicas os aperit."

The course of the Oxus or *Djihoun*, as it is termed in the Turkish and Persian works which treat upon its basin, or *Amü Deryä*, as the natives on its banks call it, whether we consider the *Badakshan* branch or *Kokcha* to be its source, or that which rises in the Alpine lake of *Sir-i-kol*, on the snow-covered heights of the Tartaric Caucasus of *Pamir*, has a direction from SE. to NW. The volume of its waters takes the same course from 37° to 40° lat. with great regularity from *Khoondooz* to *Chadrâs*. About the parallel of 40° the Oxus turns from SSE. to NNW., and its waters, diminished by the numerous channels of irrigation which from the days of Herodotus (iii. 117) have been the only means of fertilising the barren plains of *Khwarizm*, reach the *Aral* at 43° 40'. Mannert (vol. iv. p. 452) and others have seen in the text of Pomponius Mela a convincing proof that in his time the Oxus had no longer communication with the Caspian. But it can hardly be supposed that the commerce of India by the Caspian and the Oxus had ceased in the little interval of time which separates Mela from Strabo and M. Varro. Besides, the statement of the Roman geographer remains singularly isolated. Ptolemy (l. c.), less than a century after Mela, directs the Caspian again from E. to W. into the Caspian. The lower course of the river, far from following a direction from S. to N., is represented, in the ancient maps, which are traced after Ptolemy's positions, as flowing from ENE.—WSW. But a more convincing proof has been brought forward by M. Jaubert (*Mém. sur l'Ancien Cours de l'Oxus*, *Journ. Asiatique*, Dec. 1833, p. 498), who opposes the authority of Hamdallah, a famous geographer of the 14th century, whom he calls the Persian Eratosthenes, who asserted that while one branch of the Oxus had its débouche into the sea *Khwarizm* (*Aral*), there was a branch which pursued a W. course to the Caspian. It should be observed that Jenkinson (*Purchas*, vol. iii. p. 236; Hakluyt, vol. i. p. 368), who visited the Caspian in 1559, also says that

the Oxus formerly fall into the gulf of *Balkan*. He is the author of the story that the Turkomans, in the hope of preventing the diminution of its waters in the upper part of its course, dammed up the mouth of the river. Evidence still more positive of the "débouche" into the Caspian of a considerable river which is now dry, is afforded by observations on the sea-coast, particularly in the *Bay of Balkan*. The earliest of these is the survey of that bay by Captain Woodroffe, in 1743, by order of Nadir Shah, who lays down the "embouchure" of a river which he was told was the Oxus. (Hanway, *Trav.* vol. i. p. 130.) The accuracy of his survey has been confirmed by the more elaborate investigations of the Russian surveyors, the results of which are embodied in the Periplus of the Caspian compiled by Eichwald (*Alle Geogr. d. Casp. Meeres*, Berlin, 1838), and these leave no doubt that a river, which could have been no other than the Oxus, formerly entered the Caspian at the SE. of the *Bay of Balkan* by two branches; in one of these there are still pools of water; the other is dry. How far they may be traceable inland is yet to be ascertained; but enough has been determined to justify the belief of the ancient world, that the Oxus was a channel of communication between India and W. Asia. The ancients describe Alexander as approaching the river from Bactra, which was distant from it 400 stadia; their estimate is correct, and there are no fables about the breadth of the river. Arrian, who follows Aristobulus, says that it was 6 stadia. The very topography of the river's bank may almost be traced in Curtius; for there are low and peaked hillocks near that passage of the Oxus, while there are none below *Kilef*. He adds that the Oxus was a muddy river that bore much slime along with it; and Burnes (vol. ii. p. 7) found that one-fortieth of the stream is clay suspended in water. Polybius' (*l. c.*) statement about the impetuous course of the river and of its falls is untrue, as its channel is remarkably free from rocks, rapids, and whirlpools. He has a strange story about the manner in which the *Aspasii* enter Hyrcania, either under the vault formed by the fall of the waters (comp. Strab. p. 510), or over its submerged stream. It is still a popular belief that the waters of the *Aral* pass by a subterranean channel to the Caspian. At *Kara Goombuz*, where the caravans halt, between the two seas, it is said by some that the water is heard rushing beneath. (Burnes, vol. ii. p. 188.) The conclusions to which Von Humboldt (*Asie Centrale*, vol. ii. pp. 162—197) arrived as to the physical causes which may have interrupted the connection between the Caspian and the Oxus are given in the article *JAXARTES*. For all that concerns the modern geography of the basin of the Oxus the travels of our countrymen, to whom we owe most of our real knowledge of these countries, should be consulted—Elphinstone, Burnes, Wood, and Lord. Professor Wilson (*Ariana*, pp. 142—145) has treated this long-veiled question with great ability, and shown that there is every reason for believing the statements of the ancients that the Oxus was once the great highway of nations, and gave an easy access to the great Aralo-Caspian basin. [E. B. J.]

OXYBII ('Οξύβιοι), "a part of the Ligyes," as Stephanus says (*s. v.*), on the authority of Quadratus. Strabo (p. 185) terminates his description of the coast of Gallia Narbonensis, in which he proceeds from west to east, by mentioning the harbour Oxybins, so called from the Oxybii Ligyes. The

Oxybii were a Ligurian people on the south coast of Gallia Narbonensis; but it is not easy to fix their position precisely. They were west of the *Var* and not far from it, and they were near to or bordered on the *Deciates*. The Oxybii had a town *Aegitna*, but its position is unknown. A brief sketch of the history of this people is written under *DECIATES*. Pliny (iii. c. 4) places the Oxybii east of the *Argentens* river (*Argente*) and west of the *Deciates*. The Oxybii, therefore, occupied the coast east from *Fréjus* as far as the border of the *Deciates*, who had the remainder of the coast to the *Var*. Antipolis (*Antibes*) was in the country of the *Deciates*. [G. L.]

OXYDRACAE ('Οξύδρακαι), a great nation of the *Panjab*, who, with the *Malli*, occupied the banks of the *Hydaspes* and *Acesines*, and strenuously resisted the advance of Alexander through their country. It was a common belief of the ancients, that it was in a battle with these people that Ptolemy saved the life of Alexander, and hence obtained the name of *Soter*. (Steph. B.) Arrian, however, transfers the story to the siege of the *Malli* (*Mul-tân*), where Alexander was in imminent danger of his life and was severely wounded (vi. 11). The name is written in different ways by different writers. Thus Strabo writes it *Sydracae* (xv. p. 701), in which Pliny concurs (xii. 6), who makes their country the limit of Alexander's advance eastward; in Diodorus they appear under the form of *Syracusae* (xvii. 98); lastly, in Orosius as *Sabagrae* (iii. 19). The name is clearly of Indian origin; hence it has been conjectured by Pott, that the titles commencing in this manner represent the Hellenized form of the Sanscrit *Cathro* (king) corresponding with the *Zend* *Cathra*. (Pott, *Etym. Forsch.* p. lxxvii.) [V.]

OXYDRANCAE ('Οξύδρανκαι), a tribe of ancient Sogdiana, appear to have occupied the district to the N. of the Oxus, between that river and the *Jaxartes*. (Ptol. vi. 12. § 4.) [V.]

OXYMAGIS ('Οξύμαγισ), Arrian, *Indic.* 4), a river which flowed into the *Gauges*, according to Arrian, in the territory of the *Pazalae*. The same people are mentioned by Pliny (vi. 19) and Ptolemy (vii. 2. § 15) under the name of *Passalae*; and may be identified with the Sanscrit *Pankala*, and as dwelling near *Canjaculga*, in the plain country between the *Sumna* and the *Ganges*. In the immediate neighbourhood is the river *Izumâti*, which has been doubtless Graecized into *Oxumagia*. The Sanscrit appellation means "abounding in sugarcane," which applies perfectly to the land through which it flows. (Cf. Ritter, *Asien*, ii. p. 847; Schwanbeck, *Fragm. Megasthenis*, p. 28.) [V.]

OXYNEIA ('Οξύνεια), a town of Thessaly, situated on the *Ion*, a tributary of the *Peneius*, and perhaps the capital of the *Talares*, occupied probably the valley of *Miritza*. It is described by Strabo as distant 120 stadia from *Azorus*. (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iv. p. 279.)

OXYRYNCHUS ('Οξύρυγχος, Strab. xvii. p. 812; Ptol. iv. 5. § 59; Steph. B. *s. v.*; Amm. Marc. xxii. 16; Oxyrinchum, *It. Anton.* p. 157. ed. Parthey; *Eth.* 'Οξύρυγχ(της), was the chief town of the *Nomos Oxyrynchites*, in Lower Aegypt. The appellation of the nome and its capital was derived from a fish of the sturgeon species (*Acipenser Sturio*, Linnaeus; Athen. vii. p. 312), which was an object of religious worship, and had a temple dedi-

cated to it. (Aelian, *Hist. An.* x. 46; Plut. *Is. et Ovir.* c. 7.) The town stood nearly opposite Cynopolis, between the western bank of the Nile and the Joseph-canal, lat. 28° 6' N. At the village of *Bek-neseh*, which stands on part of the site of Oxyrynchus, there are some remains — broken columns and cornices — of the ancient city (Jomard, *Descript. de l'Egypte*, vol. ii. ch. 16. p. 55; Champollion, *l'Egypte*, vol. i. p. 303, seq.); and a single Corinthian column (Dénon, *l'Egypte*, pl. 31), without leaves or volutes, partly buried in the sand, indicates a structure of a later period, probably of the age of Diocletian. Oxyrynchus became the site of an episcopal see, and Apollonius dated from thence an epistle to the Council of Seleucia (Epiph. *Haeres.* lxxiii.) Roman coins were minted at Oxyrynchus in the age of Hadrian and Antoninus Pius. (1.) Hadrian, with the reverse of Pallas, holding in her right hand a statuette of Victory, in her left a spear; or, (2.) Serapis holding a stag in his right hand. (3.) Antoninus, with a reverse, Pallas holding in her right hand an axe, in her left a statuette of Victory. (Eckhel, vol. iv. p. 112.) [W. B. D.]

OZENE (Ὀζήνη, *Peripl. M. Erythr.* c. 48, ed. Müller), the principal emporium of the interior of the district of W. India anciently called Limyrica. There can be no doubt that it is the Sanscrit *Uj-jāini*, the present *Oujein*. This place is held by all Indian authors to be one of great antiquity, and a royal capital,—as Ptolemy calls it,—the palace of a king Tiastanes (vii. 1. § 63). We know for certain that it was the capital of Vikramaditya, who in B. C. 56 expelled the Sacas or Scythians from his country, and founded the well known Indian aera, which has been called from this circumstance the *Saca aera*. (Lassen, *de Pentap.* p. 57; Bohlen, *Alle Ind.* i. p. 94; Ritter, v. p. 486.) The author of the *Periplus* states that great variety of commerce was sent down from Ozene to Barygaza (*l. c.*) [V.]

OZOGARDANA, a town in the middle of Mesopotamia, recorded by Ammianus, in his account of the advance of Julianus through that country (xxiv. c. 2). He states that the inhabitants preserve there a throne or seat of judgment which they say belonged to Trajan. The same story is told in almost the same words by Zosimus of a place he calls *Zaragardia* (iii. 15). The place cannot now with certainty be identified; but Mannert thinks it the same as shortly afterwards bore the name of *Pacoria*, from *Pacorus* (v. 2. p. 241); and Reichard holds it to be the same as *Is* or *Izannesopolis* (the present *Hit*). [V.]

P.

PACATIANA. [PHRYGIA.]

PACHNAMUNIS (Παχναμμωνίς, or Παχνεμμωνίς, Ptol. iv. 5. § 50; Παχνεμῶνις, Hierocles, p. 724), the principal town of the Sebennytic nome in the Aegyptian Delta, lat. 31° 6' N. It stood on the eastern shore of the Lake Buto, and very near the modern village of *Handahur*. (Champollion, *l'Egypte*, vol. ii. p. 206.) [W. B. D.]

PACHYNUS (Πάχυνος: *Capo Passaro*), a celebrated promontory of Sicily, forming the extreme SE. point of the whole island, and one of the three promontories which were supposed to have given to it the name of Trinacria. (Ovid, *Fast.* iv. 479, *Met.* xiii. 725; Dionys. Per. 467—472; Scyl. p. 4. § 13;

Pol. i. 42; Strab. vi. pp. 265, 272, &c.; Plin. iii. 8. s. 14; Ptol. iii. 4. § 8; Mela, ii. 7. § 15.)

All the ancient geographers correctly describe it as extending out towards the S. and E. so as to be the point of Sicily that was the most nearly opposite to Crete and the Peloponnese. It is at the same time the southernmost point of the whole island. The headland itself is not lofty, but formed by bold projecting rocks (*projecta saxa Pachyni*, Virg. *Aen.* iii. 699), and immediately off it lies a small rocky island of considerable elevation, which appears to have been generally regarded as forming the actual promontory. This explains the expression of Nonnus, who speaks of "the island rock of the sea-girt Pachynus." (*Dionys.* xiii. 322.) Lycophron also has a similar phrase. (*Alex.* 1181.)

We learn from Cicero (*Verr.* v. 34) that there was a port in the immediate neighbourhood of the promontory to which he gives the name of *Portus Pachyni*: it was here that the fleet of Verres was stationed under his officer Cleomenes, when the news that a squadron of pirates was in the neighbouring Port of Ulysses (*Portus Odysseae*) caused that commander to take to flight with precipitation. The Port of Ulysses is otherwise unknown; but Ptolemy gives the name of Promontory of Ulysses (Ὀδυσσεῖα ἕκρη, Ptol. iii. 4. § 7) to a point on the S. coast of the island, a little to the W. of Cape Pachynus. It is therefore probable that the *Portus Pachyni* was the one now called *Porto di Palo*, immediately adjoining the promontory, while the *Portus Odysseae* may be identified with the small bay or harbour of *La Marza* about 6 miles distant. There are, however, several rocky coves to which the name of ports may be applied, and the determination must therefore be in great measure conjectural. (Smyth's *Sicily*, pp. 181, 185, 186.) The convenience of this port at the extreme SE. point of the island caused it to be a frequent place of rendezvous and station for fleets approaching Sicily; and on one occasion, during the Second Punic War the Carthaginian commander Bomilcar appears to have taken up his post in the port to the W. of the promontory, while the Roman fleet lay immediately to the N. of it. (Liv. xxiv. 27, xxv. 27, xxxvi. 2.) [E. H. B.]

PACTOLUS (Πακτωλός), a small river of Lydia, which flows down from Mount Tmolus in a northern direction, and, after passing on the west of Sardis, empties itself into the Hermus. (Herod. v. 101; Xenoph. *Cyrop.* vi. 2. § 1, vii. 3. § 4, *Agca.* i. 30; Strab. xii. pp. 554, 521, xiii. p. 625, foll.; Ptol. v. 2. § 6; Plin. v. 30.) In ancient times the Pactolus had carried in its mud, it is said, a great quantity of small particles of gold-dust, which were carefully collected, and were believed to have been the source of the immense wealth possessed by Croesus and his ancestors; but in Strabo's time gold-dust was no longer found in it. The gold of this river, which was hence called *Chrysoorhoas*, is often spoken of by the poets. (Soph. *Phil.* 392; Dionys. *Perieg.* 831; Hom. *Hymn. in Del.* 249; Virg. *Aen.* x. 142; Horat. *Epod.* xv. 20; Ov. *Met.* xi. 85, &c.; Senec. *Phoen.* 604; Juven. xiv. 298; Silius It. i. 158.) The little stream, which is only 10 feet in breadth and scarcely 1 foot deep, still carries along with it a quantity of a reddish mud, and is now called *Sarabat*. [L. S.]

PACTYE (Πακτύη, Herod. vi. 36; Strab. vii. p. 331), a town of the Thracian Chersonese, on the coast of the Propontis, 36 stadia from Cardia, whither Alcibiades retired after the Athenians had for the second time deprived him of the command.

(Diod. xxii. 74; Nepos, *Alc.* 7; cf. Plin. iv. 18; Scyl. p. 28.) Perhaps *St. Georgs*. [T. H. D.]

PACTYICE (Πακτύϊς), a district of North-Western India, which, there is every reason to suppose, must have been nearly the same as the modern *Kashmir*, but probably extended westward across the Indus. It is mentioned by Herodotus with that amount of uncertainty which attaches to almost all that he relates of the far East. Thus in the catalogue of the produce of the different satrapies of the Persian empire, Pactyice is reckoned after Bactriana, and is connected with the Armenians, which gives it an extent too far to the W. (iii. 93). Again, in his account of the army of Xerxes, Herodotus mentions the Pactyes in connexion with the Sagartii, and places them under the command of a Persian (vii. 67). And in the subsequent description of the former people, he states that their dress is the same as that of the Pactyes (vii. 85). Evidently, therefore, he here imagines the country and the people to have occupied a district to the N. and NE. of Persia. Again, Herodotus states (iii. 102) that the bravest of the Indian tribes are those who are in the immediate neighbourhood of the city of Caspatyrus and Pactyice; and he connects the same two places together where he states (iv. c. 44) that the celebrated voyage of Scylax of Caryanda, which was promoted by Dareius, the son of Hystaspes, commenced from the same localities. Now we know that Hecataeus (*ap. Steph. B. s. v.*) placed Caspatyrus in the country of the Gandarii (*Fragm.* p. 94, ed. Klausen); hence the strong inference that Pactyice was part of Gandarica, if not, as Larcher has supposed, actually the same. [V.]

PACYRIS. [CARCINA.]

PADAEL. [INDIA, p. 50, b.]

PADARGUS (Παδαργός, Arrian, *Indic.* c. 39), a small stream of Persia, which appears to have flowed into the Persian Gulf near the present *Abushtir*. It is not possible to identify this and some other names mentioned by Arrian from the Journals of Nearchus, owing to the physical changes which have taken place in the coast-line. [V.]

PADINUM, a town of Gallia Cispadana, known only from Pliny, who mentions the Padinates among the municipia of that region (Plin. iii. 15. s. 20). But he affords us no clue to its position. Cluver would identify it with *Bondino*, between *Ferrara* and *Mirandola*, but this is a mere conjecture. (*Unver. Ital.* p. 282.) [E. H. B.]

PADUS (Παῖδος, *Po*), the principal river of Northern Italy, and much the largest river in Italy altogether. Hence Virgil calls it "fluviorum rex" (*Georg.* i. 481), and Strabo even erroneously terms it the greatest river in Europe after the Danube. (Strab. iv. p. 204.) It has its sources in the *Monte Viso*, or *Mons Vesulus*, one of the highest summits of the Western Alps (Plin. iii. 16. s. 20; Mel. ii. 4. § 4), and from thence to the Adriatic has a course of above 400 miles. Pliny estimates it at 300 Roman miles without including the windings, which add about 88 more. (Plin. iii. 16. s. 20.) Both statements are beneath the truth. According to modern authorities its course, including its windings, is calculated at 380 Italian, or 475 Roman miles. (Rampoldi, *Diz. Topogr. d' Italia*, vol. iii. p. 284.) After a very short course through a mountain valley it descends into the plain a few miles from *Saluzzo*, and from thence flows without interruption through a plain or broad level valley all the way to the sea. Its course from *Saluzzo*, as far as *Chi-*

vasso (through the district of the ancient *Vagenni* and *Taurini*), is nearly NE; but after rounding the hills of the *Monferrat*, it turns due E., and pursues this course with but little variation the whole way to the Adriatic. The great plain or valley of the *Po* is in fact one of the most important physical features of Italy. Bounded on the N. by the Alps, and on the S. by the Apennines, both of which ranges have in this part of their course a general direction from W. to E., it forms a gigantic trough-like basin, which receives the whole of the waters that flow from the southern slopes of the Alps and the northern ones of the Apennines. Hence, as Pliny justly observes (*l. c.*), there is hardly any other river which, within the same space, receives so many and such important tributaries. Those from the north, on its left bank, are the most considerable, being fed by the perpetual snows of the Alps; and many of these form extensive lakes at the points where they first reach the plain; after quitting which they are deep and navigable rivers, though in some cases still very rapid. Pliny states that the Padus receives in all thirty tributary rivers, but it is difficult to know which he reckons as such; he himself enumerates only seventeen; but this number can be increased almost indefinitely, if we include smaller streams. The principal tributaries will be here enumerated in order, beginning from the source, and proceeding along the left bank. They are: 1. the *Clusius* (*Chiusone*), not noticed by Pliny, but the name of which is found in the *Tabula*; 2. the *DURIA*, commonly called *Duria Minor*, or *Dora Riparia*; 3. the *STURA* (*Stura*); 4. the *Orgus* (*Orco*); 5. the *DURIA MAJOR*, or *Bantica* (*Dora Baltea*), one of the greatest of all the tributaries of the Padus; 6. the *SESITES* (*Sesia*); 7. the *TICINUS* (*Ticino*), flowing from the *Lacus Verbanus* (*Lago Maggiore*); 8. the *LAMBER* or *LAMBRUS* (*Lambro*), a much less considerable stream, and which does not rise in the high Alps; 9. the *ADDUA* (*Adda*), flowing from the *Lacus Larius* or *Lago di Como*; 10. the *OLLIVS* (*Oglio*), which flows from the *Lacus Sebinius* (*Lago d' Iseo*), and brings with it the tributary waters of the *Mela* (*Mella*) and *Clusius* (*Chiese*); 11. the *MINCIVS* (*Mincio*), flowing from the *Lago di Garda*, or *Lacus Benacus*. Below this the *Po* cannot be said to receive any regular tributary; for though it communicates at more than one point with the *Tartaro* and *Adige* (*Athesis*), the channels are all artificial, and the bulk of the waters of the *Adige* are carried out to the sea by their own separate channel. [ATHESIS.]

On the southern or right bank of the Padus its principal tributaries are: 1. the *TANARUS* (*Tanaro*), a large river, which has itself received the important tributary streams of the *Stura* and *Bormida*, so that it brings with it almost all the waters of the Maritime Alps and adjoining tract of the Ligurian Apennines; 2. the *Scrivia*, a considerable stream, but the ancient name of which is unknown; 3. the *TREBIA* (*Trebbia*), flowing by *Placentia*; 4. the *Tarus* (*Taro*); 5. the *Nicia* (*Enza*); 6. the *Gabellus* of Pliny, called also *Secia* (*Secchia*); 7. the *SCULTENNA*, now called the *Panaro*; 8. the *RHENUS* (*Reno*), flowing near *Bologna*. To these may be added several smaller streams, viz.: the *Idex* (*Idice*), *Silarus* (*Sillaro*), *Vatrenus* (Plin., now *Santerno*), and *Sinnus* (*Sinno*), all of which discharge themselves into the southern arm of the *Po*, now called the *Po di Primaro*, and anciently known as the *Spineticum Ostium*, below the point

where it separates from the main stream. Several smaller tributaries of the river in the highest part of its course are noticed in the *Tabula* or by the Geographer of Ravenna, which are not mentioned by any ancient author; but their names are for the most part corrupt and uncertain.

Though flowing for the most part through a great plain, the Padus thus derives the great mass of its waters directly from two great mountain ranges, and the consequence is that it is always a strong, rapid, and turbid stream, and has been in all ages subject to violent inundations. (*Virg. Georg.* i. 481; *Plin. l. c.*) The whole soil of the lower valley of the *Po* is indeed a pure alluvial deposit, and may be considered, like the valley of the Mississippi or the Delta of the Nile, as formed by the gradual accumulation of mud, sand, and gravel, brought down by the river itself and its tributary streams. But this process was for the most part long anterior to the historical period; and there can be no doubt that this portion of Italy had already acquired very much its present character and configuration as early as the time of the first Etruscan settlements. The valley of the Padus, as well as the river itself, are well described by Polybius (the earliest extant author in whom the Roman name of Padus is found), as well as at a later period by Strabo and Pliny. (*Pol.* ii. 16; *Strab.* iv. pp. 203, 204, v. p. 212; *Plin.* iii. 16. s. 20.) Considerable changes have, however, taken place in the lower part of its course, near the Adriatic sea. Here the river forms a kind of great delta, analogous in many respects to that of the Nile; and the phenomenon is complicated, as in that case, by the existence of great lagunes bordering the coast of the Adriatic, which are bounded by narrow strips or bars of sand, separating them from the sea, though leaving open occasional channels of communication, so that the lagunes are always salt and affected by the tides, which are more sensible in this part of the Adriatic than in the Mediterranean. (*Strab.* v. p. 212.) These lagunes, which are well described by Strabo, extended in his time from Ravenna to Altinum, both of which cities stood in the lagunes or marshes, and were built on piles, in the same manner as the modern Venice. But the whole of these could not be fairly considered as belonging to the Delta of the Padus; the more northerly being formed at the mouths of other rivers, the Athesis, Meduacus, &c., which had no direct or natural communication with the great river. They all, however, communicated with the Padus, and with one another, by channels or canals more or less artificial; and as this was already the case in the time of Pliny, that author distinctly reckons the mouths of the Padus to extend from Ravenna to Altinum. (*Plin. l. c.*) From the earliest period that this tract was occupied by a settled people, the necessity must have been felt of embanking the various arms and channels of the river, for protection against inundation, as well as of constructing artificial cuts and channels, both for carrying off its superfluous waters and for purposes of communication. The earliest works of this kind are ascribed to the Etruscans (*Plin. l. c.*), and from that time to the present day, they have been carried on with occasional interruptions. But in addition to these artificial changes, the river has from time to time burst its banks and forced for itself new channels, or diverted the mass of its waters into those which were previously unimportant. The most remarkable of these changes which is recorded with certainty, took place in 1152, when the main stream

of the *Po*, which then flowed S. of Ferrara, suddenly changed its course, and has ever since flowed about 3 miles N. of that city. Hence it is probable that all the principal modern mouths of the *Po*, from the *Po di Goro* to the *Po di Levante*, were in ancient times comparatively inconsiderable.

Polybius (ii. 16) describes the Padus as having only two principal mouths, which separated at a place called Trigaboli (the site of which cannot be determined); the one of these is called by him Pados (*Παδός*), and the other, which was the principal channel, and the one commonly navigated, he calls Olana or Holana (*Ὀλανά*). This last is in all probability the channel still called *Po di Volano*, which until the great inundation of 1152, above noticed, was still the principal mouth of the *Po*. The other is probably the southernmost branch of the river, which separates from the preceding at Ferrara, and is carried at the present day by a wholly artificial channel into the sea at *Primaro*, from whence it derives the name of *Po di Primaro*. Its present mouth is about 15 miles N. of Ravenna; but it seems that in the days of Pliny, and probably in those of Polybius also, it discharged itself into the lagunes which then surrounded Ravenna on all sides. Pliny terms it *Padusa*, but gives it also the name of *Fossa Augusta*, from its course having been artificially regulated, and perhaps altered, by that emperor. (*Plin.* iii. 16. s. 20.) The same author gives us a detailed enumeration of the mouths of the Padus as they existed in his day, but from the causes of change already adverted to, it is very difficult, if not impossible, to identify them with certainty.

They were, according to him: 1. the *PADUSA*, or *Fossa Augusta*, which (he adds) was previously called *Messanicus*: this has now wholly ceased to exist. 2. The *PORTUS VATRENI*, evidently deriving its name from being the mouth of the river *Vatrenus*, which flowed from *Forum Cornelii*, just as the *Po di Primaro* is at the present day called the mouth of the *Reno*. This was also known as the *Spineticum Ostium*, from the once celebrated city of Spina, which was situated on its banks [*SPINA*]. It was probably the same with the modern *Po di Primaro*. 3. *Ostium Caprasiae*. 4. *Sagis*. 5. *Vulane*, previously called *Olane*: this is evidently the *Olana* of Polybius, and the modern *Po di Volano*; the two preceding cannot be identified, but must have been openings communicating with the great lagunes of *Comucchio*. 6. The *Carbonaria*, perhaps the *Po di Goro*. 7. The *Fossio Philistina*, which seems to have been an artificial canal, conveying the waters of the *TARTARUS*, still called *Tartaro*, to the sea. This cannot be identified, the changes of the mouths of the river in this part being too considerable. The whole of the present delta, formed by the actual mouths of the *Po* (from the *Po di Goro* to the *Po di Levante*), must have been formed since the great change of 1152; its progress for some centuries back can be accurately traced; and we know that it has advanced not less than 9 miles in little more than two centuries and a half, and at least 15 miles since the 12th century. Beyond this the delta belongs rather to the *Adige*, and more northern streams than to the *Po*; the next mouth being that of the main stream of the *Adige* itself, and just beyond it the *Porto di Brondolo* (the *Brundulus Portus* of Pliny), which at the present day is the mouth of the *Brenta*.*

* Much curious information concerning the delta of

The changes which have taken place on this line of coast are due not only to the pushing forward of the coast-line at the actual mouths of the rivers, but to the filling up of the lagunes. These in ancient times extended beyond Ravenna on the S.; but that city is now surrounded on all sides by dry land, and the lagunes only begin to the N. of the *Po di Primaro*. Here the lagunes of *Comacchio* extend over a space of above 20 miles in length, as far as the mouth of the *Po di Volano*; but from that point to the fort of *Broncolo*, where the Venetian lagunes begin, though the whole country is very low and marshy, it is no longer covered with water, as it obviously was at no distant period. It is now, therefore, impossible to determine what were the particular lagunes designated by Pliny as the *Septem Maria*, and indeed the passage in which he alludes to them is not very clear; but as he calls them *Atrianorum Paludes*, they would seem to have been in the neighbourhood of *Adria*, and may probably have been the extensive lagunes (now converted into marshes) S. of *Ariano*. At a later period the name seems to have been differently used. The Itinerary speaks of the navigation "per Septem Maria [a Ravenna] Altinum usque," so that the name seems here to be applied to the whole extent of the lagunes; and it is employed in the same sense by Herodian (viii. 7); while the *Tabula*, on the contrary, gives the name to a particular point or station on the line of route from Ravenna to Altinum. This line, which is given in much detail, must have been by water, though not so specified, as there never could have been a road along the line in question; but it is impossible to identify with any certainty the stations or points named. (*Itin. Ant.* p. 126; *Tab. Peut.*)

[VENETIA.]

Polybius speaks of the *Padus* as navigable for a distance of 2000 stadia, or 250 Roman miles from the sea. (*Pol.* ii. 16.) Strabo notices it as navigable from *Placentia* downwards to *Ravenna*, without saying that it was not practicable higher up; and Pliny correctly describes it as beginning to be navigable from *Augusta Taurinorum* (*Turin*), more than 120 miles above *Placentia*. (*Strab.* v. p. 217; *Plin.* iii. 17. s. 21.) Ancient writers already remarked that the stream of the *Padus* was fuller and more abundant in summer than in winter or spring, owing to its being fed in great part by the melting of the snows in the high Alps. (*Pol.* ii. 16; *Plin.* iii. 16. s. 20.) It is not till after it has received the waters of the *Duria Major* or *Dora Baltea*, a stream at least as considerable as itself, that the *Po* becomes a really great river. Hence, it is about this point (as Pliny observes) that it first attains to a considerable depth. But at the present day it is not practicable for vessels of any considerable burden above *Casale*, about 25 miles lower down.

The origin of the name of *Padus* is uncertain. According to *Metrodorus* of *Scepsis* (cited by Pliny, *l. c.*) it was a Celtic name, derived from the number of pine-trees which grew around its sources. The etymology seems very doubtful; but the fact that the name was of Celtic origin is rendered probable by the circumstance that, according both to Polybius and Pliny, the name given it by the Ligurians (the most ancient inhabitants of its banks) was *Bodincus*

the *Po*, and the changes which this part of the coast has undergone will be found in a note appended to *Cuvier's Discours sur les Révolutions de la Surface du Globe*, p. 75, 4to. edit. Paris, 1825.

or *Bodencus* (*Βόδενκος*, *Pol.* ii. 16; *Plin.* iii. 16. s. 20), a name said to be derived from its great depth. It is well known that it was early identified by the Greeks with the mythical *ERIDANUS*, and was commonly called by them, as well as by the Latin poets, by that name, even at a late period. The origin and history of this name have been already given in the article *ERIDANUS*. It may be added, that the poplar trees which figure in the fable of *Phaëton* (in its later form) evidently refer to the tall and graceful trees, still commonly known as Lombardy poplars, from their growing in abundance on the banks of the *Po*. [E. H. B.]

PADUSA. [PADUS.]

PADYANDŪS (*Παδυανδός*), a town in *Cataonia*, or the southernmost part of *Cappadocia*, about 25 miles to the south-east of *Faustinopolis*, near the pass of *Mount Taurus* known by the name of the *Cilician Gates*. (*Ptol.* v. 7. § 7.) The town, which was extended by the emperor *Valens*, is mentioned in the *Itineraries*, but its name assumes different forms; as, *Paduandus* (*Tab. Peut.*), *Podandos* (*It. Ant.* p. 145), *Mansio Opodanda* (*It. Hieros.* p. 578), and *Rhegepodandos* (*Hierocl.* p. 699). The place is described by *Basilius* (*Epist.* 74) as one of the most wretched holes on earth. It is said to have derived its name from a small stream in the neighbourhood. (*Const. Porphy. Vit. Basil.* 36; comp. *Cedren.* p. 575; *Jo. Scylitz. Hist.* pp. 829, 844.) The place is still called *Podend*. [L. S.]

PAEA'NIA. [ΑΤΤΙΚΑ, p. 332, b.]

PAEA'NIUM (*Παεινιον*), a town in *Aetolia*, near the *Achelous*, a little S. of *Ithoria*, and N. of *Oeniadae*, which was on the other side of the river. It was only 7 stadia in circumference, and was destroyed by *Philip*, B. C. 219. (*Polyb.* iv. 65.) *Paeanium* was perhaps rebuilt, and may be the same town as *Phana* (*Φάνα*), which was taken by the *Achaean*s, and which we learn from the narrative in *Pausanias* was near the sea. (*Paus.* x. 18.) *Stephanus* mentions *Phana* as a town of *Italy*; but for *Πόλις Ἰταλίας*, we ought probably to read *Πόλις Αἰτωλίας*. (*Steph. B. s. v. Φάνα*.)

PAELONTIUM (*Παελόντιον*, *Ptol.* ii. 6. § 33), a town of the *Lungones* in *Asturia*, variously identified with *Aplaus*, *Pola de Lena*, and *Concejo de Pilonna*. [T. H. D.]

PAEMANI, mentioned in *Caesar* (*B. G.* ii. 4) with the *Condruzi*, *Eburones*, and *Caeroci*, and the four peoples are included in the name of *Germani*. *D'Anville* conjectures that they were near the *Condruzi*, who probably held the country which is now called *Condruz*. [*CONDRUZI*] The *Paemani* may have occupied the country called *Pays de Fammenne*, of which *Durburg*, *Larocche* on the *Ourthe*, and *Rochefort* on the *Homme* are the chief towns. [G. L.]

PAEON (*Παίων*, *Scyl.* p. 28), a town of *Thrace*, mentioned only by *Scylax*. [T. H. D.]

PAE'ONES (*Παίονες*, *Hom.* *Il.* 845, xvi. 287, xvii. 348, xxi. 139; *Herod.* iv. 33, 49, v. 1, 13, 98, vii. 113, 185; *Thuc.* ii. 96; *Strab.* i. pp. 6, 28, vii. pp. 316, 318, 323, 329, 330, 331; *Arrian.* *Anab.* ii. 9. § 2, iii. 12. § 4; *Plut.* *Alex.* 39; *Polyaen.* *Strat.* iv. 12. § 3; *Eustath.* *ad Hom. Il.* xvi. 287; *Liv.* xlii. 51), a people divided into several tribes, who, before the *Argolic* colonisation of *Emathia*, appear to have occupied the entire country afterwards called *Macedonia*, with the exception of that portion of it which was considered a part of *Thrace*. As the *Macedonian* kingdom increased, the district called *PAEONIA*

(*Paonia*, Thuc. ii. 99; Polyb. v. 97, xxiv. 8; Strab. vii. pp. 313, 318, 329, 331; Ptol. iii. 13. § 28; Liv. xxxiii. 19, xxxviii. 17, xxxix. 54, xl. 3, xlv. 29; Plin. iv. 17, vi. 39) was curtailed of its dimensions, on every side, though the name still continued to be applied in a general sense to the great belt of interior country which covered Upper and Lower Macedonia to the N. and NE., and a portion of which was a monarchy nominally independent of Macedonia until fifty years after the death of Alexander the Great. The banks of the "wide-flowing Axios" seem to have been the centre of the Paeonian power from the time when Pyraechmes and Asteropæus led the Paeonians to the assistance of Priam (Hom. *Il.* cc.), down to the latest existence of the monarchy. They appear neither as Macedonians, Thracians, or Illyrians, but professed to be descended from the Teucri of Troy. When Megabazus crossed the river Strymon, he conquered the Paeonians, of whom two tribes, called the Siropæones and Paeoplae, were deported into Asia by express order of Darius, whose fancy had been struck at Sardis by seeing a beautiful and shapely Paeonian woman carrying a vessel on her head, leading a horse to water, and spinning flax, all at the same time. (Herod. v. 12—16.) These two tribes were the Paeonians of the lower districts, and their country was afterwards taken possession of by the Thracians. When the Temenidae had acquired Emathia, Almopia, Crestonia, and Mygdonia, the kings of Paeonia still continued to rule over the country beyond the straits of the Axios, until Philip, son of Amyntas, twice reduced them to terms, when weakened by the recent death of their king Agis; and they were at length subdued by Alexander (Diodor. xix. 2, 4, 22, xvii. 8); after which they were probably submissive to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Audoleon, king of Paeonia, in the archonship of Diotimus, B.C. 354, or a few years after the accession of Philip and Audoleon to their respective thrones. The coins of Audoleon, who reigned at that time, and adopted, after the death of Alexander, the common types of that prince and his successors,—the head of Alexander in the character of young Heracles, and on the obverse the figure of Zeus Aëtophorus,—prove the civilisation of Paeonia under its kings. Afterwards kings of Paeonia are not heard of, so that their importance must have been only transitory; but it is certain that during the troublous times of Macedonia, that is, in the reign of Cassander, the principality of the Paeonians existed, and afterwards disappeared. At the Roman conquest the Paeonians on the W. of the Axios were included in Macedonia Secunda. Paeonia extended to the Denteletæ and Maedi of Thrace, and to the Dardani, Penestæ, and Dassaretii of Illyria, comprehending the various tribes who occupied the upper valleys of the Erigon, Axios, Strymon and Angitas as far S. as the fertile plain of Siris. Its principal tribes to the E. were the Olomanti, Aestrai, and Agrianes, parts of whose country were known by the names of Parstrymonia and Paroreia, the former containing probably the valleys of the Upper Strymon, and of its great tributary the river of *Strúmiza*, the latter the adjacent mountains. On the W. frontier of Paeonia its subdivisions bordering on the Penestæ and Dassaretii were Denriopus and Polagonia, which with Lyncestis comprehended the entire country watered by

the Erigon and its branches. (Leake, *Northern Greece*, vol. iii. pp. 212, 306, 462, 470.) [E. B. J.]
 PAEONIA. [PAEONES.]
 PAEONIDAE. [ATTICA, p. 326, a.]
 PAEOPLAE. [PAEONES.]
 PAESIGI. [ASTURES, p. 249.]
 PAESTANUS SINUS. [PAESTUM.]
 PAESTUM (*Παιστόν*, Ptol.; *Παιστῆς*, Strab.: *Ἔθ. Παιστῆνός*, Paestanus: Ruins at *Pesto*), a city of Lucania, on the Tyrrhenian sea, about 5 miles S. of the mouth of the Silarus. It was originally a Greek colony, named POSIDONIA (*Ποσειδωνία*: *Ἔθ. Ποσειδωνίδης*), and was founded by a colony from Sybaris, on the opposite coast of Lucania. (Strab. v. p. 251; Scymn. Ch. 245; Scyl. p. 3. § 12.) The date of its foundation is uncertain, but it may probably be referred to the period of the chief prosperity of Sybaris, when that city ruled over the whole of Lucania, from one sea to the other, or from 650 to 510 B.C. [SYBARIS.] It may be observed, also, that Solinus calls Posidonia a *Doric* colony; and though his authority is worth little in itself, it is confirmed by the occurrence of Doric forms on coins of the city: hence it seems probable that the Doric settlers from Troezen, who formed part of the original colony of Sybaris, but were subsequently expelled by the Achæans (Arist. *Pol.* v. 3), may have mainly contributed to the establishment of the new colony. According to Strabo it was originally founded close to the sea, but was subsequently removed further inland (Strab. *l.c.*); the change, however, was not considerable, as the still existing ruins of the ancient city are little more than half a mile from the coast.

We know scarcely anything of the early history of Posidonia. It is incidentally mentioned by Herodotus (i. 167) in a manner that proves it to have been already in existence, and apparently as a considerable town, at the period of the foundation of the neighbouring Velia, about B.C. 540. But this is the only notice of Posidonia until after the fall of its parent city of Sybaris, B.C. 510. It has been supposed by some modern writers that it received a great accession to its population at that period; but Herodotus, who notices the Sybarites as settling on that occasion at Laüs and Scidrus, does not allude to Posidonia. (Herod. vi. 21.) There are, indeed, few among the cities of Magna Graecia of which we hear less in history; and the only evidence of the flourishing condition and prosperity of Posidonia, is to be found in the numbers of its coins and in the splendid architectural remains, so well known as the temples of Paestum. From its northerly position, it must have been one of the first cities that suffered from the advancing power of the Lucanians, as it was certainly one of the first Greek colonies that fell into the hands of that people. (Strab. v. p. 251.) The date of this event is very uncertain; but it is probable that it must have taken place before B.C. 390, when the city of Laüs was besieged by the Lucanians, and had apparently become the bulwark of Magna Graecia on that side. [MAGNA GRAECIA.] We learn from a curious passage of Aristoxenus (*ap. Athen.* xiv. p. 632) that the Greek inhabitants were not expelled, but compelled to submit to the authority of the Lucanians, and receive a barbarian colony within their walls. They still retained many of their customs, and for ages afterwards continued to assemble at a certain festival every year with the express purpose of bewailing their captivity, and reviving the traditions of their prosperity. It would appear

from Livy (viii. 17), though the passage is not quite distinct, that it was recovered by Alexander, king of Epirus, as late as B. C. 330; but if so, it certainly soon fell again into the hands of the barbarians.

Posidonia passed with the rest of Lucania into the hands of the Romans. We find no mention of it on this occasion; but in B. C. 273, immediately after the departure of Pyrrhus from Italy, the Romans established a colony there for the security of their newly acquired territory on this side. (Liv. *Epit.* xiv.; Vell. Pat. i. 14; Strab. v. p. 251.) It was probably at this period that the name was changed, or corrupted, into PAESTUM, though the change may have already taken place at the time when the city fell into the hands of the Lucanians. But, from the time that it became a Roman colony, the name of Paestum seems to have exclusively prevailed; and even its coins, which are inscribed with Greek characters, have the legend ΠΑΙΣ and ΠΑΙΣΤΑΝΟ. (Eckhel, vol. i. p. 158.) We hear but little of Paestum as a Roman colony; it was one of the *Coloniae Latinae*, and distinguished itself by its unshaken fidelity throughout the Second Punic War. Thus the Paestani are mentioned as sending golden paterae as a present to the Roman senate just before the battle of Cannae (Liv. xxii. 36). Again in B. C. 210 they furnished ships to the squadron with which D. Quintus repaired to the siege of Tarentum; and the following year they were among the eighteen colonies which still professed their readiness to furnish supplies and recruits to the Roman armies, notwithstanding the long-continued pressure of the war (Liv. xxvi. 39, xxvii. 10.) Paestum was therefore at this period still a flourishing and considerable town, but we hear little more of it during the Roman Republic. It is incidentally mentioned by Cicero in one of his letters (*Ep. ad Att.* xi. 17); and is noticed by all the geographers as a still subsisting municipal town. Strabo, however, observes that it was rendered unhealthy by the stagnation of a small river which flowed beneath its walls (v. p. 251); and it was probably, therefore, already a declining place. But it was still one of the eight *Præfecturas* of Lucania at a considerably later period; and inscriptions attest its continued existence throughout the Roman Empire. (Strab. *l. c.*; Plin. iii. 5. s. 10; Ptol. iii. 1. § 8; *Lib. Colom.* p. 209; Orell. *Inscr.* 135, 2492, 3078; *Bull. d. Inst. Arch.* 1836, p. 152.) In some of these it bears the title of a *Colonia*; but it is uncertain at what period it attained that rank: it certainly cannot refer to the original Latin colony, as that must have become merged in the municipal condition by the effect of the *Lex Julia*. We learn from ecclesiastical authorities that it became a bishopric at least as early as the fifth century; and it is probable that its final decay and desolation was owing to the ravages of the Saracens in the tenth century. At that time the episcopal see was removed to the neighbouring town of *Capaccio*, in an elevated situation a few miles inland.

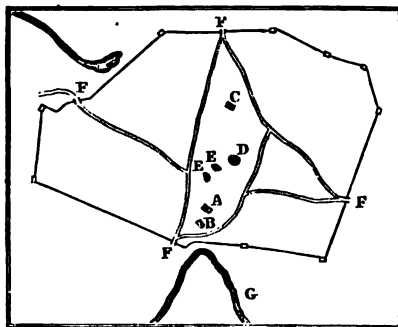
Paestum was chiefly celebrated in ancient times for its roses, which possessed the peculiarity of flowering twice a year, and were considered as surpassing all others in fragrance. (Virg. *Georg.* iv. 118; Ovid, *Met.* xv. 708; Propert. iv. 5. 59; Martial, iv. 41. 10, vi. 80. 6; Auson. *Idyll.* 14. 11.) The roses that still grow wild among the ruins are said to retain their ancient property, and flower regularly both in May and November.

The site of Paestum appears to have continued wholly uninhabited from the time when the episcopal see was removed till within a very recent period. It was not till the middle of the last century that attention was drawn to the ruins which are now so celebrated. Though they can hardly be said to have been then first discovered, as they must always have been a conspicuous object from the *Bay of Salerno*, and could not but have been known in their immediate neighbourhood, they were certainly unknown to the rest of Europe. Even the diligent Cluverius, writing in 1624, notices the fact that there were ruins which bore the name of *Pesto*, without any allusion to their character and importance. (Cluver. *Ital.* p. 1255.) They seem to have been first visited by a certain Count Gazola, in the service of Charles VII., King of Naples, before the middle of the last century, and were described by Antonini, in his work on the topography of Lucania (Naples, 1745), and noticed by Mazzocchi, who has inserted a dissertation on the history of Paestum in his work on the Heracleian Tables (pp. 499—515) published in 1754. Before the end of the century they became the subject of the special works of Magnoni and Paoli, and were visited by travellers from all parts of Europe. Among these, Swinburne in 1779, has left a very accurate description of the ruins; and their architectural details are given by Wilkins in his *Magna Graecia* (fol. Camb. 1807).

The principal ruins consist of the walls, and three temples standing within the space enclosed by them. The whole circuit of the walls can be clearly made out, and they are in many places standing to a considerable height; several of the towers also remain at the angles, and vestiges of the ancient gates, which were four in number; one of these, on the E. side of the town, is nearly perfect, and surmounted by a regularly constructed arch. The whole circuit of the walls forms an irregular polygon, about 3 miles in circumference. The two principal temples stand not far from the southern gate of the city. The finest and most ancient of these is commonly known as the temple of Neptune; but there is no authority for the name, beyond the fact that Neptune, or Poseidon, was unquestionably the tutelary deity of the city which derived from him its ancient name of Posidonia. The temple was hypæthral, or had its cella open to the sky, and is 195 feet long by 79 wide: it is remarkably perfect; not a single column is wanting, and the entablature and pediments are almost entire. The style of architecture is Doric, but its proportions are heavier, and the style altogether more massive and solid than any other extant edifice of the kind. On this account some of the earlier antiquarians disputed the fact of its Greek origin, and ascribed it to the Phœnicians or Etruscans; but there is not a shadow of foundation for this; we have no trace of any settlement on the spot before the Greek colony; and the architecture is of pure Greek style, though probably one of the most ancient specimens of the Doric order now remaining. About 100 yards from the temple of Neptune, and nearer to the south gate, is the second edifice, which on account of some peculiarities in its plan has been called a Basilica, but is unquestionably also a temple. It is of the kind called pseudo-dipteral; but differs from every other ancient building known in having nine columns at each end, while the interior is divided into two parts by a single range of columns running along the centre of the building. It was probably a temple consecrated to two different divinities, or rather, in

fact, two temples united in one. It has 18 columns in each side, and is 180 feet long by 80 in width. The third temple, which is at some distance from the other two, nearer to the N. gate of the town, and is commonly known as the Temple of Ceres or Vesta (though there is no reason for either name), is much smaller than the other two, being only 108 feet in length by 48 in breadth: it presents no remarkable architectural peculiarities, but is, as well as the so-called Basilica, of much later date than the great temple. Mr. Wilkins, indeed, would assign them both to the Roman period: but it is difficult to reconcile this with the history of the city, which never appears to have been a place of much importance under the Roman rule. (Swinburne's *Travels*, vol. ii. pp. 131—138; Wilkins's *Magna Graecia*, pp. 55—67.)

The other remains are of little importance. The vestiges of an amphitheatre exist near the centre of the city; and not far from them are the fallen ruins of a fourth temple, of small size and clearly of Roman date. Excavations have also laid bare the foundations of many houses and other buildings, and the traces of a portico, which appear to indicate the site of the ancient forum. The remains of an aqueduct are also visible outside the walls; and numerous tombs (some of which are said to be of much interest) have been recently brought to light.



PLAN OF PAESTUM.

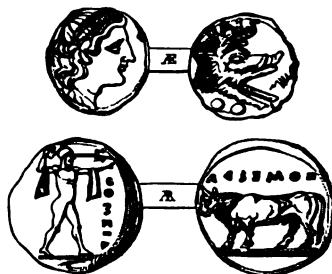
- A. Temple of Neptune.
- B. Temple, commonly called Basilica.
- C. Smaller temple, of Vesta (?).
- D. Amphitheatre.
- E. Other ruins of Roman time.
- F. Gates of the city.
- G. River *Saleo*.

The small river which (as already noticed by Strabo), by stagnating under the walls of Paestum, rendered its situation so unhealthy, is now called the *Saleo*: its ancient name is not mentioned. It forms extensive deposits of a calcareous stone, resembling the Roman *travertin*, which forms an excellent building material, with which both the walls and edifices of the city have been constructed. The malaria, which caused the site to be wholly abandoned during the middle ages, has already sensibly diminished, since the resort of travellers has again attracted a small population to the spot, and given rise to some cultivation.

About five miles from Paestum, at the mouth of the Silarus or *Sela*, stood, in ancient times, a celebrated temple of Juno, which, according to the tradition adopted both by Strabo and Pliny, was founded by the Argonauts under Jason (Strab. vi. p. 252 ;

Pfin. iii. 5. s. 10). It is probable that the worship of the Argive Hera, or Juno, was brought hither by the Troezenian colonists of Posidonia. Pliny places the temple on the N. bank of the Silarus; Strabo, probably more correctly, on the S.

The extensive gulf which extends from the promontory of Minerva (the *Punta della Campanella*) to the headland called Posidium (the *Punta di Licosa*), and is now known as the *Gulf of Salerno*, derived its ancient name from the city of Paestum, being called by the Romans *PAESTANUS SINUS*, and by the Greeks the gulf of Posidonia (*Ποσειδωνίου κόλπος*). (Strab. v. p. 251; Sinus Paestanus, Plin. iii. 5. s. 10; Mel. ii. 4. § 9; Cic. *ad Att.* xvi. 6.) [E.H.B.]



COINS OF PAESTUM.

PAESULA (*Παισούλα*), a town of the Turdetani in Hispania Baetica. (Ptol. ii. 4. § 13.) It is identified by Ukert with *Salteras*, but its site is uncertain.

PAESUS (*Παισός*), an ancient town on the coast of Troas, at the entrance of the Propontis, between Lampacus and Parium. (Hom. *Il.* ii. 828, v. 612; Herod. v. 117.) At one period it received colonists from Miletus; but in Strabo's time (xiii. p. 589) the town was destroyed, and its inhabitants had transferred themselves to Lampacus, which was likewise a Milesian colony. The town derived its name from the small river Paesus, on which it was situated, and now bears the name *Beiram-Dere*. [L. S.]

PAGAE. [PEGAE.]

PAGALA (*ἡ Πηγάλα*, Arrian, *Indic.* c. 23,) a place on the coast of Gedrosia, to which the fleet of Nearchus came after leaving the river Arabis. It seems probable that it is the same as a place called Segada or Pegala by Philostratus, and which was also in the country of the Oritae (*Vit. Apoll.* iii. 54). It cannot be identified with any existing spot. [V.]

PAGASAE (*Παγασαί*: also Pagasa, gen. -ae, Plin. iv. 8. s. 15; Mela, ii. 3. § 6; Prop. i. 20. 17: *Ἐθ. Παγασαίος*, Pagasaeus), a town of Magnesia in Thessaly, situated at the northern extremity of the bay named after it. (*Παγασηνίδος κόλπος*, Scylax, p. 24; Strab. ix. p. 438; *Παγασίτης*, Dem. *Phil. Epist.* 159; Pagasaeus Sinus, Mela, l. c.; Pagasicus, Plin. l. c.) Pagasae is celebrated in mythology as the port where Jason built the ship *Argo*, and from which he sailed upon his adventurous voyage: hence some of the ancients derived its name from the construction of that vessel (from *πηγήνημι*), but others from the numerous and abundant springs which were found at this spot. (Strab. ix. p. 436.) Pagasae was conquered by Philip after the defeat of Onomarchus. (Dem. *Ol.* i. pp. 11, 13; Diod. xvi. 31, where for *Παγαι* we ought probably to read *Παγασαί*.)

On the foundation of Demetrias in B. C. 290, Pagasae was one of the towns, whose inhabitants were transferred to the new city; but after the Roman conquest Pagasae was restored, and again became an important place. In the time of Strabo it was the port of Pherae, which was the principal city in this part of Thessaly. Pagasae was 90 stadia from Pherae, and 20 from Iolcos. (Strab. *l. c.*) The ruins of the ancient city are to be seen near *Volo*, which has given the modern name to the bay. The acropolis occupied the summit of some rocky heights above *Cape Angistri*, and at the foot of the rocks are many copious sources of water, of which Strabo speaks. But as these springs are rather saline to the taste, the city was provided in the Roman times with water from a distance by means of an aqueduct, the ruined piers of which are still a conspicuous object. (Leake, *Northern Greece*, vol. iv. p. 368, seq.)

PAGASAEUS SINUS. [PAGASAE.]

PAGRAE (Πάγρα), a town of Syria, placed by Ptolemy in the district of Pieria, near the Syrian gates (v. 15. § 12), but more particularly described by Strabo, as adjoining Gindarus, the acropolis of Cyrrhestica. Pagrae he places in the district of Antiochis, and describes as a strong place near the ascent of the Amanus, on the Syrian side of the pass called AMANIDES PYLAE [Vol. I. p. 113], the Syrian gates of Ptolemy (*l. c.*). The plain of Antioch, adds Strabo, lies under Pagrae, through which flows the Arceuthus, the Orontes, and the Labotas. In this plain is also the dyke of Meleager and the river Oenoparas. Above it is the ridge of Trapezæ, so called from its resemblance to a table, on which Ventidius engaged Phranciates, general of the Parthians. (xvi. p. 751.) The place is easily identified in mediæval and modern geography by the aid of Abulfeda and Pococke. *Baghras*, writes the former, has a lofty citadel, with fountains, and valley, and gardens; it is said to be distant 12 miles from Antioch, and as many from *Iakanderia*. It is situated on a mountain overhanging the valley of *Charem*, which *Charem* is distant two stages to the east. *Baghras* is distant less than a stage from *Darbasak*, to the south. (*Tabula Syriacæ*, p. 120.) Pococke is still more particular in his description. He passed within sight of it between Antioch and Baias. After passing *Caramant*, he turned to the west between the hills. "We saw also, about 2 miles to the north, the strong castle of *Pagras* on the hills; this was the ancient name of it in the Itinerary [Antonini], in which it is placed 16 miles from Alexandria and 25 from Antioch; which latter is a mistake, for the Jerusalem Journey (calling it Pangrius) puts it more justly 16 miles from Antioch. As I have been informed, a river called *Souda* rises in the mountain to the west, runs under this place, . . . and falls into the lake of Antioch,"—also called from it *Bahr-el-Souda*, otherwise *Bahr-Agoule*, "the White Lake," from the colour of its waters. This *Souda* "seems to be the river Arceuthus mentioned by Strabo, immediately after Pagrae, as running through the plain of Antioch." (*Observations on Syria*, vol. ii. p. 173.) It is numbered 17 on the map of the gulf of Issus. [Vol. I. p. 114.] [G. W.]

PAGUS (Πάγος), a hill of Ionia, a little to the north of Smyrna, with a chapel of Nemesis and a spring of excellent water. (Paus. v. 12. § 1.) Modern travellers describe the hill as between 500 and 600 feet high, and as presenting the form of a cone from

which the point is cut off. (Hamilton, *Researches*, i. p. 53, foll.) [L. S.]

PAGYRITAE (Παγυρίται, Ptol. iii. 5. § 22), a people of European Sarmatia, whose position cannot be made out. Schafarik (*Slav. Alt.* vol. i. p. 211) connects the termination of their name with the word "gura," which the Poles and other Russo-Slavonian stocks use for "gora," "mountain." [E. B. J.]

PALACIUM (Παλακίον), a fortress in the Tauric Chersonese, built by Scilurus, king of the Tauri-Scythians, to resist the attacks of Mithridates and his generals. (Strab. vii. p. 312.) The name, which it seems to have taken from his son Palacus (Strab. pp. 306, 309), still survives in the modern *Balaklava*, which Dr. Clark (*Travels*, vol. ii. p. 219) inaccurately supposes to be derived from the Genoese "Bella Clava," "The Fair Harbour." Its harbour was the ΣΥΜΒΟΛΟΝ ΠΟΡΤΟΣ (Συμβόλων λιμὴν, Strab. vii. pp. 308, 309; Arrian, *Periplus* p. 20; Ptol. iii. 6. § 2; Plin. iv. 26), or the *Cemboro* or *Cembalo* of the middle ages, the narrow entrance to which has been described by Strabo (*l. c.*) with such fidelity to nature. According to him, the harbour, together with that of Ctenus (*Sebastopol*), constituted by their approach an isthmus of 40 stadia; this with a wall fenced the Lesser Peninsula, having within it the city of Chersonesus. The SINUS PORTUOSUS of Pomponius Mela (ii. 1. § 3), from the position he assigns to it between Criumetopon and the next point to the W., can only agree with *Balaklava*, which is truly "καλὸς λιμὴν et promontorium duobus includitur." Dubois de Montperoux (*Voyage autour du Caucase*, vol. vi. pp. 115, 220), in accordance with his theory of transferring the wanderings of Odysseus to the waters of the Euxine, discovers in *Balaklava* the harbour of the giant Laestrygon (Odys. x. 80—99); and this opinion has been taken up by more than one writer. It is almost needless to say that the poet's graphic picture of details freshly drawn from the visible world, is as true of other land-locked basins, edged in by cliffs, as when applied to the greyish-blue, or light red Jura rocks, which hem in the entrance to the straits of *Balaklava*. [E. B. J.]

PALAE, a town of Thrace, according to Lappie near *Moussalija*. (*Itin. Ant.* p. 568.) [T. H. D.]

PALAEA. 1. (Παλαία), a place in the Troad on the coast, 130 stadia from Aedeira. (Strab. xiii. p. 614.)

2. (Παλαιὰ κώμη), in Laconia. [PLEIAE.]

PALAEYBLOS (Παλαιόβλος, Strab. xv. p. 755; Παλαιόβελος, Ptol. v. 15. § 21), a town of Phoenicia, which Strabo places after the CLIMAX or promontory called *Ras-Watta-Salam*, forming the N. extremity of the *Bay of Keosua*. The site, which is unknown, was therefore probably between the Climax, in the steep cliffs of which it was necessary to cut steps—whence the name—and the river Lycus, among the hills which closely border the shore, and rise to the height of 1000 feet. Ptolemy (*l. c.*) calls it a city of the interior, and the Peutinger Table places it 7 M. P. from Berytus, but does not give its distance from Byblos. (Kenrick, *Phoenicia*, p. 12. London, 1855.) [E. B. J.]

PALAEYNDUS. [MYNDUS.]

PALAEOPYBLUS. [PALAEYBLUS.]

PALAEOPHARUS, or PALAEOPHARSALUS, that is either old Pharae or Pherae or old Pharsalus, according to the difference of the readings in the text of Livy (xxxii. 13).

PALAEOPOLIS. [NEAPOLIS.]

PALAERUS (Παλαίρος: *Ēth. Παλαίρεός*), a town on the W. coast of Acarnania, on the Ionian sea, which is placed by Strabo between Leucas and Alyzia. Its exact site is unknown. Leake places it in the valley of *Livádi*. In the first year of the Peloponnesian War (B. C. 431) Palaerus was in alliance with the Athenians; and when the latter people took the neighbouring town of Sollium, which was a Corinthian colony, they gave both it and its territory to the inhabitants of Palaerus. (Thuc. ii. 30; Strab. x. pp. 450, 459.)

PALAESCEPSIS. [SCEPSIS.]

PALAESIMUNDUM (Plin. vi. 22. s. 24), a great town in the ancient Taprobane (*Ceylon*), an account of which was given to the Romans by Annianus Plocamus, who spent six months there during the reign of the emperor Claudius. According to him, it was situated on a river of the same name, which, flowing from a great internal lake, entered the sea by three mouths. It is probable that it is represented by the present *Trincomalee*, in the neighbourhood of which are the remains of enormous ancient works for the regulation of the course of the river—now called the *Mahavella-Ganga*. (Brooke, *Geogr. Journ.* vol. iii. p. 223.) The name occurs under the form *Palaesimundu* in the *Periplus Mar. Erythr.*, and in Marcian's *Periplus Maris Exteri* as the name of the island itself. Thus the first speaks of *ἤσος λεγομένη Παλαισιμώδδου*, but anciently Taprobane (c. 61, ed. Müller); and the second states that the island of Taprobane was formerly called *Palaesimundu*, but is now called *Salice* (c. 35, ed. Müller). Ptolemy, and Stephanus, who follows him, state that the island *Πάλαϊ μὲν ἐκαλεῖτο Σιμόνδου, νῦν δὲ Ζαλική* (vii. 4. § 1). It is very probable, however, that this is in both cases to be considered as an erroneous reading, and that the true name was *Palaesimundum*. Lassen considers that it is derived from the Sanscrit words *Páli-Simantā*, the Head of the Holy Law. (*Dissert. de Insula Taprobane*, p. 14.) [V.]

PALAEESTE, a town upon the coast of Chaonia in Epeirus, at the southern foot of the Acroceranion peak, where Caesar landed from Brundisium, in order to carry on the war against Pompey in Illyria. (Lucan, *Phars.* v. 460.) In this vicinity there is a modern village, called *Páliša*; and there can therefore be little doubt that Lucan has preserved the real name of the place where Caesar landed, and that there is a mistake in the MSS. of Caesar, where the name is written *Pharalalus*. (Caes. *B. C.* iii. 6; comp. Leake, *Northern Greece*, vol. i. p. 5.)

PALAEESTINA (Παλαιστίνη: *Ēth. Παλαιστίνος*), the most commonly received and classical name for the country, otherwise called the Land of Canaan, Judaea, the Holy Land, &c. This name has the authority of the prophet Isaiah, among the sacred writers; and was received by the earliest secular historians. Herodotus calls the Hebrews Syrians of Palestine; and states that the sea-border of Syria, inhabited, according to him, by Phoenicians from the Red Sea, was called *Palaestina*, as far as Egypt (vii. 89). He elsewhere places Syria *Palaestina* between Phoenice and Egypt; Tyre and Sidon in Phoenice; Ascalon, Gadytis, Ienysus in *Palaestina Syriae*; elsewhere he places Gadytis and Azotus simply in Syria (iv. 39, iii. 5, ii. 116, 157, i. 105, iii. 5).

The name, as derived from the old inhabitants of the land, originally described only the sea-border south of Mount Carmel, occupied by the Philistines

from the very earliest period, and during the time of the Israelite kingdom (*Exod.* xiii. 17); although it would appear that this district was partially occupied by the cognate branches of the Canaanites. (*Gen.* x. 14, 19.) It afterwards came to be used of the inland parts likewise, and that not only on the west of the Jordan, but also to the east, as far as the limits of the children of Israel; and in this wider acceptation it will be convenient here to adopt it; although it deserves to be noted that even so late as Josephus the name *Palaestina* was occasionally used in its more restricted and proper sense, viz. of that part of the coast inhabited of old by the Philistines. (See the passages referred to in *Reland*, p. 41, who devotes the nine first chapters of his work to the names of Palestine, pp. 1—51.)

I. GENERAL BOUNDARIES, SOIL, CLIMATE.

The general boundaries of Palestine, in this wider acceptation of the name, are clearly defined by the Mediterranean on the west, and the great desert, now called the *Hauran*, on the east. [HAURAN.] The country, however, on the east of Jordan was not originally designed to form part of the land of Israel; which was to have been bounded by the Jordan and its inland lakes. (*Numb.* xxxiv. 6, 10—12; comp. xxxii.) The northern and southern boundaries are not so clearly defined; but it is probable that a more careful investigation and a more accurate survey of the country than has hitherto been attempted might lead to the recovery of many of the sites mentioned in the sacred books, and of natural divisions which might help to the elucidation of the geography of Palestine. On the south, indeed, recent investigations have led to the discovery of a well-defined mountain barrier, forming a natural wall along the south of Palestine, from the southern bay of the Dead Sea to the Mediterranean, along the line of which, at intervals, may be found traces of the names mentioned in the borders in the books of Moses and Joshua, terminating on the west with the river of Egypt (*Wady-el-Arish*) at Rhinocorura. (*Numb.* xxxiv. 3—5; comp. *Josh.* xv. 1—4; Williams, *Holy City*, vol. i. appendix i. note 1, p. 463—468.) On the northern border the mention of Mount Hor is perplexing; the point on the coast of "the great sea" is not fixed; nor are the sites of Hamath or Zedad determined. (*Numb.* xxxiv. 7, 8; comp. *Ezek.* xvii. 15, 16.) But whatever account may be given of the name Hor in the northern borders of Palestine, the mention of Hermon as the northern extremity of the Israelites' conquests in Deuteronomy (iii. 9, v. 48) would point to that rather than to Lebanon, which *Reland* conjectures, as the mountain in question: while the fact that Sidon is assigned to the tribe of Asher (*Judges*, i. 21) would prove that the point on the coast must be fixed north of that border town of the Canaanites. (*Gen.* x. 19; *Josh.* xix. 28.) The present *Hama*, near to *Homs* (Emesa), is much too far north to fall in with the boundary of Palestine, and it must be conceded that we have not at present sufficient data to enable us to determine its northern limits. (*Reland*, lib. i. cap. 25, pp. 113—123.) To this it must be added that the limits of Palestine varied at different periods of its history, and according to the views of different writers (ib. cap. 26, pp. 124—127), and that the common error of confounding the limits of the possessions of the Israelites with those assigned to their conquests has still further embarrassed the question. Assuming, however,

those boundaries, as do the sacred writers and Josephus, we may now take a general view of its physical features which have always so much to do with the formation of the character of the inhabitants. It is well described in its principal features, in the book of Deuteronomy, as "a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates: a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (viii. 7—9; comp. xi. 11, 12). The great variety of its natural productions must be ascribed to the diversified character of its surface and the natural richness of its soil, which was obviously taxed to the utmost by the industry of its numerous inhabitants; for there is no part of the hill country, however at present desolate and depopulated, which does not bear evidences of ancient agricultural labour in its scarped rocks and ruined terrace-walls; while in the vicinity of its modern villages, the rude traditional style of husbandry, unimproved and unvaried for 3000 years, enables the traveller to realise the ancient fertility of this highly favoured land, and the occupations of its inhabitants, as well as the genius of their poetry, all whose images are borrowed from agricultural and pastoral pursuits. As the peculiar characteristic feature in the geography of Greece is the vast proportion of its sea-border to its superficial area, so the peculiarity of the geography of Palestine may be said to be the undue proportion of mountain, or rather hill country, to its extent. In the districts of *Tripoli*, *Akka*, and *Damascus*, three descriptions of soil prevail. In general that of the mountainous parts of Palestine and central Syria is dry and stony, being formed in a great measure from the debris of rocks, of which a large portion of the surface of the districts of *Lebanon*, the *Hauran*, and *Lejja*, with the mountainous countries of *Judea*, are composed; it is mixed, however, with the alluvium constantly brought down by the irrigating streams. The second and richest district are the plains of *Esdraelon*, *Zabulon*, *Baalbek*, part of the *Decapolis*, and *Damascus*, as well as the valleys of the *Jordan* and *Orontes*, which for the most part consist of a fat loamy soil. Being almost without a pebble, it becomes, when dry, a fine brown earth, like garden mould, which, when saturated by the rains, is almost a quagmire, and in the early part of the summer becomes a marsh: when cultivated, most abundant crops of tobacco, cotton, and grain are obtained. The remainder of the territory chiefly consists of the plains called *Barr* by the Arabs, and *Midbar* by the Hebrews, both words signifying simply a tract of land left entirely to nature, and being applied to the pasture tracts about almost every town in Syria, as well as to those spots where vegetation almost entirely fails. Such spots prevail in the tracts towards the eastern side of the country, where the soil is mostly an indurated clay, with irregular ridges of limestone hills separating different parts of the surface. The better description of soil is occasionally diversified by hill and dale, and has very much the appearance of some of our downs, but is covered with the liquorice plant, mixed with aromatic shrubs, and occasionally some dwarf trees, such as the tamarisk and acacia. Many of the tracts eastward of the *Jordan* (*Peræa*) are of this description, particularly those near the *Hauran*,

which, under the name of Roman Arabia, had *Bozra* for its capital. The inferior tracts are frequently coated with pebbles and black flints, having little, and sometimes no vegetation. Such are the greater portions of the tracts southward of *Gaza* and *Hebron*, and that part of the *pashalick* which borders upon *Arabia Deserta*, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels: its condition is the worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Owing to the inequality of its surface, Palestine has a great variety of temperature and climate, which have been distributed as follows:—(1) The cold; (2) warm and humid; (3) warm and dry. The first belongs principally to the *Lebanon* range and to *Mount Hermon*, in the extreme north of the country, but is shared in some measure by the mountain districts of *Nablâs*, *Jerusalem*, and *Hebron*, where the winters are often very severe, the springs mild, and a refreshing breeze tempers the summer heat. The second embraces the slopes adjoining the coast of the *Mediterranean*, together with the adjacent plains of *Akka*, *Jaffa*, and *Gaza*; also those in the interior, such as *Esdraelon*, the valley of the *Jordan*, and part of *Peræa*. The third prevails in the south-eastern parts of Syria, the contiguity of which to the arid deserts of burning sand, exposes them to the furnace-blasts of the *sirocco* untempered by the humid winds which prevail to the west of the central highlands, while the depression of the southern part of the *Jordan* valley and the *Dead Sea* gives to the plain of *Jericho* and the districts in the vicinity of that sea an Egyptian climate. (Col. Chesney, *Expedition to the Euphrates*, &c. vol. i. pp. 533—537.)

II. GEOLOGY, NATURAL DIVISIONS, AND PRODUCTIONS.

The general geographical position of Palestine is well described in the following extract:—“That great mountain chain known to the ancients under the various names of *Imaus*, *Caucasus*, and *Taurus*, which extends due east and west from *China* to *Asia Minor*; this chain, at the point where it enters *Asia Minor*, throws off to the southward a subordinate ridge of hills, which forms the barrier between the *Western Sea* and the plains of *Syria* and *Assyria*. After pursuing a tortuous course for some time, and breaking into the parallel ridges of *Libanus* and *Antilibanus*, it runs with many breaks and divergencies through Palestine and the Arabian peninsula to the *Indian Ocean*. One of the most remarkable of these breaks is the great plain of *Esdraelon*, the battle-field of the East. From this point . . . the ridge or mountainous tract extends, without interruption, to the south end of the *Dead Sea*, or further. This whole tract rises gradually towards the south, forming the hill country of *Ephraim* and *Judah*, until, in the vicinity of *Hebron*, it attains an altitude of 3250 feet above the level of the *Mediterranean*. At a point exactly opposite to the extreme north of the *Dead Sea*, i. e. due west from it, where the entire ridge has an elevation of about 2710 feet, and close to the saddle of the ridge, a very remarkable feature of this rocky process, so to call it, occurs. The appearance is as if a single, but vast wave of this sea of rock, rising and swelling gradually from north to south, had been suddenly checked in its advance, and, after a

considerable subsidence below the general level, left standing perfectly isolated from the surrounding mass, both as to its front and sides. Add, that about the middle of this wave there is a slight depression, channelling it from north-west to south-east, and you have before you the natural limestone rock which forms the site of Jerusalem." (*Christian Remembrancer*, No. lxvi. N. S., vol. xviii. pp. 425, 426.) A few additions to this graphic sketch of the general geography of Palestine will suffice to complete the description of its main features, and to furnish a nomenclature for the more detailed notices which must follow. This addition will be best supplied by the naturalist Russegger, whose travels have furnished a desideratum in the geography of Palestine. It will, however, be more convenient to consider below his third division of the country, comprehending the river Jordan and the Dead Sea, with its volcanic phenomena, as those articles have been reserved for this place, and the historical importance of them demands a fuller account than is given in his necessarily brief summary. He divides the country as follows:—

1. The fruitful plain extending along the coast from Gaza to *Jumy*, north-east of *Beirut*.

2. The mountain range separating this plain from the valley of the Jordan, which, commencing with *Jebel Khalil*, forms the rocky land of Judaea, Samaria, and Galilee, and ends with the knot of mountains from which Libanus and Antilibanus extend towards the north.

3. The valley of the Jordan, with the basins of the lake of Tiberias and the Dead Sea, as far as *Wady-el-Ghor*, the northern end of *Wady-el-Araba*.

4. The country on the east of the Jordan, as far as the parallel of Damascus.

(1.) The part of the coast plain extending from the isthmus of *Suez* between the sea and the mountains of Judaea and Samaria, and bounded by the ridge of Carmel, belongs, in regard to its fertility, to the most beautiful regions of Syria. The vegetation in all its forms is that of the warmer parts of the shores of the Mediterranean; in the southern districts the palm flourishes.

The mountains of Judaea and Samaria, which rise to the height of 2000 feet above the sea, follow the line of the plain until they meet the ridge of Carmel. The coast district belongs partly to the older and newer pliocene of the marine deposits, and partly to the chalk and Jura formations of the neighbouring mountainous country.

To the north of Carmel the hilly arable land occurs again.

Still further north, with the exception of a few strips of land about *Acre*, *Sar*, *Seida*, *Beirut*, &c., the coast plain becomes more and more narrowed by the mountains, which extend towards the sea, until there only remains here and there a very small strip of coast.

Several mountain streams, swollen in the rainy season to torrents, flow through deep narrow valleys into the plain, in part fertilising it; in part, where there are no barriers to oppose their force, spreading devastation far and wide. Of these the principal are *Nahr-el-Kelb*, *Nahr-ed-Damur*, the *Auli*, the *Saharaneh*, *Nahr-el-Kasimieh*, *Nahr Mukutta*, &c.

The mountain sides of Lebanon, from *Seida* to *Beirut*, are cultivated in terraces; the principal product of this kind of cultivation is the vine and mulberry; the secondary, figs, oranges, pomegranates, and, in general, the so-called tropical fruits.

The want of grass begins to show itself in Syria, and especially on the sides of the promontory, owing to the long continued droughts. The Syrian mountains along the coast north of Carmel, and especially the sides of Lebanon, are, with the exception of the garden-trees, and a few scattered pines, entirely devoid of wood.

(2.) The land immediately towards the east, which follows the line of coast from south to north, at a distance now greater now less, rises in the form of a lofty mountain chain, the summits of which are for the most part rounded, and rarely peaked; forming numerous plateaux, and including the whole space between the coast on the west, and the valley of the Jordan, with the Dead Sea and the lake of Tiberias, on the east, having an average breadth of from 8 to 10 German miles.

This mountain chain commences in the south with *Jebel Khalil*, which, towards the west and south-west, stretches to the plain of Gaza and the sandy deserts of the isthmus, and towards the south and south-east joins the mountain country of Arabia Petraea, and towards the east sinks suddenly into the basin of the Dead Sea. Immediately joined to *Jebel Khalil* are *Jebel-el-Kods* and the mountains of Ephraim, sinking on the east into the valley of the Jordan, and on the west into the plain at *Jaffa*. Further north follows *Jebel Nablia*, with the other mountains of Samaria, bounded on the east by the valley of the Jordan, on the west by the coast district; and towards the north-west extending to the sea, and forming the promontory of Carmel. North of *Merj Ibn 'Amir* are the mountains of Galilee, Hermon, Tabor, *Jebel Safed*, Saron, &c. This group sinks into the basin of the lake of Tiberias and the upper valley of the Jordan, on the east, on the west into the coast district of *Acre* and *Sar*, extends into the sea in several promontories, and is united to the chain of Lebanon at *Seida*, by *Jebel-ed-Drus*, and by the mountains of the Upper Jordan and of *Hasbeia* to *Jebel-es-Sheich*, or *Jebel-et-Teij*, and thus to the chain of Antilibanus.

The whole mountain chain in the district just described belongs to the Jura and chalk formation. Crystalline and plutonic rocks there are none, and volcanic formations are to be found only in the mountains surrounding the basin of the lake of Tiberias. The highest points are situated in the northern part of the range, in the neighbourhood of *Jebel-es-Sheich*, and in the eastern and south-eastern part of Galilee. (*Jebel-es-Sheich* is 9500 feet above the sea.) Further south the mountains become perceptibly lower, and the highest of the mountains of Judaea are scarcely 4000 feet above the sea.

The character of the southern part of this range is very different from that of the northern. The plateaux and slopes of the central chain of Judaea are wild, rocky, and devoid of vegetation; the valleys numerous, deep, and narrow. In the lowlands, wherever productive soil is collected, and there is a supply of water, there springs up a rich vegetation. All the plants of the temperate region of Europe flourish together with tropical fruits in perfection, especially the vine and olive.

In Samaria the character of the land is more genial; vegetation flourishes on all sides, and several of the mountains are clothed with wood to their summits. With still greater beauty and grandeur does nature exhibit herself in Galilee. The mountains become higher, their form bolder and sharper.

The great Hermon (*Jebel-es-Sheich*) rises high above the other mountains.

The valleys are no longer inhospitable ravines; they become long and broad, and partly form plains of large extent, as Esdraelon. A beautiful pasture land extends to the heights of the mountains. Considerable mountain streams water the valleys.

(3.) To the east of this mountain chain lies the valley of the Jordan, the most remarkable of all known depressions of the earth, as well on account of its great length as of its almost incredible depth. [See below, III. and IV.]

(4.) On the east of the Dead Sea and the Jordan valley, with the sea of Tiberias, rises like a wall a steep mountain range of Jura limestone. On the top of this lies a broad plateau inhabited by nomadic Arabs and stationary tribes. The southern part of these highlands is known by the name of *Jebel Belka*; further north, beyond the *Zerka*, in the neighbourhood of the lofty *Ajlán*, it meets the highlands of *Es-Zoueit*; and still further north begins the well-known plateau *El-Hauran*, which, inhabited chiefly by Arabs and Drusea, is bounded by Antilibanus and the Syrian desert, joins the plateau of Damascus, and there reaches a height of 2304 Paris feet above the sea.

III. THE JORDAN.

The most celebrated river of Judaea, and the only stream of any considerable size in the country. Its etymology has not been successfully investigated by the ancients, who propose a compound of *Yor* and *Dan*, and imagine two fountains bearing these names, from which the river derived its origin and appellation. S. Jerome (*Onomast. s. v. Dan*) derives it from *Jor*, which he says is equivalent to $\beta\epsilon\iota\theta\upsilon\omicron\nu$, *fusus*, and *Dan* the city, where one of its principal fountains was situated. But there are serious objections to both parts of this derivation. For in the first place דָּן is the Hebrew form of the equivalent for *fusus*, while the proper name is always דָּן , and never דָּן , as the proposed etymology would require; while the name *Dan*, as applied to the city Laish, is five centuries later than the first mention of the river in the book of Genesis; and the theory of anticipation in the numerous passages of the Pentateuch in which it occurs is scarcely admissible (See *Judges*, xviii.; *Gen.* xiii. 10, xxxii. 10; *Job*, xl. 23), although *Dan* is certainly so used in at least one passage. (*Gen.* xiv. 14.) Besides which, *Reland* has remarked that the vowel always written with the second syllable of the river is different from that of the monosyllabic city, דָּן , and not דָּן . He suggests another derivation from the root דָּן , *descendit, labitur*, so denoting a river, as this, in common with other rivers which he instances, might be called נָהָר דָּן ; and as Josephus does call it נָהָר דָּן , without any distinctive name (*Ant.* v. 1. § 22), in describing the borders of Issachar. This is also adopted by Gesenius, *Lee*, and other moderns. (*Lee, Lexicon, s. v.*)

The source of this river is a question involved in much obscurity in the ancient records; and there is a perplexing notice of Josephus, which has added considerably to the difficulty. The subject was fully investigated by the writer in 1842, and the results are stated below.

The Jordan has three principal sources: (1) at *Banias*, the ancient *Caesarea Philippi*; (?) at *Tell-*

el-Kadi, the site of the ancient *Dan*, about two miles to the west of *Banias*; (3) at *Hasbeia*, some distance to the north of *Tell-el-Kadi*. These several sources require distinct notice.

1. The fountain at *Banias* is regarded by Josephus and others as the proper source of the Jordan, but not with sufficient reason. It is indeed a copious fountain, springing out from the earth in a wide and rapid but shallow stream, in front of a cave formerly dedicated to Pan; but not at all in the manner described by Josephus, who speaks of a yawning chasm in the cave itself, and an unfathomable depth of still water, of which there is neither appearance nor tradition at present, the cave itself being perfectly dry. (*Bell. Jud.* i. 21. § 3.) He states, however, that it is a popular error to consider this as the source of the Jordan. Its true source, he subsequently says (iii. 9. § 7), was ascertained to be at *Phiala*, which he describes as a circular pool, 120 stadia distant from *Caesarea*, not far from the road that led to *Trachonitis*, i. e. to the east. This pool, he says (named from its form), was always full to the brim, but never overflowed, and its connection with the fountain at *Paneas* was discovered by Herod Philip the tetrarch in the following manner;—He threw chaff into the lake *Phiala*, which made its appearance again at the fountain of *Paneas*. This circular, goblet-shaped pool, about a mile in diameter, is now called *Birket-er-Ram*. It is situated high in a bare mountain region, and strongly resembles the crater of an extinct volcano. It is a curious error of *Irby* and *Mangles* to represent the surrounding hills as "richly wooded" (*Travels*, p. 287). The water is stagnant, nor is there any appearance or report among the natives of any stream issuing from the lake, or of any subterranean communication with the fountain of *Paneas*. The above-named travellers correctly represent it as having "no apparent supply or discharge." The experiment of Philip is therefore utterly unintelligible, as there is no stream to carry off the chaff. (For a view of *Phiala*, see *Traill's Josephus*, vol. ii. p. 46, and lxxx. &c.)

2. The second fountain of the Jordan is at *Tell-el-Kadi*. [*DAN.*] This is almost equally copious with the first-named; and issues from the earth in a rapid stream on the western side of the woody hill, on which traces of the city may still be discovered. The stream bears the ancient name of the town, and is called *Nahr Ledén*, "the river *Leden*," sometimes misunderstood by travellers as the ancient name of the river, which certainly no longer exists among the natives. This is plainly the *Daphne* of Josephus, "having fountains, which, feeding what is called the little Jordan, under the temple of the golden calf, discharge it into the great Jordan." (*Bell. Jud.* iv. 1. § 1, conf. *Ant.* viii. 8. § 4; and see *Reland, Palaestina*, p. 263.)

3. A mile to the west of *Tell-el-Kadi*, runs the *Nahr Hasbény*, the *Hasbeia* river, little inferior to either of the former. It rises 6 or 8 miles to the north, near the large village of *Hasbeia*, and being joined in its course by a stream from Mount Hermon, contributes considerably to the bulk of the Jordan. It is therefore somewhat remarkable that this tributary has been unnoticed until comparatively modern times. (*Robinson, Bib. Res.* vol. iii. p. 354, note 2.)

These three principal sources of the Jordan, as the natives affirm, do not intermingle their waters until they meet in the small lake now called *Bahr-*

el-Huleh, "the waters of Merom" of Scripture (*Josh.* xi. 5, 7), the ΣΚΜΕΧΟΝΙΤΗΣ ΠΑΛΟΣ of Josephus (*Ant.* v. 5. § 1, *Bell. Jud.* iii. 12. § 7, iv. 1. § 1); but the plain between this lake and Pannus is hard to be explored, in consequence of numerous fountains and the rivulets into which the main streams are here divided. (Robinson, *l. c.* pp. 353, 354; *Bibliotheca Sacra*, 1843, pp. 12, 13.)

This point was investigated by Dr. Robinson in 1852, and he found that both the *Ledán* and the *Habány* unite their waters with the stream from *Banias*, some distance above the lake, to which they run in one stream. (*Journal R. Geog. Soc.* vol. xxiv. p. 25, 1855.)

This region, now called *Merj-el-Huleh*, might well be designated ἄλος or ἄλη τοῦ Ἰορδάνου, "the marshes of Jordan," by which name, however, the author of the first book of Maccabees (1 *Macc.* ix. 42) and Josephus (*Ant.* xiii. 1. § 3) would seem to signify the marshy plain to the south of the Dead Sea. The waters from the three sources above-mentioned being collected into the small lake, and further augmented by the numerous land springs in the *Bahr* and *Ard-el-Huleh*, run off towards the south in one current towards the sea of Tiberias [TIBERIAS MARE], a distance, according to Josephus, of 120 stadia. They flow off at the southwestern extremity of this lake, and passing through a district well described by Josephus as a great desert (πολλὴν ἄρημιαν, *B. J.* iii. 9. § 7), now called by the natives *El-Ghor*, lose themselves in the Dead Sea.

Attention has been lately called to a peculiar phenomenon exhibited by this river, the problems relating to which have been solved twice within the last few years by the enterprise of English and American sailors. In the spring of the year 1838 a series of barometrical observations by M. Bertou gave to the Dead Sea a depression of 1374 feet below the level of the Mediterranean, and to the sea of Tiberias a depression of 755 feet, thus establishing a fall of 619 feet between the two lakes. At the close of the same year the observations were repeated by Russegger, with somewhat different results; the depression of the Dead Sea being given as 1429 feet, the sea of Tiberias 666 feet, and the consequent fall of the Jordan between the two, 763 feet. Herr von Wildenbruch repeated the observations by barometer in 1845, with the following results:—Depression of the Dead Sea 1446 feet, of the sea of Tiberias 845 feet, difference 600 feet. He carried his observations further north, even to the source at *Tell-el-Kadi*, with the following results:—At Jacob's bridge, about $2\frac{1}{2}$ miles from the southern extremity of *Bahr Huleh*, he found the Jordan 89.9 feet above the Mediterranean; at the *Bahr Huleh* 100 feet; and at the source at *Tell-el-Kadi* 537 feet; thus giving a fall of 1983 feet in a direct course of 117 miles:—the most rapid fall being between the bridge of Jacob and the sea of Tiberias, a distance of only 8 miles, in which the river falls 845 feet, or 116 feet per mile. Results so remarkable did not find easy credence, although they were further tested by a trigonometrical survey, conducted by Lient. Symonds of the Royal Engineers, in 1841, which confirmed the barometrical observations for the Dead Sea, but were remarkably at variance with the statement for the sea of Tiberias, giving to the former a depression of 1312 feet, and to the latter of 328 feet, and a difference of level between the two of 984 feet. The

whole subject is ably treated by Mr. Petermann, in a paper read before the Geographical Society, chiefly in answer to the strictures of Dr. Robinson, in a communication made to the same society,—both of which papers were subsequently published in the journal of the society (vol. xviii. part 2, 1848). In consequence of the observations of Dr. Robinson (*Bib. Res.* vol. ii. p. 595, n. 4, and vol. iii. p. 311, n. 3), the writer in 1842 followed the course of the Jordan from the sea of Tiberias to the sea of *Huleh*, and found it to be a continuous torrent, rushing down in a narrow rocky channel between almost precipitous mountains. It is well described by Herr von Wildenbruch, who explored it in 1845, as a "continuous waterfall" (cited by Petermann, *l. c.* p. 103).

The lower Jordan, between the sea of Tiberias and the Dead Sea, was subsequently explored by Lient. Molyneux in 1847, and by an American expedition under Lient. Lynch in the following year. The following extracts from the very graphic account of Lient. Molyneux, also contained in the number of the Royal Geographical Society's Journal (pp. 104—123) already referred to, will give the best idea of the character of this interesting river, hitherto so little known. Immediately on leaving the sea of Tiberias they found the river upwards of 100 feet broad and 4 or 5 deep; but on reaching the ruins of a bridge, about 2 miles down the stream, they found the passage obstructed by the ruins, and their difficulties commenced; for seven hours they scarcely ever had sufficient water to swim the boat for 100 yards together. In many places the river is split into a number of small streams, and consequently without much water in any of them. Occasionally the boat had to be carried upwards of 100 yards over rocks and through thorny bushes; and in some places they had high, steep, sandy cliffs all along the banks of the river. In other places the boat had to be carried on the backs of the camels, the stream being quite impracticable. The *Ghor*, or great valley of the Jordan, is about 8 or 9 miles broad at its upper end; and this space is anything but flat—nothing but a continuation of bare hills, with yellow dried-up weeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when compared to the ranges of the mountains which enclose the *Ghor*; and it is therefore only by comparison that this part of the *Ghor* is entitled to be called a valley. Within this broader valley is a smaller one on a lower level, through which the river runs; and its winding course, which is marked by luxuriant vegetation, resembles a gigantic serpent twisting down the valley. So tortuous is its course, that it would be quite impossible to give any account of its various turnings in its way from the lake of Tiberias to the Dead Sea. A little above *Beisan* the stream is spanned by an old curiously formed bridge of three arches, still in use, and here the *Ghor* begins to wear a much better and more fertile aspect. It appears to be composed of two different platforms; the upper one on either side projects from the foot of the hills, which form the great valley, and is tolerably level, but barren and uncultivated. It then falls away in the form of rounded sand-hills, or whitish perpendicular cliffs, varying from 150 to 200 feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which enclose this smaller valley, but generally it winds in the most

tortuous manner between them. In many places these cliffs are like walls. About this part of the Jordan the lower plain might be perhaps $1\frac{1}{2}$ or 2 miles broad, and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Below *Beisan* the higher terraces on either side begin to close in, and to narrow the fertile space below; the hills become irregular and only partly cultivated; and by degrees the whole *Ghor* resumes its original form. The zig-zag course of the river is still prettily marked by lines of green foliage on its banks, as it veers from the cliffs on one side to those on the other. This general character of the river and of the *Ghor* is continued to the Dead Sea, the mountains on either side of the upper valley approaching or receding, and the river winding in the lower valley between bare cliffs of soft limestone, in some places not less than 300 or 400 feet high, having many shallows and some large falls. The American expedition added little to the information contained in the paper of our enterprising countryman, who only survived his exploit one month. Lieut. Lynch's report, however, fully confirms all Lieut. Molyneux's observations; and he sums up the results of the survey in the following sentence:—"The great secret of the depression between lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles. . . . We have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." (Lynch, *Narrative of the United States' Expedition to the Jordan*, &c., p. 265.) It is satisfactory also to find that the trigonometrical survey of the officers attached to the American expedition confirms the results arrived at by Lieut. Symonds. (Dr. Robinson, *Theological Review* for 1848, pp. 764—768.)

It is obvious that these phenomena have an important bearing on the historical notices of the river; and it is curious to observe (as Mr. Petermann has remarked), in examining the results of De Bertou, Russegger, and Von Wildenbruch, that the depression both of the Dead Sea and of the lake of Tiberias increases in a chronological order (with only one exception); which may perhaps indicate that a continual change is going on in the level of the entire *Ghor*, especially as it is well proved that the whole Jordan valley, with its lakes, not only has been but still is subject to volcanic action; as Russegger has remarked that the mountains between Jerusalem and the Jordan, in the valley of the Jordan itself, and those around the Dead Sea, bear unequivocal evidence of volcanic agency, such as disruptions, upheaving, faults, &c. &c.,—proofs of which agency are still notorious in continual earthquakes, hot springs, and formations of asphalt.

One of the earliest historical facts connected with this river is its periodical overflow during the season of barley-harvest (*Josh.* iii. 15; *1 Chron.* xii. 15; *Jeremiah*, xii. 5; see Blunt's *Undesigned Coincidences*, pp. 113, 114); and allusion is made to this fact after the captivity. (*Eccles.* xxiv. 26; *Aristeus, Epist. ad Philocratem*.) The river in the vicinity of Jericho was visited by the writer at all seasons of the year, but he never witnessed an overflow, nor were the Bedouins who inhabit its banks acquainted with the phenomenon. The American expedition went down the river in the month of April, and were off Jericho at Easter, yet they wit-

nessed nothing of the kind, though Lieut. Lynch remarks, "the river is in the latter stage of a freshet; a few weeks earlier or later, and passage would have been impracticable." Considerably further north, however, not far below *Beisan*, Lieut. Molyneux remarked "a quantity of deposit in the plain of the Jordan, and the marks of water in various places at a distance from the river, from which it was evident that the Jordan widely overflows its banks; and the sheikh informed him that in winter it is occasionally half a mile across; which accounts for the luxuriant vegetation in this part of the *Ghor*" (*l. c.* p. 117). It would appear from this that the subsidence of the basin of the Dead Sea and the more rapid fall of the Jordan consequent upon it, which has also cut out for it a deeper channel, has prevented the overflow except in those parts where the fall is not so rapid.

Another change may also be accounted for in the same manner. "The fords of the Jordan" were once few and far between, as is evident from the historical notices. (*Josh.* ii. 7; *Judges*, iii. 28, vii. 24, xii. 5.) But Lieut. Molyneux says of the upper part of its course, "I am within the mark when I say that there are many hundreds of places where we might have walked across, without wetting our feet, on the large rocks and stones" (p. 115).

The thick jungle on the banks of the river was formerly a covert for wild beasts, from which they were dislodged by the periodical overflow of the river; and "the lion coming up from the swelling of Jordan" is a familiar figure in the prophet *Jeremiah* (xlix. 19, l. 44). It was supposed until very recently that not only the lion but all other wild beasts were extinct in Palestine, or that the wild boar was the sole occupant of the jungle; but the seamen in company with Lieut. Molyneux reported having seen "two tigers and a boar" in their passage down the stream (p. 118).

The principal tributaries of the Jordan join it from the east; the most considerable are the *Yarmuk* [GADARA] and the *Zerka* [JABBOK].

This river is principally noted in sacred history for the miraculous passage of the children of Israel under Joshua (iii).—the miracle was repeated twice afterwards in the passage of Elijah and Elisha (2 *Kings*, ii. 8, 14),—and for the baptism of our Lord (*St. Matt.* iii. &c.). It is honoured with scanty notice by the classical geographers. Strabo reckons it the largest river of Syria (xvi. p. 755). Pliny is somewhat more communicative. He speaks of Paneas as its source, consistently with Josephus. "Jordanis amnis oritur à fonte Paneasæ, qui nomen dedit Caesaresæ: amnis amoenus, et quatenus locorum situs patitur ambitiosus, accolisque se præbens, velut invitus. Asphaltiden lacum dirum natura petit, a quo postremo ebibitur, aquasque laudatas perdit pestilentibus mistas. Ergo ubi prima convallium fuit occasio in lacum se fundit, quem plures Genesaram vocant, &c." (*Hist. Nat.* v. 15.) Tacitus, though more brief, is still more accurate, as he notices the *Bahr Huleh* as well as the sea of Tiberias. "Nec Jordanes pelago accipitur: sed unum atque alterum lacum, integer perfluit: tertio retinetur." (*Hist.* v. 6.)

The ancient name for *El-Ghor* was *AULON*, and the modern native name of the Jordan is *Es-Shiriah*.

(Karl von Raumer, *Palästina*, 2nd ed., 1850, pp. 48—54, 449—452; Ritter, *Erdbkunde*, &c. *West Asien*, vol. 15, pp. 181—556, A. D. 1850, Des

Jordan und die Beschifung des Todten Meeres, ein Vortrag, &c., 1850. The original documents, from which these are chiefly compiled, are:—Comte de Berton, in the *Bulletin de la Soc. Géog. de Paris*, tom. xii. 1839, pp. 166, &c., with chart; Russegger, *Reisen in Europa, Asien, Afrika, &c.*, vol. iii. Stuttgart, 1847, pp. 102—109, 132—134; Herr von Wildenbruch, *Monatsberichte de Gesellschaft für Erdkunde zu Berlin*, 1845, 1846.)

IV. THE DEAD SEA.

Of all the natural phenomena of Palestine, the Dead Sea is that which has most attracted the notice of geographers and naturalists both in ancient and modern times, as exhibiting peculiarities and suggesting questions of great interest in a geological point of view.

Names.—The earliest allusion to this sea, which, according to the prevailing theory, refers to its original formation, is found in the book of Genesis (xiv. 3), where it is identified with the vale "of Siddim," and denominated "the Salt Sea" (ἡ θάλασσα τῶν ἁλῶν, LXX.); comp. Numb. xxxiv. 3, 12; which Salt Sea is elsewhere identified with "the sea of the plain" (*Deut.* iii. 17, iv. 49; *Josh.* iii. 16, xii. 3), θάλασσα Ἀραβα, LXX.; called by the prophets Joel (ii. 20), Zachariah (xiv. 8), and Ezekiel (xvii. 18), the "former," or "eastern sea." Its common name among the classical authors, first found in Diodorus Siculus (*inf. cit.*), and adopted by Josephus, is "Asphaltitis Lacus" (ἀσφαλτίτις λίμνη), or simply ἡ Ἀσφαλτίτις. The name by which it is best known among Europeans has the authority of Justin (xxvi. 3. § 6) and Pausanias (v. 7. § 4), who call it θάλασσα ἡ νεκρά, "Mortuum Mare." Its modern native name is *Bahr Lüt*, "the Sea of Lot,"—therein perpetuating the memorial of the catastrophe to which it may owe its formation, or by which it is certain that its features were considerably altered and modified. The name assigned it by Strabo must be referred to a slip of the author; for it is too much to assume with Falconer that the geographer had written Σοδόμης λίμνη, when all the copies read Σερβωνίς λ.

So copious are the modern notices of this remarkable inland sea, that it would be vain to attempt even an abridgment of them; and the necessity for doing so is in great measure superseded by the late successful surveying expedition, conducted by Lieut. Lynch of the American navy, whose published narrative has set at rest many questions connected with its physical formation. The principal ancient writers will be quoted in detail and in chronological order, that it may appear how far they have borrowed one from another, or may be regarded as independent witnesses. Their notices will then be substantiated or controverted by modern writers. The questions relating to the formation of the sea, its volcanic origin, and the other igneous phenomena in the country, will be reserved for another chapter.

The earliest extant writer who has noticed at any length the marvels of the Dead Sea, is Diodorus Siculus (B. C. 45), who has twice described it; first in his geographical survey of the country (ii. 48), and subsequently in his account of the expedition of Demetrius against the Nabataei (xix. 98), to which last account a few particulars are added, which were omitted in the earlier book.

"We ought not to pass over the character of this lake (*Asphaltites*) unmentioned. It is situated in

the midst of the entrapry of Idumaea, in length extending about 500 stadia, and in breadth about 60. Its water is very salt, and of an extremely noxious smell, so that neither fish nor any of the other ordinary marine animals can live in it; and although great rivers remarkable for their sweetness flow into it, yet by its smell it counteracts their effect. From the centre of it there rises every year a large mass of solid bitumen, sometimes more than 3 plethra in size, sometimes a little less than one plethrum.* For this reason the neighbouring barbarians usually call the greater, bull, and the lesser, calf. The bitumen floating on the surface of the water appears at a distance like an island. The time of the rising of the bitumen is known about twenty days before it takes place; for around the lake to the distance of several stadia the smell of the bitumen spreads with a noxious air, and all the silver, gold, and brass in the neighbourhood loses its proper colour; which, however, returns again as soon as all the bitumen is ejected. The fire which burns beneath the ground and the stench render the inhabitants of the neighbouring country sickly and very short-lived. It is nevertheless well fitted for the cultivation of palms, wherever it is traversed by serviceable rivers or fountains available for the purposes of irrigation. In a neighbouring valley grows the plant called balsam, which yields an abundant income, as the plant grows in no other part of the world, and it is much used by physicians as a medicine.

"The bitumen which rises to the surface is carried off by the inhabitants of both sides of the lake, who are hostilely inclined towards each other. They carry away the bitumen in a singular manner without boats: they construct large rafts of reeds, which they launch into the lake. Upon each of these not more than three can sit, two of whom row with oars attached to the raft, and the third, armed with a bow, drives off those who are sailing up from the opposite side, or who venture to use violence; but when they come near to the bitumen they leap on it with axes in their hands, and, cutting it like soft stone, they lade their raft, and then return. If the raft break and any one fall off, even though he may be unable to swim, he does not sink as in other water, but floats as well as one who could swim; for this water naturally supports any weight capable of expansion, or which contains air, but not solid substances, which have a density like that of gold, silver, and lead, and the like: but even these sink much more slowly in this water than they would if they were thrown into any other lake. This source of wealth the barbarians possess, and they transport it into Egypt and there sell it for the purposes of embalming the dead; for unless this bitumen is mixed with the other spices, the bodies will not long remain undecayed."

It has been mentioned that Strabo (cir. A. D. 14) describes it under the name of Sirbonis Lacus, a palpable confusion, as regards the name, with the salt lake on the eastern confines of Egypt [SERBONIS LACUS], as is evident from his statement that it stretched along the sea-coast, as well as from the length which he assigns it, corresponding as it does with the 200 stadia given by Diodorus Siculus as the length of the true Sirbonis Lacus, which that author properly places between Coele Syria and

* In book ii. he says the smaller masses were two plethra in size.

Egypt (i. 30). The mistake is the more unaccountable, as he not only describes the Dead Sea in a manner which shows that he was thoroughly acquainted with its peculiarities, but also cites the opinions of more ancient authors, who had described and attempted to explain its phenomena. His notice is peculiarly interesting from the accounts which he gives of the formation of the bitumen, and the other indications which he mentions in the vicinity of the operation of volcanic agency, of which more will be said in the following chapter. The native traditions of the catastrophe of the cities of the plain, and the still existing monuments of their overthrow, are facts not mentioned by the earlier historian.

"The lake Sirbonis is of great extent: some have stated its circumference at 1000 stadia; it stretches along near the sea-coast, in length a little more than 200 stadia, deep, and with exceedingly heavy water, so that it is not necessary to swim, but one who advances into it up to his waist is immediately borne up. It is full of asphalt, which it vomits up at uncertain seasons from the midst of the depth, together with bubbles like those of boiling water, and the surface, curving itself, assumes the appearance of a crest. Together with the asphalt there rises much soot, smoky, and invisible to the sight, by which brass, silver, and everything shining, even gold, is tarnished; and by the tarnishing of their vessels the inhabitants of the neighbourhood know the time when the asphalt begins to rise, and make preparations for collecting it by constructing rafts of reeds. Now the asphalt is the soil of the earth melted by heat, and bubbling up, and again changed into a solid mass by cold water, such as that of the lake, so that it requires to be cut; it then floats on the surface by reason of the nature of the water, which, as I have said, is such that a person who goes into it need not swim, and indeed cannot sink, but is supported by the water. The people then sail up on the rafts, and cut and carry off as much as they can of the asphalt: this is what takes place. But Posidonius states that they being sorcerers use certain incantations, and consolidate the asphalt by pouring over it urine and other foul liquids, and then pressing them out. After this they cut it; unless perhaps urine has the same properties as in the bladder of those who suffer from stone. For gold-solder (*χρυσόκολλα, δοραζ*) is made with the urine of boys. In the midst of the lake the phenomenon may reasonably take place, because the source of the fire, and that of the asphalt, as well as the principal quantities of it, are in the middle; and the eruption is uncertain, because the movements of fire have no order known to us, as is that of many other gases (*πνεύματα*). This also takes place in Apollonia of Epeirus. There are many other evidences also of the existence of fire beneath the ground; for several rough burnt rocks are shown near Moasas [MASADA], and caves in several places, and earth formed of ashes, and drops of pitch distilling from the rocks, and boiling streams, with an unpleasant odour perceptible from a distance, and houses overthrown in every direction, so as to give probability to the legends of the natives, that formerly thirteen cities stood on this spot, of the principal of which, namely, Sodoma, ruins still remain about 60 stadia in circumference; that the lake was formed by earthquakes and the ebullition of fire, and hot water impregnated with bitumen and sulphur; that the rocks took fire; and that some of the cities were swallowed up, and others were de-

serted by those of their inhabitants who could escape. Eratosthenes gives a different account, namely, that the country being marshy, the greater part of it was covered like the sea by the bursting out of the waters. Moreover, in the territory of Gadara, there is some pernicious lake-water, which when the cattle drink, they lose their hair, hoofs, and horns. At the place named Tarichias the lake affords excellent salt fish; it also produces fruit-trees, resembling apple-trees. The Egyptians use the asphalt for embalming the dead." (Lib. xvi. pp. 763, 764.)

Another confusion must be remarked at the close of this passage, where Strabo evidently places Tarichias on the Dead Sea, whereas it is situated on the shores of the sea of Tiberias.

The next writer is the Jewish historian, who adds indeed little to the accurate information conveyed by his predecessors; but his account is evidently independent of the former, and states a few facts which will be of service in the sequel. Josephus wrote about A. D. 71.

"It is worth while to describe the character of the lake Asphaltites, which is salt and unproductive, as I mentioned, and of such buoyancy that it sustains even the heaviest substances thrown into it, and that even one who endeavours to sink in it cannot easily do so. For Vespasian, having come to examine it, ordered some persons who could not swim to be bound with their hands behind their backs, and to be cast into the deep; and it happened that all of them floated on the surface as if they were borne up by the force of a blast. The changes of its colour also are remarkable; for thrice every day it changes its appearance, and reflects different colours from the rays of the sun. It also emits in many places black masses of bitumen, which float on the surface, somewhat resembling headless bulls in appearance and size. The workmen who live by the lake row out, and, laying hold of the solid masses, drag them into their boats; but when they have filled them they do not find it easy to cut the bitumen, for, by reason of its tenacity, the boat adheres to the mass until it is detached by means of the menstruous blood of women or urine, to which alone it yields. It is used not only for shipbuilding but also for medicinal purposes: it is mixed with several drugs. The length of this lake is 580 stadia, as it extends as far as Zoara of Arabia: its breadth is 150 stadia. On the borders of the lake lies the territory of Sodom, formerly a flourishing country, both on account of the abundance of its produce and the number of its cities; now it is all an arid waste. It is said that it was destroyed by lightning, on account of the wickedness of its inhabitants. The traces of the heavenly fire and the ruins of five cities may still be seen; and ashes are found even in the fruits, which are of an appearance resembling the edible kinds, but which, when plucked, turn into smoke and ashes. Such confirmation do the legends concerning the land of Sodom receive from actual observation." (Joseph. B. J. iv. 8. § 4.)

The Dead Sea and its marvels was a subject suited to the inquiring spirit of the naturalist; and Pliny's account, though brief, is remarkably clear and accurate, except that, in common with all writers, he greatly overstates its size. He wrote probably too soon (A. D. 74) after Josephus to avail himself of his account and may, therefore, be regarded as an independent authority.

"This lake produces nothing but bitumen, from

which circumstance its name is derived. It receives no animal body; bulls and camels float in it; and this is the origin of the report that nothing sinks in it. In length it exceeds 100 miles; its greatest breadth is 25 miles, its least 6. On the east of it lies Arabia Nomadum, on the south Macherûs, formerly the second fortress of Judaea after Jerusalem. On the same side there is situated a hot-spring, possessing medicinal properties, named Callirrhœ, indicating by its name the virtues of its waters." (*Hist Nat.* lib. v. 16.)

The last author who will be here cited is Tacitus, whose account may be given in the original. He appears in this, as in other passages, to have drawn largely on Josephus, but had certainly consulted other writers. He wrote A. D. 97.

"Lacus immenso ambitu, specie maris, sapore corruptior, gravitate odoris accolis pestifer, neque vento impellitur, neque pisces aut suetas aquis volucres patitur. Incertae undae: superjacta, ut solido, ferunt: periti imperitique nandi perinde attolluntur. Certo anni, bitumen egerit: cujus legendi usum, ut ceteras artes, experientia docuit. Ater suapte naturâ liquor, et sparso aceto concretus, innatat: hunc manu captum, quibus ea cura, in summa navis trahunt. Inde, nullo juvante, influit, oneratque, donec abscondas: nec abscondere aere ferrove possis: fugit cruorem vestemque infectam sanguine, quo feminae per menses exsolvuntur: sic veteres auctores. Sed gnari locorum tradunt, undantes bitumine moles pelli, manique trahi ad litus: mox, ubi vapore terrae, solis inaruerint securibus cuneisque, ut trabes aut saxa, discindi. Haud procul inde campi, quos ferunt olim uberes, magnisque urbibus habitatos, fulminum jactu araise: et manere vestigia, terramque ipsam specie torridam, vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata, sive herba tenuis aut flore, seu solitam in speciem adolevere, atra et inania velut in cinerem vanescunt. Ego sicut inclitas quondam urbes igne coelesti flagrasse concesserim, ita halitu lacus infici terram, corrumpi superfusum spiritum, eoque foetus segetum et autumnii putrescere reor, solo coeloque juxta gravi." (*Hist.* v. 6.)

This sea is subsequently noticed by Galen (A. D. 164) and Pausanias (cir. A. D. 174), but their accounts are evidently borrowed from some of those above cited from Greek, Jewish, and Latin writers; in illustration of whose statements reference will now be made to modern travellers, who have had better opportunities of testing the truth than were presented to them; and it will appear that those statements, even in their most marvellous particulars, are wonderfully trustworthy; and that the hypotheses by which they endeavoured to account for the phenomena of this extraordinary lake are confirmed by the investigations of modern science.

1. *General Remarks.*—It is deeply to be regretted that the results arrived at by the American exploring expedition, under Lieut. Lynch, have been given to the world only in the loose, unsystematic and thoroughly unsatisfactory notes scattered through the personal narrative published by that officer; and that his official report to his government has not been made available for scientific purposes. The few meagre facts worth chronicling have been extracted in a number of the *Bibliotheca Sacra*, from which they are here copied. (Vol. v. p. 767, and vol. vii. p. 396.) The distance in a straight line from the fountain 'Ain-el-Feshkhah, on the west, directly across to the eastern shore, was nearly 8 statute miles. The soundings gave 696 feet as the greatest

depth. Another line was run diagonally from the same point to the south-east, to a chaam forming the outlet of the hot-springs of Callirrhœ. The bottom of the northern half of the sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far are 188 fathoms, or 1128 feet. Near the shore the bottom is generally an incrustation of salt; but the intermediate one is soft, with many rectangular crystals, mostly cubes, of pure salt. The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed 3 fathoms or 18 feet. Its southern bed presented no crystals, but the shores are lined with incrustations of salt. Thus, then, the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of silty mud covered by a shallow bay: the last, its northern and largest portion, of mud with incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the *Wady-el-Jeib* at the other. The opposite shores of the peninsula and the west coast present evident marks of disruption.

2. *Dimensions.*—It will have been seen that the ancient authorities differ widely as to the size of the sea: Diodorus stating it at 500 stadia by 60; Pliny at 100 miles in length, by 25 miles in its widest, and 6 miles in its narrowest part; Josephus at 280 stadia by 150. Strabo's measure evidently belongs to the Sirbonis Lacus, with which he confounded the Dead Sea, and is copied from Diodorus's description of that lake. Of these measures the earliest, viz. that of Diodorus, comes nearest to modern measurement. We have seen that a straight line from 'Ain-el-Feshkhah to the east shore measured nearly 8 statute miles: from 'Ain Jidy directly across to the mouth of the Arnon the distance was about 9 statute miles. The length of the sea does not seem to have been measured by the Americans, but the near agreement of their actual measurement of the width with the computation of Dr. Robinson may give credit to his estimate of the length also. His observations resulted in fixing the breadth of the sea at 'Ain Jidy at about 9 geographical miles, and the length about 39,—'Ain Jidy being situated nearly at the middle point of the western coast. (*Bib. Res.* vol. ii. p. 217.)

3. *Saltiness and Specific Gravity.*—Its excessive saltiness, noticed by Josephus, is attested by all travellers; and is indicated by the presence of crystals of salt in profusion over the bed of the sea,—“at one time Stellwagen's lead brought up nothing but crystals,”—as well as by the district of rock-salt at the south-west quarter of the sea, where the American officers discovered “a lofty, round pillar, standing detached from the general mass, composed of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind, about 40 feet high, resting on a kind of oval pedestal from 40 to 60 feet above the level of the sea.” (Lynch, *Expedition*, p. 307.) In the southern bay of the sea, where the water encroaches more or less according to the season, it dries off into shallows and small pools, which in the end deposit a salt as fine and as well bleached, in some instances, as that in regular salt-pans. In this part, where the salt water stagnates and evaporates, Irby and Mangin “found several persons engaged in

peeling off a solid surface of salt, several inches in thickness; they were collecting it and loading it on asses." (*Travels*, p. 139.) It has been sometimes asserted that the water is so saturated with salt that salt cannot be dissolved in it. The experiment was tried by Lieut. Lynch with the following result:—"Tried the relative density of the water of this sea and of the Atlantic—distilled water being as 1. The water of the Atlantic was 1.02, that of this sea 1.13; the last dissolved $\frac{1}{10}$, the water of the Atlantic $\frac{1}{10}$, and distilled water $\frac{1}{10}$, of its weight of salt. The bouts were found to draw 1 inch less water when afloat upon this sea than in the river." (Lynch, p. 377.) The experiment tried by Vespasian has been repeated by nearly all travellers, of course with the same result. The density and buoyancy of the waters is such that it is impossible to sink in it. "A muscular man floated nearly breast high, without the least exertion." Several analyses of the waters have been made with various results, to be accounted for, as Dr. Robinson supposes, by the various states of the sea at different seasons; for its body of water is increased to the height of 7 feet or more in the rainy season (Lynch, p. 289), or, according to Dr. Robinson, 10 or 15 feet; for he found traces of its high-water mark, at the south end, in the month of May, more than an hour south of its limit at that time. The following are the results of the analyses, the standard of comparison for the specific gravity being distilled water at 1000:—

	Dr. Mar- set, 1807.	Gas-Lus- ac, 1818.	14 Gme- lin, 1826.	Dr. Ap- John, 1835.
Specific Gravity -	1211	1228	1212	1153
Chloride of Calcium	3.980	3.96	3.2111	2.186
" Magnesium	10.846	13.31	11.7734	2.370
Bromide of Magnesium	—	—	0.1503	0.201
Chloride of Potassium	—	—	1.6738	0.838
" Sodium	10.360	6.95	7.0777	7.839
" Manganese	—	—	0.4117	0.035
" Aluminium	—	—	0.4896	—
" Ammonium	—	—	0.4075	—
Sulphate of Lime	0.04	—	0.027	0.075
Water - -	21.590 79.410	26.24 73.76	21.5398 78.4602	18.780 81.220
	100	100	100	100

(Robinson, *Bib. Res.* ii. pp. 224, 225.)

Russsegger says:—"The excessive saltiness of the Dead Sea is easily accounted for by the washing down of the numerous and extensive salt-beds, which are peculiar to the formation of the basin, in which also are found bituminous rocks in sufficient quantity to enable us, without doing violence to science, to explain several chemical and physical peculiarities of this lake-water by the continual contact of these rocks with water strongly impregnated with salt." (*Riesen*, p. 207.)

4. *Evaporation.*—The enormous quantity of water brought down by the Jordan, particularly in the rainy season, and by the other streams around the Dead Sea, some of which are very considerable, — as e. g. the Arnon was found to be 82 feet wide and 4 feet deep at its mouth, — is all carried off by evaporation; and, when the small extent of the sea is considered, it is clear that the decomposition of its waters must be very rapid. The ancient writers speak of a noxious smell, of bubbles like those of boiling water, of much soot, and an invisible vapour, tarnishing all metals, and deleterious to the inhabitants; and its change of aspect thrice a day may also be ascribed to the same cause. Now it is remarkable that nearly all these phenomena have been noticed by recent explorers, and the single one which is not confirmed is accounted for in a manner which must exempt the ancient geographers from

the charge of misrepresentation or exaggeration; and it may well be believed that the enormous chemical processes, perpetually going forward in the depths of the sea, may occasionally produce effects upon the surface which have not been chronicled by any modern traveller. Lieut. Lynch, while encamped near Engedi, remarked, "a strong smell of sulphuretted hydrogen," though there are no thermal springs in this vicinity; and again, "a foetid sulphureous odour in the night;"—"the north wind, quite fresh, and accompanied with a smell of sulphur." Lieut. Molyneux detected the same disagreeable smell the night he spent upon the sea, which he ascribed to the water (*Journal of the R. Geog. Soc.* vol. xviii. p. 127, 1848.) But Lieut. Lynch states that, "although the water was greasy, acrid, and disagreeable, it was perfectly inodorous." He is therefore inclined to attribute the noxious smell to the foetid springs and marshes along the shores of the sea, increased, perhaps, by exhalations from stagnant pools in the flat plain which bounds it to the north. (*Expedition*, pp. 292, 294, 296, 300.) The "pale-blue misty appearance over the sea," "the air over the sea, very misty," and "the two extremities of the sea misty, with constant evaporation" (p. 294), are other notes indicating the unnatural state of the atmosphere surcharged with the gases disengaged by the process. On a stormy night "the surface of the sea was one wide sheet of phosphorescent foam, so that a dark object could have been discerned at a great distance" (p. 281; comp. Molyneux, *l. c.* p. 129). A kind of mirage, noticed by many travellers, may be attributed to the same cause. "A thin haze-like vapour over the southern sea:—appearance of an island between the two shores" (p. 288). This phenomenon is more fully noticed by Irby and Mangles: "This evening, at sunset, we were deceived by a dark shade on the sea, which assumed so exactly the appearance of an island that we entertained no doubt regarding it, even after looking through a telescope. It is not the only time that such a phenomenon has presented itself to us; in two instances, looking up the sea from its southern extremity, we saw it apparently closed by a low, dark line, like a bar of sand to the northward; and, on a third occasion, two small islands seemed to present themselves between a long sharp promontory and the western shore. We were unable to account for these appearances, but felt little doubt that they are the same that deceived Mr. Seetzen into the supposition that he had discovered an island of some extent, which we have had opportunity of ascertaining, beyond all doubt, does not exist. It is not absolutely impossible, however, that he may have seen one of these temporary islands of bitumen, which Pliny describes as being several acres in extent." (*Travels*, p. 141.) Two effects of the heavy atmosphere of the sea remain to be noticed: one, the irresistible feeling of drowsiness which it induced in all who navigated it; the other, confirming, in a remarkable manner, the ancient testimonies, above cited, that the water appeared to be destructive to everything it touched, particularly metals; viz. that "everything in the boat was covered with a nasty slimy substance, iron dreadfully corroded, and looked as if covered with coal-tar." (Molyneux, *l. c.* p. 128.) The "bubbles like those of boiling water," mentioned by Strabo, may be identified with the curious broad strip of foam, lying in a straight line nearly north and south throughout the whole length of the sea, which

seemed to be constantly bubbling and in motion. (Molyneux, p. 129; Lynch, pp. 288, 289.) And even the marvellous fact mentioned by Josephus, of the sea changing its colour three times a day, may derive some countenance from testimonies already cited, but more especially from the following notice of Lieut. Lynch:—"At one time, to-day, the sea assumed an aspect peculiarly sombre. . . . The great evaporation enveloped it in a thin, transparent vapour, its purple tinge contrasting strangely with the extraordinary colour of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless" (p. 324): "in the forenoon it had looked like a sheet of foam." In the afternoon, of the same day, it "verified the resemblance which it has been said to bear to molten lead;" "at night it had the exact hue of absinthe" (p. 276). The earlier testimony of Prince Radzivil may also be adduced, who, after citing Josephus, adds, that he had had ocular proof of the fact: "Nan mane habebat aquam nigricantem; meridie, sole intenso (sunt enim calores hic maximi) instar panni fit caerulea: ante occasum, ubi vis caloris remittit, tanquam limo permixta, modice rubet, vel potius flavescit." (*Ierosolymitana Peregrinatio*, p. 96.) A familiarity acquired by three weeks' diligent examination did not remove the feeling of awe inspired by its marvels: "So sudden are the changes of the weather, and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething caldron." (Lieut. Lynch, *Bib. Sacr.* vol. v. p. 768.)

5. *Bitumen*.—It is to be regretted that the American expedition has thrown no new light on the production of the asphalt for which this sea was once so famous. Along almost the whole of the west coast numerous fragments of this substance are found among the pebbles, but there is no record of any considerable masses or fields of it being seen by any European travellers in modern times; unless, as is suggested by Irby and Mangles, the imaginary islands may be so regarded. But it is curious that the traditions of the natives still confirm the notice of Strabo that drops of pitch are distilled from rocks on the eastern shore:—a story repeated by various Arab sheikhs to Seetzen, Burckhardt, and Robinson, the last of whom also mentions the fact of their belief that the large masses of bitumen appear only after earthquakes. Thus, after the earthquake of 1834, a large quantity was thrown upon the shore near the south-western part of the sea, of which one tribe brought about 60 kuntâr into market (each kuntâr = 98 lbs.); and that after the earthquake of Jan. 1st, 1837, a large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and was driven aground on the west side, not far to the north of *Usdum*. The Arabs swam off to it, and cut it up with axes so as to bring it ashore; as Tacitus tells us was done in his times, though he mentions what he considered the less probable account of its flowing as a black liquid into the ships in a perpetual stream. (Robinson, *Bib. Res.* vol. ii. pp. 228—231.) That the water of this sea is destructive of all animal life, as all the ancients held, seems sufficiently proved; for although shells have been found on the shore, they have been evidently washed down by the Jordan or other fresh-water streams, and their inmates de-

stroyed by the sea water; while the birds that have been occasionally seen on its surface may be regarded as denizens of those same streams: and no animal life has been discovered in its waters.

V. VOLCANIC PHAENOMENA.

Something must now be said of the various theories by which it has been attempted to account for the wonderful phaenomena above recorded of the depression of the *Ghor*, or Valley of the Jordan; and of the formation and physical constitution of the Dead Sea. All theories suppose volcanic agency; and it is worthy of observation that, while the earliest historical and poetical records of the country bear witness to a familiarity with such phaenomena, the existing geological monuments confirm the testimony. Independently of the igneous agency by which the cities of the plain were destroyed, much of the descriptive imagery of the psalmists and prophets is borrowed from volcanos and earthquakes; while there are evidences of an earthquake of very great and probably destructive violence during the reign of Uzziah, king of Judah, which formed a kind of era in the history of the country, being alluded to after an interval of 300 years. (*Amos*, i. 1; *Zechariah*, xiv. 5.) The existing phaenomena may be briefly mentioned, beginning with one recently discovered by the American explorers, of whom "Mr. Aulick reports a volcanic formation on the east shore, and brought specimens of lava" (p. 220). The mountain known as *Jebel Mûsa*, at the north-east of the Dead Sea, composed entirely of black bituminous limestone, which burns like coal, has not been investigated so fully as it deserves: but the basaltic columns in the vicinity of the sea of Tiberias have been frequently noticed by travellers. The thermal fountains of Callirrhœ, Gadara, and Tiberias complete the chain of evidence, and render it highly probable that the extinct volcano noticed by Dr. Robinson at a short distance north-west of *Safed*, the Frank Mountain, and others, may have been active during the historical period, and furnished the poets and prophets with the sublime imagery of the Bible. Having then discovered the agency of the geological changes that the country has passed through, it may be interesting to hear the opinion of two eminent and scientific writers on the great problem under consideration.

Russeger, who has himself carefully examined the phaenomena of the country and tested the observations of preceding travellers, thus sums up the results (*Reisen*, p. 205):—

"From its exit from the lake of Tiberias to its entrance into the Dead Sea the Jordan has a fall of 716 Paris feet and thus lies at the latter place 1341 Paris feet below the level of the Mediterranean sea. At the southern extremity of the Dead Sea lie the marshy lowlands of *Wady-el-Ghor*, the commencement of *Wady-el-Araba*, and apparently very little higher than the Dead Sea itself. These lowlands join *Wady-el-Araba*, the bed of which rises gently to the watershed which separates the water system of the Dead Sea from that of the Red Sea. As the watershed of *Wady-el-Araba* is apparently of no considerable height above the level of the sea, the length of this remarkable depression may be reckoned from the northern extremity of the plain *El-Batikeh* (to the north of the sea of Tiberias) to this watershed, a distance of full three degrees. All the rock of this region consists of normal formations, amongst which those of the Jura and

chalk period prevail. It is in the northern part of this country alone that volcanic formations are found in considerable quantities. Nevertheless much of the land in which volcanic rocks are not found bears evident marks of frequent volcanic action, such as hot-springs; the crater-like depressions, such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks; the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes in Syria includes Hebron, Jerusalem, *Nablus*, Tiberias, *Safed*, *Baalbek*, Aleppo, from thence takes a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards, in the volcanic country on the slope of Taurus (*Giaur Dagh*), and southwards in the mountain land of Arabia Petraea. At several places branches of this great volcanic crevice appear to stretch as far as the sea, and to touch *Jaffa*, *Acre*, *Beirut*, Antioch, — unless, indeed, there be a second crevice, parallel to the first, running along the coast, and connecting the above places. I am of opinion that such is the case, and that there exists also a third crevice, coinciding with the direction of the valley of the Jordan, and united to the principal crevice above mentioned at its northern extremity. This supposition will account for the depression of the valley of the Jordan. At the time of the destruction of Sodom and Gomorrah the surface of the crevices opened, and the great depression of the ground from *Jebel-es-Sheich* to the watershed in *Wady-el-Araba* followed. The difference of the resistance arising from local circumstances, the volcanic eruptions connected with this phenomenon, the local form of the land, and the different depths of the chasm then formed, caused a more or less extensive depression, and created along the chasm crater-like hollows, some of extraordinary depth, as the basin of Tiberias and that of the Dead Sea. These hollows, as is usual in such cases, became filled with water, and formed a system of lakes. Next the waters from the sides of *Jebel-es-Sheich* formed the principal stream of Jordan connecting these lakes, having overflowed them successively. This however was not the case with the Dead Sea. The watershed of *Wady-el-Araba* is probably much more ancient than the depression; and as the Red Sea, judging by the geognostic nature of *Wady-el-Araba*, formerly seems to have extended so far inland, this barrier must have existed at the time of the depression, since otherwise the Red Sea would have burst into the hollow formed by the sinking of the land. If, however, there existed before the time of the depression a regular fall throughout the whole valley to the Red Sea, it is natural to suppose that at that time the Jordan flowed into the Red Sea, and that when the depression took place its course was interrupted. However this may have been, after the depression the filling of the basin of the Dead Sea continued until it became of such superficies, that the evaporation of the water was equal to the influx. The appearance of its shores proves that, owing either to a greater influx of water during rainy seasons, or to a less copious evaporation caused by circumstances of temperature, the sea at one time was considerably higher than at present."

Professor Daubeny introduces his theory with other notices of volcanic agency collected from modern books of travel. (Dr. Daubeny, *A Description of active and extinct Volcanoes*, &c. 2nd ed. pp. 350—363.)

"If we proceed southwards, from the part of Asia Minor we have just been considering, in the direction of Palestine, we shall meet with abundant evidences of igneous action to corroborate the accounts that have been handed down to us by ancient writers, whether sacred or profane, from both which it might be inferred that volcanoes were in activity even so late as to admit of their being included within the limits of authentic history. (*Nahum*, i. 5. 6; *Micah*, i. 3, 4; *Isaiah*, lxiv. 1—3; *Jer.* li. 25, 26.)

"The destruction of the five cities on the borders of the lake Asphaltitis or Dead Sea, can be attributed, I conceive, to nothing else than a volcanic eruption, judging both from the description given by Moses of the manner in which it took place (*Gen.* xix. 24, 25, 28; *Deut.* xxix. 23), and from the present aspect of the country itself.

"Volney's description of the present state of this country fully coincides with this view. (*Travels in Egypt and Syria*, vol. i. pp. 281, 282.)

"The south of Syria," he remarks, "that is, the hollow through which the Jordan flows, is a country of volcanoes: the bituminous and sulphureous sources of the lake Asphaltitis, the lava, the pumice-stones thrown upon its banks, and the hot-baths of Tabaria, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. If conjectures in such cases were not too liable to error we might suspect that the whole valley has been formed only by a violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of five cities destroyed by fire must have been occasioned by the eruption of a volcano then burning.

"The eruptions themselves have ceased long since, but the effects which usually succeed them still continue to be felt at intervals in this country. The coast in general is subject to earthquakes; and history notices several which have changed the face of Antioch, Laodicea, Tripoli, Berytus, Tyre, and Sidon. In our time, in the year 1759, there happened one which caused the greatest ravages. It is said to have destroyed in the valley of Baalbec upwards of 20,000 persons; a loss which has never been repaired. For three months the shock of it terrified the inhabitants of Lebanon so much as to make them abandon their houses and dwell under tents."

"In addition to these remarks of Volney, a recent traveller, Mr. Legh (see his account of Syria, attached to Macmichael's *Journey from Moscow to Constantinople*), states that, "on the south-east side of the Dead Sea, on the right of the road that leads to *Kerak*, red and brown hornstone, porphyry, in the latter of which the felspar is much decomposed, syenite, breccia, and a heavy black amygdaloid, containing white specks, apparently of zeolite, are the prevailing rocks. Not far from *Shobec*, where there were formerly copper mines, he observed portions of scorise. Near the fortress of *Shobec*, on the left, are two volcanic craters; on the right, one. The Roman road on the same side is formed of pieces of lava. Masses of volcanic rock also occur in the valley of *Ellasar*.

"The western side of the valley of the Jordan, according to Russegger, is composed of Jura limestone, intersected by numerous dykes and streams of basalt,

which, with its deep fissures, the earthquakes to which it is subject, and the saline sulphureous springs, which have a temperature of 46° cent., attest the volcanic origin of this depression.

"The other substances met with in the neighbourhood are no less corroborative of the cause assigned. On the shore of the lake Mr. Maundrell found a kind of bituminous stone, which I infer from his description to be analogous to that of Radusa in Sicily.

"It would appear that, even antecedently to the eruption mentioned in Scripture, bitumen-pits abounded in the plain of Siddim. Thus, in the account of the battle between the kings of Sodom and Gomorrah and some of the neighbouring princes (*Gen. xiv.*), it is said, 'And the vale of Siddim was full of slime-pits,' which a learned friend assures me ought to be translated fountains of bitumen.

"But besides this volcanic eruption, which brought about the destruction of the cities, it would appear that the very plain itself in which they stood was obliterated, and that a lake was formed in its stead. This is collected, not only from the apparent non-existence of the valley in which these cities were placed, but likewise from the express words of Scripture, where, in speaking of the wars which took place between the kings of Sodom and Gomorrah and certain adjoining tribes, it is added that the latter assembled in the vale of Siddim, which is the Salt (i. e. the Dead) Sea.

"It is therefore supposed that the lake itself occupies the site of this once fertile valley, and that it was produced by the waters of the Jordan, which, being without an outlet, would fill the hollow until the surface over which they spread themselves proved sufficiently large to cause the loss arising from evaporation to be equivalent to the accessions it received from the rains and snows of the mountains in which it took its rise.

"This hypothesis assumes that previously to the existence of the Dead Sea the Jordan must have had an outlet, either into the Mediterranean or into the Red Sea; and accordingly when it was discovered by Burckhardt, that there actually existed a longitudinal valley, parallel to the course which the Jordan took before it reached the Dead Sea, as well as to the larger axis of that expanse of waters, running from north to south, and extending from the southern termination of the Dead Sea to the extremity of the gulf of *Akaba*, it was immediately concluded that this valley was in fact the former bed of the Jordan, which river, consequently, prior to the catastrophe by which the Dead Sea was produced, had flowed into this arm of the Red Sea.

"Briefly, then, to recapitulate the train of phenomena by which the destruction of the cities might have been brought about, I would suppose that the river Jordan, prior to that event, continued its course tranquilly through the great longitudinal valley called *El-Arabah*, into the gulf of *Akaba*; that a shower of stones and sand from some neighbouring volcano first overwhelmed these places; and that its eruption was followed by a depression of the whole of the region, from some point apparently intermediate between the lake of Tiberias and the mountains of Lebanon, to the watershed in the parallel of 30°, which occurs in the valley of *El-Arabah* above mentioned. I would thence infer that the waters of the Jordan, pent up within the valley by a range of mountains to the east and west, and a barrier of elevated table-land to the south, could find no outlet,

and consequently by degrees formed a lake in its most depressed portion; which, however, did not occur at once, and therefore is not recorded by Scripture as a part of the catastrophe (see the passage in *Ezekiel*, *xlvii. 8.* indicating, if it be interpreted literally, the gradual manner in which the Dead Sea was formed, and likewise perhaps the existence of a tradition that its waters once had their exit in the Red Sea), though reference is made in another passage to its existence in what was before the valley of Siddim.

"If, as Robin-son states, extensive beds of salt occur immediately round its margin, the solution of the contents of these by the waters of the lake would account for their present composition, its saltiness increasing nearly to the point of saturation, owing to the gradual accession of waters from above, which, on evaporating, would leave their salt behind; whilst the bitumen might either have existed there previously as a consequence of antecedent volcanic eruptions, or have been produced by the very one to which reference is here made.

"I do not, however, see what is gained by attributing the destruction of these cities, as some have preferred to do, to the combustion of these beds of bitumen, as the latter could have been inflamed by no natural agent with which we are acquainted except the volcano itself, which therefore must in any case be supposed instrumental, and, being invoked, will alone enable us to explain all the facts recorded.

"It must at the same time be confessed that much remains to be done before this or any other explanation can be received as established; and I am disappointed to find that amongst the crowds of travellers who have resorted to the Holy Land within the last twenty years, so few have paid that attention to the physical structure of the country which alone could place the subject beyond the limits of doubt and controversy.

"The geologist, for instance, would still find it worth his while to search the rocks which bound the Dead Sea, in order to discover if possible whether there be any crater which might have been in a state of eruption at the period alluded to; he should ascertain whether there are any proofs of a sinking of the ground, from the existence of rapids anywhere along the course of the river, and whether south of the lake can be discovered traces of the ancient bed of the Jordan, as well as of a barrier of lava stretching across it, which latter hypothesis Von Buch, I perceive, is still inclined to support; nor should he omit to examine whether vestiges of these devoted cities can be found, as some have stated, submerged beneath the waters, and buried, like Pompeii, under heaps of the ejected materials."

VI. HISTORICAL GEOGRAPHY.

1. *Earliest period.*—The first notice we have of the inhabitants of Palestine is in the days of Abraham's immigration, when the Canaanite was in the land, from whom it received its earliest appellation, "the land of Canaan." (*Gen. xii. 5, 6, xiii. 7, 12, &c.*) The limits of their country are plainly defined in the genealogy of Canaan; but its distribution among the various families of that patriarch is nowhere clearly stated. "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad. And

the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Adinah, and Zebain, even unto Lasha" (x. 15—19). As several of these names occur no more in the history of Palestine, we must suppose either that the places reappear under other names, or that these tribes, having originally settled within the limits here assigned, afterwards migrated to the north, where we certainly find the Arvadites and Hamathites in later times. Of the eleven families above named, the first six are found in the subsequent history of the country: the descendants of Sidon on the coast to the north; the children of Heth in Hebron, on the south; the Jebusites to the north of these, in the highlands about Jerusalem; the Amorites to the east of the Hittites, on the west of the Dead Sea; the Girgashites, supposed to be a branch of the Hivites next named, who were situated north of the Jebusites in Shechem and its vicinity. (*Gen.* xxxiv. 2.) The coast to the south was wrested from the Canaanites in very early times, if they ever possessed it; for throughout the records of history the Philistines, descendants of Mizraim, not of Canaan, were masters of the great western plain (x. 14). The distribution of the country among these tribes is involved in further confusion by the introduction of the Perizzites with the Canaanites as joint occupiers of the country (xiii. 7), and by the fact of the Canaanites appearing as a distinct tribe, where the Hittites, the Amorites, the Girgashites, and the Jebusites, who were all alike Canaanites, are severally enumerated (xv. 19—21). It would appear also that while the name Canaanites was used in a more restricted sense in the last cited passage, the names of the particular families were sometimes used in a wider acceptation; which may account for the Hittites, whose seats we have already fixed to the south of Jerusalem, being found to the north of that city, in the neighbourhood of Bethel. (*Judges*, i. 26.) It may be, however, that the seats of the several tribes in those early times were not fixed, but fluctuated with the tide of conquest or with the necessities of a pastoral people: an example of the former may be found in the victories of Chedorlaomer (*Gen.* xiv.), and of the latter in the many migrations of Abraham with his numerous dependents, and of his descendants, which finally transferred the whole of his posterity into Egypt for a period of four centuries (xii. 6—10, xiii. 1—4, 18, xx. 1, xxvi. 1, &c.). To attempt to trace these various migrations were a fruitless task with the very scanty notices which we possess; but the number and general disposition of the Canaanitish tribes at the period of the Exodus of the Israelites under Joshua may be approximately ascertained, and aid in the description of the distribution of the land among the latter. The tribes then in occupation of the land are said to be seven (*Deut.* vii. 1), and are thus enumerated:—"Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites," only six (*Exod.* iii. 8, 17, xxxiii. 2); but in Deuteronomy (*l. c.*) and Joshua (iii. 10) the Girgashites are added, which completes the number. Of these the Amorites occupied the southern border, or probably shared it with the Amalekites, as it was with the latter that the Israelites were first brought into collision. (*Exod.* xvii. 8, 9; *Numb.* xiv. 25, 43—45.) This was therefore called "the Mount of the Amorites" (*Deut.* i. 19, 20); and their relative position with regard to the other tribes is thus clearly stated:—

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"The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites (*Joshua*, xi. 3, adds the Perizzites), dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." (*Numb.* xiii. 28, 29.) The limits of the Amorite territory are further defined by the confederacy of the five sheikhs of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, all of whom were Amorites (*Josh.* x. 5); while the hill-country immediately to the north and west of Jerusalem, comprising Gibeon, Chephirah, Beeroth, and Kirjath-jearim was held by the Hivites (ix. 3, 7, 17, xi. 19), who are also found, at the same period, far to the north, "under Hermon in the land of Mizpeh" (xi. 3; *Judges*, iii. 8), as two large and powerful kingdoms of the Amorites coexisted on the east of the Jordan [AMORITES], the older inhabitants having been driven out. It is worthy of remark that during the occupation of Palestine by these Canaanites it is already called "the land of the Hebrews" or Heberites, which can only be accounted for by an actual residence in it of Heber himself and his race, which goes far to prove that the Canaanitish tribes were only intruders in the Land of Promise. (*Gen.* xl. 15; see *Christian Remembrancer*, vol. xviii. p. 451.) For fuller details reference may be made to Reland (*Palaestina*, cap. xxvii. pp. 135—141) and Bochart (*Phaleg*. lib. iv. capp. 34—37).

2. *Second period.*—We have now to consider the division of Palestine among the twelve tribes of Israel, on the settlement of the land by Joshua the son of Nun; and the Scripture statement compared with Josephus will furnish numerous landmarks, which a more careful survey of the country than has yet been made would probably bring to light at the present day. To begin with the cis-Jordanic tribes:—

Judah, Simeon, Dan.—The south border of Judah was bounded by the country of Edom and the wilderness of Zin; the frontier being plainly defined by a chain of hills, of considerable elevation, forming a natural barrier from the southern bay of the Dead Sea on the east to the Mediterranean on the west, in which line the following points are named, viz., the ascent or pass of Acrabbim, Zin, Kadesh-Barnea, Hezron, Adar, Karkaa, Azmon, the river of Egypt. The east border extended along the whole length of the Dead Sea to the mouth of the Jordan, from which the north border was drawn to the Mediterranean along an irregular line, in which Jerusalem would be nearly the middle point. The road from Jerusalem to Jericho passes immediately within the line, and 'Ain-er-Ressûl, Wady Kelt, Kulaat-ed-Dammim, and 'Ain or Kusr Hajlah, are easily identified with Enshemeah, the river, Adummim, and Beth-hogla. It passed south of Jerusalem, from Enrogel up the valley of Hinnom, by Nephtoth, Mount Ephron, Kirjath-jearim, Bethshemeah, Timnah, Ekron, Shichron, and Jabneel. Their cities were, as stated in the summary, 29 in number, in the south division of the tribe, on the borders of Edom; but the names, as recounted in the English version, are 39. The discrepancy is to be accounted for, as Reland remarks, by several of the words, regarded as proper, or separate names, being capable of translation as appellatives or as adjuncts to other names. In the valley, including under that name the declivity of the western plain and the plain itself, there were 14 + 16 + 9 = 39 towns, with their villages, besides the cities of the Philistines

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between Ekron and Gaza, which the Israelites did not occupy; in the mountains $11 + 9 + 10 + 6 + 2 = 38$ cities, with their villages; and in the wilderness, i. e. the western side of the Dead Sea, 6 towns and their villages; in all, according to the Hebrew version, no less than 112 towns, exclusive of their future capital, of which the Jebusite still held possession. But the Septuagint version inserts the names of 11 other cities in the mountain district, among which are the important towns Bethlehem and Tekoa, which would make the total 123 in the tribe of Judah alone, implying an enormous population, even if we admit that these towns were only large villages with scattered hamlets. It must be remarked, however, that the tribe of Simeon was comprehended within the limits above assigned to the tribe of Judah; and that 17 cities in the south of Judah are referred to Simeon, as is expressly stated: "Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them" (*Josh.* xix. 1—9.)

As Simeon possessed the southern part of the territory assigned to Judah, so did the tribe of Dan impinge upon its north-west border; and in the list of its seventeen cities are some before assigned to Judah (*Josh.* xix. 41—46); a limited extent of territory on the confines of the plain of the Philistines, from which they early sent out a colony to the extreme north of the Holy Land, where their city, synonymous with their tribe, situated at the southern base of Mount Hermon, became proverbial in Israel for the worship of the golden calf. (*Judges.* xviii.)

Benjamin.—The tribe of Benjamin was bounded by Judah on the south, by the Jordan on the east. The northern line was drawn from Jericho westward through the mountains, by Bethel and Ataroth-adar, to a hill that lay to the south of the lower Beth-horon, from which point the boundary was drawn to Kirjath-jearim of the tribe of Judah. They possessed twenty-six cities, including Jerusalem. (*Josh.* xvii. 11—28.) It is evident that Josephus is mistaken in stating that they extended in length from Jordan to the sea; for it is clear that the tribe of Dan and the plain of Philistia lay between them and the Mediterranean. His remark that the width of their territory was least of all, is more accurate, though his explanation of the fact may be doubted, when he ascribes it to the fruitfulness of the land, which, he adds, comprehended Jericho and Jerusalem.

Ephraim.—The tribe of Ephraim was conterminous on the south with the tribe of Benjamin, as far as the western extremity of the latter; from whence it passed by Tappuah and the river Kanah to the sea. On the east side are named Ataroth-adar and Beth-horon the upper, and on the north, beginning at the sea and going east, Michmethah, Taanath-shiloh, Janohah, Ataroth, Naarath, Jericho, and the Jordan. The cities of Ephraim are not catalogued; but it is remarked that "the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages" (xvi. 5—9). According to Josephus it extended in width from Bethel even to the great plain of Esdraelon.

Manasseh.—The portion of Manasseh on the west of Jordan was contiguous to that of Ephraim, and appears to have been allotted to the two tribes

jointly, as the same boundaries are assigned to both (xvi. 1—4, comp. 5—8 with xvii. 7—10), but in general the southern part was Ephraim, and the north Manasseh, which latter also possessed towns in the borders of Asher and Issachar, as Bethshean and Endor, on the east, in Issachar, and Taanach, Megiddo, and Dor, on the west, in Asher (ver. 11). It will have been seen that these twin tribes did not extend as far as the Jordan eastward, but that their eastern boundary excluded the valley of the Jordan, and formed, with their northern boundary, a curved line from Jericho to the sea, south of Mount Carmel.

Issachar.—This tribe covered the whole of the north-east frontier of Manasseh and Ephraim, and so comprehended the valley of the Jordan northward from Jericho to Mount Tabor, and the eastern part of the plain of Esdraelon, in which Tabor is situated, containing sixteen cities, among which were Shunem and Jezreel of Scripture note, the latter for many years the capital of the kingdom of Israel.

Asher.—To the west of Issachar was Asher, occupying the remainder of the valley of Esdraelon, now the *Plain of Acre*, and extending along the coast of the Mediterranean, from Mount Carmel to Sidon. Our ignorance of the modern geography of Upper Galilee does not allow us to assign its limits to the east; but there is little doubt that careful inquiry would still recover the sites at least of some of their twenty-two cities, and so restore the eastern boundary of their territory, which extended along the western borders of Zebulun and Naphtali, which two tribes occupied the highlands of Galilee to the extremity of the Land of Promise.

Zebulun.—Of these two, Zebulun was to the south, contiguous to Issachar, having the sea of Tiberias for its eastern boundary, as far perhaps as the mouth of the northern Jordan. None of its twelve cities can now be identified with certainty; but Japhia is probably represented by the modern village of *Yapha*, in the plain, not far to the south of Nazareth, which was certainly situated within the borders of this tribe; and Bethlehem may, with great probability, be placed at the modern village of *Beitlahem*, not far from the ruins of *Sepphori* to the north-west. [CAESARIA-DIO.]

Naphtali.—The northernmost of the tribes was Naphtali, bounded by the Upper Jordan on the east, from its source to its mouth, near which was situated the city of Capernaum, expressly declared by St. Matthew to have been in the borders of Zebulun and Naphtali (iv. 13). On the south was Zebulun, on the west Asher, and on the north the roots of Libanus and the valley of Coele Syria, now called the *Belkaa'*. Of their nineteen cities Kedesh is the most noted in Scripture history; and its ruins, existing under the same name at this day, attest its ancient importance. Josephus absurdly extends their territory to Damascus, if the reading be not corrupt, as Reland suspects.

Having completed this survey of the tribes, it may be remarked in anticipation of the following section, that the subsequent divisions of the country followed very much the divisions of the tribes: thus the district of Judaea was formed by grouping together the tribes of Judah, Simeon, Dan, and Benjamin; Samaria was coextensive with Ephraim and the half of Manasseh; Issachar and Asher occupied Lower Galilee; Zebulun and Naphtali Upper Galilee.

Trans-Jordanic tribes.—A few words must be

added concerning the two tribes and a half beyond Jordan, although their general disposition has been anticipated in the account of the nations whom they dispossessed. [AMORITES.]

Reuben, Gad, and half Manasseh.—The southern part of the old Amorite conquests on the east of Jordan was assigned by Moses to the Reubenites, whose possessions seem to have been coextensive with the kingdom of Sihon, king of the Amorites, whose capital was at Heshbon. [HESBON.] There is, however, some apparent confusion in the accounts; as while Reuben is said to have possessed "from Arzer by the river Arnon, . . . Heshbon, . . . and all the kingdom of Sihon king of the Amorites," Gad is also said to have had "the rest of the kingdom of Sihon;" and while Gad is said to have held "all the cities of Gilead," Manasseh is said to have had "half Gilead." (*Josh.* xiii. comp. ver. 21 with 27, and 25 with 31); while from Numbers (xxxii. 39—42) it would appear that Manasseh possessed the whole of Gilead. As the Israelites were not permitted to occupy the country which they found still in possession of the Ammonites, but only so much of it as had been taken from them by Sihon king of the Amorites, the limits of the Israelite possessions towards the Ammonites are not clearly defined [AMMONITAE; BAAHAN]; and it may be doubted whether the distribution of the country among the two tribes and a half was not regulated rather by convenience or the accident of conquest than by any distinct territorial limits: certain it is that it would be extremely difficult to draw a line which should include all the cities belonging to any one tribe, and whose sites are fixed with any degree of certainty, and yet exclude all other cities mentioned as belonging to one of the other tribes. Generally it may be said that the possessions of Gad and Reuben lay to the south and west of the trans-Jordanic provinces, while those of Manasseh lay in the mountains to the east of the Jordan valley and the lake of Gennesaret. It is plain only that the Jordan was the border of the two former, and that of these the tribe of Gad held the northern part of the valley, to "the sea of Chinnereth." (*Josh.* xiii. 23, 27.) When the Gadites are said to have built nine cities, the Reubenites six, it can only be understood to mean that they restored them after they had been dismantled by their old inhabitants, as in the case of Machir the son of Manasseh it is expressly said that he occupied the cities of the dispossessed Amorites. (*Numb.* xxxii. 34—42.) It may, perhaps, be concluded from Deut. iii. 1—17 that, while the kingdom of Sihon was divided between the tribes of Gad and Reuben, the whole kingdom of Og was allotted to the half-tribe of Manasseh; as, indeed, it is highly probable that the division of the land on the west of Jordan also followed its ancient distribution among its former inhabitants.

It is remarked by Reland, that the division of the land by Solomon has been too commonly overlooked, for, although it had regard only to the provision of the king's table, it is calculated to throw considerable light on sacred geography. The country was divided into twelve districts, under superior officers, several of whom were allied to the king by marriage, each of which districts was made chargeable with victualling the palace during one month in the year. Whether these divisions had any further political significance does not appear, but it is difficult to imagine that any merely sumptuary exigences would have suggested such an elaborate arrange-

ment. The divisions agree for the most part with those of the tribes. (*1 Kings*, iv. 7—19.)

3. *Third Period.*—We have no distinct account of the civil division of the country on the return of the Jews from the captivity, and during its subsequent history, until it was reduced to a Roman province. Under the Persians, the title of "governor on this side the river," so frequent in the books of Nehemiah and Ezra, and the description of the strangers, colonists of Samaria, as "men on this side the river" (Euphrates), probably indicates the only designation by which Palestine was known, as a comparatively small and insignificant part of one of the satrapies of that enormous kingdom. (*Ezra*, iv. 10, 17, v. 20, vi. 6, &c.; *Neh.* ii. 7, iii. 8, &c.) Among the Jews, the ancient divisions were still recognised, but gradually the larger territorial divisions superseded the tribal, and the political geography assumed the more convenient form which we find in the New Testament and in the writings of Josephus, illustrated as they are by the classical geographers Pliny and Ptolemy.

The divisions most familiar to the readers of the New Testament are, Judaea, Galilee, Samaria, Decapolis, and Peraea, in which is comprehended the whole of Palestine, with the exception of the seaboard, the northern part of which is called "the coasts of Tyre and Sidon" by the evangelists, and comprehended under the name of Phoenicia by Josephus and the classical geographers. The three first-named districts are very clearly described by Josephus; and his account is the more valuable as confirming the descriptions contained in the Bible of its extreme fertility and populousness, which will, however, present no difficulty to the traveller who has had the opportunity of observing the natural fertility of the soil in the parts still rudely cultivated, and the numerous traces of the agricultural industry of ancient times.

Galilee, Upper and Lower.—"There are two Galilees, one called Lower, the other Upper, which are surrounded by Phoenicia and Syria. On the side of the setting sun they are bounded by the frontiers of the territory of Ptolemais, and Carmel, a mountain formerly belonging to the Galileans, but at present to the Tyrians; which is joined by Gaba, called the 'city of knights,' because the knights disbanded by Herod dwell there; and on the south by Samaria and Scythopolis, as far as the river Jordan. On the east it is bounded by Hippene and Gadaris, and Gaulanitis and the frontiers of Agrippa's kingdom. The northern limit is Tyre and the Tyrian territory. That which is called Lower Galilee extends in length from Tiberias to Chabulon, near which on the sea-coast is situated Ptolemais. Its greatest breadth is from a village called Xaloth, situated in the great plain, to Babbage; from which place also the breadth of Upper Galilee commences, extending to a village named Baca, which separates the Tyrian territory from Galilee. In length, Upper Galilee reaches to Meroth from Thella, a village near the Jordan.

"Now the two Galilees, being of such extent, and surrounded by foreign nations, have always resisted every hostile invasion; for its inhabitants are trained to arms from their infancy, and are exceedingly numerous; and neither have the men ever been wanting in courage, nor the country suffered from paucity of inhabitants, since it is rich, and favourable for pasture, and planted with every variety of tree; so that by its fertility it invites even those

who are least given to the pursuit of agriculture. Every part of it, therefore, has been put under cultivation by the inhabitants, and none of it lies idle; but it possesses numerous cities and multitudes of villages, all densely populated on account of its fertility, so that the smallest of them has more than 15,000 inhabitants.

Peræa.—"On the whole, then, although *Galilee* is inferior to *Peræa* in extent, yet it is superior to it in strength. For the former is all under cultivation, and productive in every part; but *Peræa*, although much more extensive, is for the most part rugged and barren, and too wild for the culture of tender produce. Nevertheless, wherever the soil is soft it is very productive; and the plains are covered with various trees (the greater part is planted with olives, vines, and palms), and watered by mountain torrents, and perennial wells sufficient to supply water whenever the mountain streams are dried up by the heat. Its greatest length is from Machærus to Pella, and its breadth from Philadelphia to the Jordan. It is bounded on the north by Pella, which we have mentioned; on the west by the Jordan. Its southern boundary is Moabitis, and its eastern is Arabia and Silbonitis, and also Philadelphene and Gerasa.

Samaria.—"The country of *Samaria* lies between *Judæa* and *Galilee*; for beginning at the village called *Ginaea*, situated in the great plain, it ends at the toparchy of *Acrabatta*: its character is in no respect different from that of *Judæa*, for both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated.

Judæa.—"On the confines of the two countries stands the village *Annath*, otherwise called *Borceos*, the boundary of *Judæa* on the north. The south of it, when measured by length, is bounded by a village, which stands on the confines of *Arabia*, called by the neighbouring Jews *Jardan*. In breadth it extends from the Jordan to *Joppa*, and in the centre of it lies the city *Jerusalem*; for which cause the city is called by some, not without reason, the navel of the earth. *Judæa* is not deprived of the advantages of the sea, as it extends along the sea-coast to *Ptolemais*. It is divided into eleven districts, of which *Jerusalem*, as the seat of government, rules, taking precedence over the surrounding country as the head over the body. The other districts, after it, are distributed by toparchies. *Gophna* is second; after that, *Acrabatta*, then *Thamna*, *Lydda*, *Ammaus*, *Pella*, *Idumæa*, *Engaddæ*, *Herodæum*, *Jerichus*; then *Jammia* and *Joppa*, which take precedence of the neighbouring country.

"Besides these districts, there are *Gamalitica* and *Gaulanitis*, *Batanaea*, and *Trachonitis*, parts of the kingdom of *Agrippa*. Beginning from *Mount Libanus* and the source of the *Jordan*, this country reaches in breadth to the lake of *Tiberias*: its length is, from a village called *Arpha* to *Julias*. It is inhabited by Jews and Syrians mixed.

"Thus we have given an account, as short as was possible, of *Judæa* and the neighbouring regions."

Besides this general description of the country according to its divisions in the first century of the

Christian era, *Josephus* has inserted in his history special descriptions of several towns and districts, with details of great geographical interest and importance. These, however, will be found, for the most part, under their several names, in these volumes. [*AULON*; *BASHAN*; *ESDRAELON VALLIS*; *BELUS*; *JERICHO*; *JERUSALEM*; *TIBERIAS MARE*, &c.]

As the division of *Gabinus* does not appear to have had a permanent influence, it may be sufficient to notice it, before dismissing *Josephus*, who is our sole authority for it. He informs us that the Roman general having defeated *Alexander the son of Aristobulus*, and pacified the country, constituted five councils (*συνέδρια*) in various parts of the country, which he distributed into so many equal divisions (*μοίρας*). These seats of judicature were *Jerusalem*, *Gadara*, *Amathus*, *Jericho*, and *Sepphoris* in *Galilee*. (*Ant.* xiv. 5. § 4.) In the division of the country among the sons of *Herod the Great*, *Judæa*, *Idumæa* (i. e., in the language of *Josephus*, the southern part of *Judæa*), with *Samaria*, were assigned to *Archelaus*, with the title of ethnarch. *Antipas* had *Galilee* and *Peræa*, with the title of tetrarch, and *Philip*, with the same title, *Trachonitis*, *Auranitis*, *Batanaea*, and *Panaea*, mostly without the limits of *Palestine* [*vid. s. vv.*]. (*Ant.* xvii. 13. § 4.) On the disgrace and banishment of *Archelaus*, in the 10th year of his reign, his government was added to the province of *Syria*, and administered by a procurator subordinate to the prefect of *Syria*; the same fate attended the tetrarchy of *Philip* on his death in the twentieth year of *Tiberius*, until it was committed to *Herod Agrippa* by *Caius Caligula*, with the title of king, to which was added the tetrarchy of *Lysanias*, and subsequently, on the banishment of *Antipas*, his tetrarchy also; to which *Claudius* added besides *Judæa* and *Samaria*, so that his kingdom equalled in extent that of his grandfather *Herod the Great*. On his death, his son, who was but seventeen years old, was thought too young to succeed him, and his dominions reverted to the province of *Syria*. But on the death of *Herod king of Chalcis*, that country was committed to the younger *Agrippa*, which was afterwards exchanged for the tetrarchies of *Philip* and *Lysanias*, to which *Nero* added the part of *Galilee* about the sea of *Tiberias*, and *Julias* in the *Decapolis*. After his death, in the third year of *Trajan*, there is no further mention of the tetrarchies (*Reland, Palaestina*, lib. i. cap. 30, pp. 174, 175.)

The division into toparchies, mentioned by *Josephus*, is recognised also by *Pliny*, though their lists do not exactly coincide. *Pliny* reckons them as follows:—

- | | |
|--------------|-------------------------------------|
| 1. Jericho. | 7. Thamna. |
| 2. Emmaus. | 8. Bethleptaphene. |
| 3. Lydda. | 9. Oreino (in which was Jerusalem.) |
| 4. Joppa. | 10. Herodium. |
| 5. Acrabata. | |
| 6. Gophna. | |

Of these 8 and 9 are not reckoned by *Josephus*; but *Reland* is probably correct in his conjecture that 8 is identical with his *Pella*, and 9 with his *Idumæa*, as this district may well be described as *ὄρησιν mountainous*. (*Plin. Hist. Nat.* v. 14.)

The other notices of *Pliny* are few and fragmentary, but agree in all essential particulars with the synchronous but independent account of *Josephus* above cited.

Its geography had undergone little variation when *Ptolemy* wrote in the following century, and the brief notices of that geographer are as accurate as

usual. He calls it Palaestina of Syria, otherwise called Judaea, and describes it as bounded by Syria on the north, by Arabia Petraea on the east and south. Independently of the coast of the Mediterranean, he reckons the districts of Galilee, Samaria, Judaea, and Idumaea, but describes the Persea, by a periphrasis, as the eastern side of Jordan, which may imply that the name was no longer in vogue. He names also the principal cities of these several divisions (v. 16).

The most valuable contributions to the ancient geography of Palestine are those of Eusebius and his commentator S. Jerome, in the Onomasticon, composed by the former, and translated, with important additions and corrections, by the latter, who has also interspersed in his commentaries and letters numerous geographical notices of extreme value. They are not, however, of such a character as to be available under this general article, but are fully cited under the names of the towns, &c. (See Reland, *Palaest.* lib. ii. cap. 12, pp. 479, &c.)

It remains only to add a few words concerning the partition of Palestine into First, Second, and Third, which is first found at the commencement of the fifth century of the Christian era, in the Code of Theodosius (A. D. 409); and this division is observed to this day in the ecclesiastical documents of the Eastern Church, by which it was adopted from the first; as it is recognised in the Notitiae, political and ecclesiastical, of the fifth and following centuries. (Quoted fully by Reland, *l. c.* capp. 34, 35, pp. 204—234.) In this division Palaestina Prima comprehended the old divisions of Judaea and Samaria; Palaestina Secunda, the two Galilees and the western part of Persea; Palaestina Tertia, otherwise called Salutaris, Idumaea and Arabia Petraea; while the greater part of the ancient Persea was comprehended under the name of Arabia.

As the sources of geographical information for Palestine are far too numerous for citation, it may suffice to refer to the copious list of authors appended to Dr. Robinson's invaluable work (*Bibl. Res.* vol. iii. first appendix A., pp. 1—28), and to the still more copious catalogue of Carl Ritter (*Erkunde, Palästina*, 2tr. B. 1te Abt. 1850, pp. 23—91), who in his four large volumes on the peninsula of Mount Sinai, Palestine, and Syria, has with his usual ability systematised and digested the voluminous records of centuries, and completely exhausted a subject which could scarcely be touched within the limits assigned to a general article in such a work as the present. [G. W.]

PALAETYRUS. [TYRUS.]

PALAMNUS (Πάλαμνος, Scyl. p. 10), a river of Pilyricum, which flowed into the sea near Epidamnus. This river has been identified with the ΠΑΝΥΑΣΟΣ (Πανυδ(σ)σου εκθ., Ptol. iii. 13. § 3); but this latter corresponds better with the GENUSUS (*Tjerna* or *Skumbi*): the Palamnus is probably the same as the *Dartsch* or *Spirnatzka*, to the S. of *Durazzo*. [E. B. J.]

PALANDAS (ὁ Παλάδας), a small stream mentioned by Ptolemy in the Chersonesus Aurea (vii. 2. § 5). It is supposed by Forbiger that it is the same as that which flows into the gulf of *Martaban* near *Tavoy*. Ptolemy notices also a town in the same neighbourhood which he calls Palanda (vii. 2. § 25). [V.]

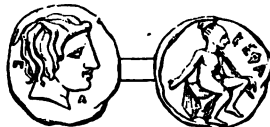
PALAS, a district in the south of Germany, on the borders between the Alemanni and Burgundii; it was also called Capellatium; but as it is men-

tioned only by Ammianus Marcellinus (xviii. 2), it is impossible with any degree of certainty to identify it. [L. S.]

PALATIUM, a place in the Rhaetian Alps, on the road from Tridentum to Verona, still bears its ancient name in the form of *Palazzo*. (*It. Ant.* p. 275.) [L. S.]

PALE (Πάλη: *Εθ.* Παλείς, Παλής, Thuc.; Palenses: the city itself is usually called Παλείς; also ἡ Παλαίων πόλις, Polyb. v. 3), a town in Cephallenia on the eastern side of a bay in the north-western part of the island. It is first mentioned in the Persian wars, when two hundred of its citizens fought at the battle of Plataea, alongside of the Leucadians and Anactorians. (Herod. ix. 28.) It also sent four ships to the assistance of the Corinthians against the Corcyraeans just before the commencement of the Peloponnesian War (Thuc. i. 27); from which circumstance, together with its fighting along with the Corinthian Leucadians and Anactorians at the battle of Plataea, it has been conjectured that Pale was a Corinthian colony. But whether this was the case or not, it joined the Athenian alliance, together with the other towns of the island, in B. C. 431. (Thuc. ii. 30.) At a later period Pale espoused the side of the Aetolians against the Achaeans, and was accordingly besieged by Philip, who would have taken the city but for the treachery of one of his own officers. (Pol. v. 3, 4.) Polybius describes Pale as surrounded by the sea, and by precipitous heights on every side, except the one looking towards Zacynthus. He further states that it possessed a fertile territory, in which a considerable quantity of corn was grown. Pale surrendered to the Romans without resistance in B. C. 189 (Liv. xxxviii. 28); and after the capture of Same by the Romans in that year, it became the chief town in the island. It was in existence in the time of Hadrian, in whose reign it is called in an inscription *λευθέρα καὶ ἀβρόνομος*. (Böckh, *Insacr.* No. 340.) According to Pherocydes, Pale was the Homeric Dulichium: this opinion was rejected by Strabo (x. p. 456), but accepted by Pausanias (vi. 15. § 7).

The remains of Pale are seen on a small height, about a mile and a half to the north of the modern *Livári*. Scarcely anything is left of the ancient city; but the name is still retained in that of *Pálio* and of *Paliki*, the former being the name of the plain around the ruins of the city, and the latter that of the whole peninsula. (Leake, *Northern Greece*, vol. iii. p. 64.)



COIN OF PALE.

PALFURIA'NA, a town of Hispania Tarracoenensis, by Ukert (vol. ii. pt. i. p. 420) and others placed in the territory of the Illecaones; by Forbiger (vol. iii. p. 73) in that of the Cosetani. It was on the road from Barcino to Tarraco, and is usually identified with *Vendrell*. (Marca, *Hisp.* ii. c. 11. p. 141; Florez, *Esp.* S. xxiv. 43.) [T. H. D.]

PALICO'RUM LACUS (ἡ τῶν Παλικῶν λίμνη: *Lago di Naftea*), a small volcanic lake in the interior of Sicily, near *Palagonia*, about 15 miles W.

of Leontini. It is a mere pool, being not more than 480 feet in circumference, but early attracted attention from the remarkable phenomena caused by two jets of volcanic gas, which rise under the water, causing a violent ebullition, and sometimes throwing up the water to a considerable height. On this account the spot was, from an early period, considered sacred, and consecrated to the indigenous deities called the Palici, who had a temple on the spot. This enjoyed the privileges of an asylum for fugitive slaves, and was much resorted to also for determining controversies by oaths; an oath taken by the holy springs, or craters as they are called, being considered to possess peculiar sanctity, and its violation to be punished on the spot by the death of the offender. The remarkable phenomena of the locality are described in detail by Diodorus, as well as by several other writers, and notwithstanding some slight discrepancies, leave no doubt that the spot was the same now called the *Lago di Naftha*, from the naphtha with which, as well as sulphur, the sources are strongly impregnated. It would, however, seem that in ancient times there were two separate pools or craters, sometimes termed fountains (*κρήναι*), and that they did not, as at the present day, form one more considerable pool or lake. Hence they are alluded to by Ovid as "Stagna Palicorum;" while Virgil notices only the sanctuary or altar, "pinguis et placabilis ara Palici." (Diod. xi. 89; Steph. Byz. s. v. Παλική; Pseud.-Arist. *Mirab.* 58; Macrob. *Sat.* v. 19; Strab. vi. p. 275; Ovid, *Mét.* v. 406; Virg. *Aen.* ix. 585; Sil. Ital. xiv. 219; Nonn. *Dionys.* xiii. 311.) The sacred character of the spot as an asylum for fugitive slaves caused it to be selected for the place where the great servile insurrection of Sicily in B. C. 102 was first discussed and arranged; and for the same reason Salvius, the leader of the insurgents, made splendid offerings at the shrine of the Palici. (Diod. xxxvi. 3, 7.)

There was not in early times any other settlement besides the sanctuary and its appurtenances, adjoining the lake of the Palici; but in B. C. 453, Ducetius, the celebrated chief of the Siculi, founded a city close to the lake, to which he gave the name of Palica (Παλική), and to which he transferred the inhabitants of Menaenum and other neighbouring towns. This city rose for a short time to considerable prosperity; but was destroyed again shortly after the death of Ducetius, and never afterwards restored. (Diod. xi. 88, 90.) Hence the notices of it in Stephanus of Byzantium and other writers can only refer to this brief period of its existence. (Steph. B. l. c.; Polemon, *ap. Macrob. l. c.*) The modern town of *Palagonia* is thought to retain the traces of the name of Palica, but certainly does not occupy the site of the city of Ducetius, being situated on a lofty hill, at some distance from the *Lago di Naftha*. Some remains of the temple and other buildings were still visible in the days of Fazello in the neighbourhood of the lake. The locality is fully described by him, and more recently by the Abate Ferrara. (Fazell. *de Reb. Sic.* iii. 2; Ferrara, *Campi Flegrei della Sicilia*, pp. 48, 105.) [E. H. B.]

PALIMBOTHRA (Παλιμποθρα, Ptol. vii. 1. § 73; Steph. B. s. v.), a celebrated city of ancient India, situated at the junction of the Ganges and Erannaboas (*Hiranjivaha*), at present known by the name of *Patna*. Strabo, who states (ii. p. 70) that Megasthenes was sent to Palimbothra as an ambassador to the king Sandrocottus (*Chandragupta*),

describes it as a vast town, in the form of a parallelogram 80 stadia in length and 15 in breadth, surrounded by a stockade, in which open spaces were cut to shoot through, and by a ditch. He adds that it was in the country of the Prasii (xv. p. 702). In another passage he places it, on the authority of Megasthenes, at 6000 stadia from the mouths of the Ganges; or on that of Patrocles, who was sent as an ambassador to Allitrochades, the son of Sandrocottus (ii. p. 70), at 5000 stadia (xv. p. 689). Pliny approaches most nearly to the computation of the latter traveller, as he makes the distance from Palimbothra to the sea to be 638 M. P., about 5100 stadia (vi. 17. § 21). Arrian calls it the greatest of the cities of India, and apparently quotes the same description from Megasthenes which Strabo must have had before him. (*Indic.* c. 10.) Diodorus attributes to Hercules the building of its walls (ii. 39). Where Pliny says "Amnis Jomane in Gangem per Palibothros decurrit," he is evidently speaking of the people, and not, as some have supposed, of the town (vi. 19). There seems no reason to doubt that the ancient Sanscrit name of this town was *Pataliputra*. (Lassen, *Indisch. Alterthum.* i. p. 137; Franklin, *Inquiry into the ancient Palibothra*, Lond. 1815, who, however, places it wrongly at *Bhagalpur*.) [V.]

PALINDROMUS PROMONTORIUM (Παλιδρομος ἄκρα), a promontory of the extreme SW. of the Arabian peninsula, at the Straits of *Bab-el-Mandeb*, placed by Ptolemy between Ocelis Emporium and Posidium Promontorium, in long. 74° 30', lat. 11° 40' (vi. 7. § 7). It now bears the same name as the strait. (Moresby, *Sailing Directions for the Red Sea*, p. 2.) [G. W.]

PALINURUS or PALINU'RI PROMONTORIUM (Παλινορος ἀκρωτήριον, Strab.: *Capo Palinuro*), a promontory on the coast of Lucania, on the Tyrrhenian sea, between Velia and Buxentum. It had a port of the same name immediately adjoining it, which still bears the name of the *Porto di Palinuro*. Both headland and port received their name from the well-known tradition, recorded by Virgil, and alluded to by many other Latin writers, that it was here that Palinurus, the pilot of Aeneas, was cast on shore and buried. (Virg. *Aen.* v. 833—871, vi. 337—381; Dionys. i. 53; Lucan. ix. 42; Mel. ii. 4. § 9; Solin. 2. § 13.) We learn from Servius that heroic honours were paid him by the Lucanians (probably by the citizens of Velia), and that he had a cenotaph and sacred grove not far from that city. (Serv. *ad Aen.* vi. 278.) It does not appear that there was ever a town adjoining the headland; and the port, which is small, though secure and well sheltered, is mentioned only by Dionysius; but the promontory is noticed by all the geographers except Ptolemy, and is described by Pliny as forming the northern boundary of a great bay which might be considered as extending to the Columna Rhœgina, or the headland on the Sicilian straits. It is in fact the most salient point of the projecting mass of mountains which separate the gulf of Posidonia from that of Latis or *Policastro*, and form the chief natural feature of the coast of Lucania. (Plin. iii. 5. s. 10; Mel. ii. 4. § 9; Strab. vi. p. 252; Oros. iv. 9.) Some ruins of ancient buildings are still visible on the summit of the headland, which are popularly known as the tomb of Palinurus. The promontory still retains its ancient name, though vulgarly corrupted into that of *Palonudo*.

Like most mountain promontories, that of Pal-

nurus was subject to sudden and violent storms, and became, in consequence, on two occasions the scene of great disasters to the Roman fleets. The first was in B. C. 253, when a fleet under the consuls Servilius Cæpio and Sempronius Blaesus, on its return from Africa, was shipwrecked on the coast about Cape Palinurus, and 150 vessels lost with all the booty on board. (Oros. iv. 9.) The second was in B. C. 36, when a considerable part of the fleet of Augustus, on its way to Sicily, having been compelled by a tempest to seek refuge in the bay or roadstead of Velia, was lost on the rocky coast between that city and the adjoining headland of Palinurus. (Dion Cass. xlix. 1; Appian, *B. C.* v. 98; Vell. Pat. ii. 79.) [E. H. B.]

PALIO (*Palo*), a town of Apulia, mentioned only by Pliny, who enumerates the Palionenses among the "populi" of the interior of that region. (Plin. iii. 11. a. 16.) Its site is probably indicated by the modern village of *Palo*, about 5 miles south of *Bitonio* (Butuntum). [E. H. B.]

PALISCIUS. [MEGALOPOLIS, p. 310, a.]

PALIURUS (*Παλιούρος*, Strab. xvii. p. 838; *Stadiasm.* § 42; Ptol. iv. 5. § 2; Paluria, *Peut. Tab.*: *Geog. Rav.* iii. 3; Paniuria, *Itin. Anton.*), a village of the Marnaridae, near which was a temple to Heracles (Strab. l. c.), a deity much worshipped in Cyrenaica. (comp. Thirl, *Res Cyren.* p. 291.) Ptolemy (iv. 4. § 8) adds that there was a marsh here with bivalve shells (*ἐν ᾧ κορυχάλοι*). It is identified with the *Wady Temmîneh* (Paclio, *Voyage* p. 52; Barth, *Wanderungen*, pp. 506, 548), where there is a brackish marsh, corresponding to that of Ptolemy (l. c.), and remains of ancient wells and buildings at *Merâbet* (*Sidi*) *Hadjar-el-Djemm*.

It was off this coast that Cato (Lucan, ix. 42, where the reading is Palinurus, with an allusion to the tale of Aeneas) met the flying vessels which bore Cornelia, together with Sextus, from the scene of her husband, Pompeius's, murder. [E. H. B.]

PALLACOPAS. [BABYLONIA, p. 362 b.]

PALLAE. [CORSIKA, p. 691, b.]

PALLANTIA (*Παλλαντία*, Strab. iii. p. 162; Ptol. ii. 6. § 50), the most important town of the Vaccæi, in the N. of Hispania Tarraconensis, and in the jurisdiction of Clunia. (Plin. iii. 3. s. 4.) Strabo (l. c.) wrongly assigns it to the Arevaci. Now *Palencia* on the *Carrión*. (See D'Anville, *Geog. Anc.* i. p. 23; Florez, *Esp. S.* viii. 4; Appian, *B. H.* l. c. 55, 80; Mela, ii. 6.) For its coins, see Mionnet (i. p. 48). [T. H. D.]

PALLANTIAS (*Παλλαντίας*, Ptol. ii. 6. § 15), a small river of Hispania Tarraconensis, between the Iberus and Fretum Herculeum, and near Saguntum; now the *Palancia* near *Murciedro*. [T. H. D.]

PALLANTIUM (*Παλλάντιον*, more rarely *Παλάντιον*: *Eth. Παλλαντιεύς*), one of the most ancient towns of Arcadia, in the district Maenalia, said to have been founded by Pallas, a son of Lycæon, was situated W. of Tegea, in a small plain called the Pallantic plain (*Παλλαντικόν πεδιον*, Paus. viii. 44. § 5), which was separated from the territory of Tegea by a choma (*χώμα*) or dyke [*ΤΕΓΕΑ*]. It was from this town that Evander was said to have led colonists to the banks of the Tiber, and from it the Palatium or Palatine Mount at Rome was reputed to have derived its name. (Hes. *ap. Steph. B. s. v.*; Paus. viii. 43. § 2; Liv. i. 5; Plin. iv. 6; Justin, xliii. 1.) Pallantium took part in the foundation of Megalopolis, B. C. 371 (Paus. viii. 27. § 3); but it continued to exist as an inde-

pendent state, since we find the Pallantæis mentioned along with the Tegeatæ, Megalopolitæ and Aseatæ, as joining Epaminondas before the battle of Mantinea, B. C. 362. (Xen. *Hell.* vii. 5. § 5.) Pallantium subsequently sank into a mere village, but was restored and enlarged by the emperor Antoninus Pius, who conferred upon it freedom from taxation and other privileges, on account of its reputed connection with Rome. The town was visited by Pausanias, who found here a shrine containing statues of Pallas and Evander; a temple of Core (Proserpine), a statue of Polybius; and on the hill above the town, which was anciently used as an acropolis, a temple of the pure (*καθαρῶν*) gods. (Paus. viii. 43. § 1, 44. §§ 5, 6.) Leake was unable to find the site of Pallantium, and supposed that it occupied a part of *Tripolitá* itself; though at a later time he appears to have adopted the erroneous opinion of Gell, who placed it at the village of *Thana*, to the S. of *Tripolitá*. (Leake, *Morea*, vol. i. pp. 117, 118, vol. iii. p. 36; Gell, *Itinerary of the Morea*, p. 136.) The remains of the town were first discovered by the French expedition at a quarter of an hour's distance from the Khan of *Makri* on the road from *Tripolitá* to *Leonári*. The ruins have been used so long as a quarry by the inhabitants of *Tripolitá* and of the neighbouring villages, that there are very few traces of the ancient town. Ross discovered the foundations of the temple of the pure gods on the highest point of the acropolis. (Boblaye, *Récherches*, &c., p. 146; Ross, *Reisen in Peloponnesos*, p. 58, seq.; Curtius *Peloponnesos*, vol. i. p. 263, seq.)

PALLANUM, a town of the Frentani, the name of which is known only from the Tabula, which places it on the road from Anxanum (*Lanciano*) to Histonium; but the distances are corrupt and confused. According to Romanelli, extensive ruins still remain of an ancient city on a site still called *Monte Pallano*, about 3 miles SW. of *Ateesa*. It is difficult, however, to reconcile this position with the course of the route given in the Tabula. (*Tab. Peut.*; Romanelli, vol. iii. p. 43; Zannoni, *Carta del Regno di Napoli*, fol. 4.) [E. H. B.]

PALLAS LACUS. [TRITONIS LACUS.]

PALLENE (*Παλήνη*, Herod. vii. 123; Thuc. iv. 120; Scyl. p. 56; Strab. vii. p. 330, x. p. 447, xii. p. 550; Ptol. iii. 3. § 13; Procop. *Aed.* iv. 5; Steph. B. s. v.; Pomp. Mela, ii. 2. § 9; Plin. iv. 17: *Eth. Παλήνιος*), the westernmost of the three headlands of Chalcidice, which run out into the Aegean. It is said to have anciently borne the name of *PHLEGRA* (*Φλέγρα*, Herod. l. c.), and to have witnessed the conflict between the gods and the earthborn Gigantes. (Pind. *Nem.* i. 100, *Isthm.* vi. 48; Apollod. i. 6. § 1; Lycophr. 1408; Strab. vii. p. 330; Steph. B. s. v.) Heyne (*Annot. in Apollod. l. c.*, comp. *Dissert. de Theog. Hes. in Com. Gott.* vol. ii. p. 151), who has identified these burning plains with Pallene, observes, without mentioning any authority, that the very aspect of the spot, even at the present day, proves the agency of earthquakes and subterranean fires; this statement is not confirmed by modern travellers: on the contrary, Dr. Holland states that the peninsula is, in part at least, of primitive formation, and this is confirmed by Virlet (*Expédition Scientifique de Morée*, p. 37, 1839) in his general view of the geological structure of continental Greece. (Daubeny, *Volcanoes*, p. 334.) The modern name of the peninsula is *Kassándra*, which, besides affording excellent winter pasture for cattle and sheep, also pro-

duces an abundance of grain of superior quality, as well as wool, honey, and wax, besides raising silkworms. (Leake, *Northern Greece*, vol. iii. p. 163.) A list of the towns in Pallene is given under CHALCIDICE. [E. B. J.]

PALLE'NE. [ATTICA, p. 327, a.]

PALMA. [BALEARES.]

PALMAM, AD, a station on the coast-road of Syrtica, 12 M. P. from Leptis Magna, and 15 M. P. from Quintiliana (*Peut. Tab.*). This position agrees with that of the ruins found at *Seba' Bârdj*, (Barth, *Wanderungen*, p. 304.) [E. B. J.]

PALMA'RIA (*Palmaruola*), a small island in the Tyrrhenian sea, the most westerly of the group now known as the *Ponza Islands*, or *Isole di Ponza*. It is between 3 and 4 miles long, and not more than a quarter of a mile broad; and was doubtless in ancient, as well as modern times, a dependency of the neighbouring and more considerable island of Pontia (*Ponza*), from which it is only 5 miles distant. (Plin. iii. 6. a. 12; Mel. ii. 7. § 18; Varr. R. R. iii. 5. § 7.) [E. H. B.]

PALMATIS (Πάλατις, Procop. *de Aed.* iv. 7. p. 293), a town of Moesia Inferior, between Dorostorun and Marcianopolis (*Tab. Peut.*), perhaps *Kutschuk-Kainardjik*. [T. H. D.]

PALMY'RA (Παλμύρα, Ptol. v. 15. §§ 19, 24, viii. 20. § 10; Appian, *B. C.* v. 9: Παλμύρα, Joseph. *Ant.* viii. 2; and Palmira, Plin. v. 25. s. 21: *Eth.* Palmyrenus, or Palmirenus, *Id. l. c.*), a city of Syria, situated in 34° 24' N. lat., and 38° 20' E. long. Its Hebrew name, Tadmor, or Thadmor, denotes, like its Greek one, a city of palms; and this appellation is preserved by the Arabs, who still call it *Tadmor*. Tadmor was built, or more probably enlarged, by Solomon in the tenth century B. C. (1 *Kings*, ix. 18; 2 *Chron.* viii. 4), and its identity with Palmyra is shown in the passage of Josephus before cited. It is seated in a pleasant and fruitful oasis of the great Syrian desert, and is well watered by several small streams; but the river mentioned by Ptolemy is nowhere to be found. Its situation is fine, under a ridge of hills towards the W., and a little above the level of an extensive plain, which it commands on the E. (Wood, *Ruins of Palmyra*, p. 5), at a distance of about 140 miles E.N.E. of Damascus. It is not mentioned by Xenophon, who must have passed near it, nor in the accounts of the conquests of Alexander the Great. The first historical notice that we find of it is in Appian, who tells us that M. Antony, under pretence of punishing its equivocal conduct, but in reality to enrich his troops with the plunder of a thriving commercial city, directed his march towards it, but was frustrated of his object by the inhabitants removing their goods to the other side of the Euphrates. (*B. Civ.* v. c. 9.) This account shows that it must have been a town of considerable wealth; and indeed its advantageous situation must have long rendered it an *entrepôt* for the traffic between the east and Damascus and the Phœnician cities of the Mediterranean. Yet its name is not mentioned either by Strabo or Mela. Under the first Roman emperors it was an independent city; and its situation on the borders of the Roman and Parthian empires gave it a political importance, which it seems to have preserved by a well-judged course of policy, though naturally exposed to much danger in the quarrels of two such formidable neighbours. ("Inter duo imperia summa, et prima in discordia semper intrinque cura," Plin. *l. c.*) It is called a *colonia* on

the coins of Caracalla, and Ulpian mentioned it in his first book *de Censibus* as having the Jus Italicum. It appears, from an inscription, to have assisted the emperor Alexander Severus in his wars against the Persians. (Wood, *Inscr.* xix.) It is not, however, till the reign of Gallienus that we find Palmyra playing any important part in history; and at this period we have notices of it in the works of Zosimus, Vopiscus, and Trebellius Pollio. Odenathus, a noble of Palmyra, and according to Procopius (*B. Pers.* ii. c. 5) prince of the Saracens who inhabited the banks of the Euphrates, for his great and splendid services against the Persians, received from Gallienus the title of Augustus, and was acknowledged by him as his colleague in the empire. After the assassination of Odenathus by his nephew Maconius, the celebrated Zenobia, the wife of the former, whose prudence and courage had been of great assistance to Odenathus in his former successes, ascended the vacant throne, and, assuming the magnificent title of Queen of the East, ruled with a manly vigour during a period of five years. Under this extraordinary woman, whose talents and accomplishments were equalled by her beauty, and whose love of literature is shown by her patronage of Longinus, Palmyra attained the highest pitch of its prosperity. She claimed to be descended from the Macedonian kings of Egypt, and her achievements would not have disgraced her ancestry; though, according to other accounts, she was a Jewess. (Milman, *Hist. of the Jews*, iii. p. 175.) Besides the sovereignty of Syria and Mesopotamia, she is said to have extended her sway over Egypt (Zosim. i. c. 44); but by some critics this fact has been questioned. Claudius, the successor of Gallienus, being engaged in the Gothic War, tacitly acknowledged her authority. But after the termination of the short reign of that emperor, the progress of Zenobia in Asia Minor was regarded by Aurelian with jealousy and alarm. Her arms and intrigues already menaced the security of Bithynia (lb. c. 50), when Aurelian marched against her, and defeated her in two great battles near Antioch and Emesa, at both of which she commanded in person. Zenobia now retreated to Palmyra, and prepared to defend her capital with vigour. The difficulties of the siege are described by Aurelian himself in an original letter preserved by Vopiscus. (*Aurel.* c. 26.) After defying for a long time the arms of the Roman emperor, Zenobia, being disappointed of the success which she expected to receive from the Persians, was ultimately compelled to fly, but was overtaken on the banks of the Euphrates by the light horse of Aurelian, and brought back a prisoner. Shortly after this event her capital surrendered, and was treated with clemency by the conqueror, who, however, sullied his fame by the cruel execution of Longinus and some of the principal citizens, whom Zenobia had denounced to him. The personal adventures of Zenobia we need not pursue, as they will be found related in the *Dictionary of Biography and Mythology*. No sooner had Aurelian crossed the Hellespont than he was recalled by the intelligence that the Palmyrenians had risen against and massacred the small garrison which he had left in their city. The emperor immediately marched again to Palmyra, which now paid the full penalty of its rebellion. In an original letter Aurelian has himself recorded the unsparring execution, which extended even to old men, women, and children. (Vopisc. *Aur.* c. 31.) To the remnant of the Palmyrenians,

indeed, he granted a pardon, with permission to repair and inhabit their ruined city, and especially discovered much solicitude for the restoration of the Temple of the Sun. But the effects of the blow were too heavy to be retrieved. From this period (A. D. 273) Palmyra gradually dwindled into an insignificant town, and at length became only a place of refuge for a few families of wandering Arabs. It served indeed for some years as a Roman military station; and Diocletian partially restored some of its buildings, as appears from an inscription preserved by Wood. About the year 400 the first Illyrian legion was quartered there (*Not. Imp.*); and Procopius tells us that it was fortified by Justinian (*de Aed.* ii. 2). But this is the last that we hear of Palmyra under the Romans; and the sinking fortunes of their empire probably soon led them to abandon it.

The remains of the buildings of Palmyra are chiefly of the Corinthian order, which was the favourite style of architecture during the two or three centuries which preceded Diocletian; whence we may infer that the splendour which it once exhibited was chiefly owing to Odenathus and Zenobia. For many centuries even the site of Palmyra remained totally unknown except to the roving Arabs of the desert, whose magnificent accounts of its ruins at length excited the curiosity of the English merchants settled at Aleppo. Under the auspices of the Levant Company, an expedition started in 1678 for the purpose of exploring them; but the persons who composed it were robbed and ill-treated by the Arabs, and compelled to return without having accomplished their object. In 1691 the expedition was renewed with better success, and an account of the discoveries then made was published in the transactions of the Royal Society. (Sellers, *Antiquities of Palmyra*, Pref.) Subsequently Palmyra was visited in 1751 by Wood and Dawkins, who published the results of their journey in a large folio volume with magnificent engravings. The account in Volney (vol. ii.) is chiefly taken from this work. Among the more recent descriptions may be mentioned that of Irby and Mangles (*Travels*, ch. v.), who visited Palmyra in 1816. According to these travellers the plates of Wood and Dawkins have done more than justice to the subject; and although the view of the ruins from a distance, with their line of dazzling white columns extending between one and two miles, and relieved by the contrast of the yellow sand of the desert, is very striking, yet, when examined in detail, they excite but little interest. Taken separately, not a single column or architectural member is worthy of admiration. None of the former exceed 40 feet in height and 4 feet in diameter, and in the boasted avenue they are little more than 30 feet high. The remains of the Temple of the Sun form the most magnificent object, and being of the Ionic order, relieve the monotony of the prevailing Corinthian style. These columns, which are 40 feet high and 4 feet in diameter, are fluted, and formed of only three or four pieces of stone; and in former times were surmounted by brazen Ionic capitals. The façade of the portico consists of 12 columns, like that of the temple of Baalbec, besides which there are other points of resemblance. On the whole, however, the ruins are far inferior to those at Baalbec. At the time of Messrs. Irby and Mangles' visit the peristyle court of the Temple of the Sun was occupied by the Arabian village of *Tadmor*; but with this exception, and the Turkish

burial ground, the space was unencumbered, and there was nothing to obstruct the researches of the antiquary. In some places the lines of the streets and the foundations of the houses were distinctly visible. The sculptures are uniformly coarse and bad; the stone is of a perishable description, and scarcely deserves the name of marble. The sepulchres outside the walls formed perhaps the most interesting part of the remains. These consist of square towers, from three to five stories high, forming sepulchral chambers, with recesses for the reception of the bodies. In these tombs mummies and mummy cloths are found, prepared very much after the Egyptian manner; but there are no paintings, and on the whole they are far from being so interesting as the Egyptian sepulchres. There was a sculptured tablet in bas-relief, with seven or eight figures standing and clothed in long robes, supposed to represent priests. Several Greek and Palmyrene inscriptions, and two or three in Latin and Hebrew, have been discovered at Palmyra. They will be found in Wood's *Ruins of Palmyra*, and the following works may also be consulted: Bernard and Smith, *Inscriptiones Graecae Palmyrenorum*, Utrecht, 1698; Giorgi, *De Inscriptionibus Palmyrenis quae in Musaeo Capitolino adservantur interpretandis Epistola*, Rome, 1782; Barthélemy, in *Mém de l'Académie des Inscr.* tom. xxiv.; and Swinton, in the *Philosophical Transactions*, vol. xlviii.

With regard to the general history and antiquities of Palmyra, besides the works already cited in this article, the following may be consulted: Seller, *Antiquities of Palmyra*, London, 1696; Huntington in the *Philosophical Transactions*, vol. xix. Nos. 217, 218; a Dissertation by Dr. Halley in the same work; Gibbon's *Decline and Fall*, ch. xi.; St. Mart. *Hist. de Palmyre*, Paris, 1823; Addison's *Damascus and Palmyra*; Richter, *Walfahrt*; Cassas, *Voyage Pittoresque de la Syrie*; Laborde, *Voyage en Orient*; &c. [T. H. D.]

PALMYRE'NE (Παλμυρηνή, Ptol. v. 15. § 24), a district of Syria, so named after the city of Palmyra, and which extended S. from Chalybonitis into the desert. (Cf. Plin. v. 24. s. 21.) [T. H. D.]

PALORUM PORTUS. [MALLUS and MARGARSA.]

PALTUS (Πάλτος: *Εθ. Παλτηρός*), a town of Syria upon the coast, subject to the island of Aradus, which was at no great distance from it. According to some accounts Memnon was buried in the neighbourhood of Paltus. Pococke places it at *Boldo*; Shaw at the ruins at the mouth of the *Melleck*, 6 miles from *Jebélee*, the ancient Gabala. (Strab. xv pp. 728, 735; Ptol. v. 15. § 3; Cic. *ad Fam.* xii. 13; Plin. v. 20. s. 18; Mela, i. 12; Steph. B. s. v.; Pococke, vol. i. p. 199; Shaw, p. 324, Oxf. 1738.)

PAMBOTIS LACUS. [ΔΟΔΩΝΑ, p. 784.]

PAMISUS (Πάμισος). 1. The chief river of Messenia. [See Vol. II. pp. 341, 342.]

2. A river in Laconia, forming the ancient boundary between Messenia and Laconia. (Strab. viii. p. 361.) Strabo speaks of this river as near *Leuctrum*, but it flows into the sea at *Pephus*, about 3 miles S. of *Leuctrum*. [ΠΕΡΙΝΝΟΣ.]

3. A tributary of the *Peneius* in Thessaly, probably the modern *Bléri* or *Piliéri*. (Herod. vii. 129; Plin. iv. 8. s. 15; Leake, *Northern Greece*, vol. iv. pp. 512, 514.)

PAMPHIA (Παμφία), a village of Aetolia, on the road from *Metapa* to *Thermum*, and distant 30

stadia from each, was burnt by Philip in B. C. 218. (Polyb. v. 8, 13; for details see *THERMUM*.)

PAMPHYLIA (Παμφυλία), a country on the south coast of Asia Minor, bordering in the west on Lycia, in the north on Pisidia, and in the east on Cilicia. The country, consisting of only a narrow strip of coast, forms an arch round the bay, which is called after it the Pamphylius Sinus or the Pamphylium Mare. According to Pliny (v. 26) the country was originally called Mopsopsia, from Mopsus, a leader of one of those bands of Greeks who after the Trojan War are said to have settled in Pamphylia, Cilicia, and Syria. (Strab. xiv. p. 668; comp. Seylax. p. 39; Ptol. v. 5; Dionys. Per. 850, &c.; Pomp. Mela, i. 14; *Stadium. Mar. Mag.* § 194, &c.; Hierocl. p. 679, &c.) Pamphylia, according to Strabo, extended from Olbia to Ptolemais, a line measuring 640 stadia, or about 18 geographical miles; the breadth of the country, from the coast towards the interior, was nowhere above a few miles. In later times, however, the Romans applied the name Pamphylia in such a manner as to embrace Pisidia on both sides of Mount Taurus, which does not appear as a distinct province of the empire until the new division under Constantine was made. This accounts for the fact of Polybius (xxii. 27) doubting whether Pamphylia (in the Roman sense) was one of the countries beyond or this side of Mount Taurus; for Pisidia, in its narrower sense, is unquestionably a country beyond Mount Taurus. (Comp. Strab. xii. p. 570, xiv. p. 632, xv. p. 685.) In this latter sense Pamphylia was separated from Lycia by Mount Climax, and from Cilicia by the river Melas, and accordingly embraced the districts called in modern times *Tekke* and the coast district of *Itahil*. But these limits were not always strictly observed; for Olbia and Perge are described by some writers as belonging to Lycia (Seylax. p. 39); while Ptolemais, beyond the Melas, which is generally regarded as belonging to Pamphylia, is assigned by some to Cilicia. The country of Pamphylia is, on the whole, very mountainous; for the ramifications of Mount Taurus rise in some parts on the coast itself, and in others at a distance of only a few miles from it. There is only one great promontory on the coast, viz. Leucotheum, or Leucolla. The principal rivers, all of which discharge their waters into the Pamphylian bay, are the CATARRHACTES, CESTRUS, EURYMEDON, and MELAS, all of which are navigable. The coast district between the Cestrus and Eurymedon contains the lake Capria, which is of considerable extent.

The inhabitants of Pamphylia, Pamphylii, that is, a mixture of various races, consisted of aborigines mixed with Cilicians who had immigrated: to these were added bands of Greeks after the Trojan War, and later Greek colonies. (Strab. l. c.; Eustath. *ad Dion. Per.* 854; Herod. vii. 91, viii. 68; Paus. vii. 3, § 3; Appian, *B. C.* ii. 71, iv. 60; Liv. xlv. 14.) The Pamphylians (Pamphylii, Πάμφυλοι, Παμφύλιοι), accordingly, were in those parts what the Alemanni were in Germany, though the current traditions related that they were all descended from Pamphyle, a daughter of Rhacius and Manto (Steph. B. s. v. Παμφυλία), or from one Pamphylus (Eustath. *ad Dion. Per.* l. c.). Others again, though without good reason, derive the name from *wās* and *φάλλον*, because the country was rich in wood. The Pamphylians never acquired any great power or political importance; they shared the fate of all the nations of Asia Minor, and in the war of Xerxes

against the Greeks their naval contingent consisted of only 30 ships, while the Lycians furnished 50, and the Cilicians 100. (Herod. vii. 92.) After the Persian empire was broken to pieces by Alexander, the Pamphylians first became subject to Macedonia, and then to Syria. After the defeat of Antiochus the Great, they were annexed by the Romans to the kingdom of Pergamum (Polyb. xxii. 27), and remained connected with it, until it was made over to the Romans. The Greek colonies, however, such as Aspendus and Side, remained independent republics even under the Persian dominion (Arrian, *Anab.* i. 25, foll.); but we have no information at all about their political constitutions. In their manners and social habits, the Pamphylians strongly resembled the Cilicians (Strab. xii. p. 570, xiv. p. 670), and took part with them in their piratical proceedings; their maritime towns were in fact the great marts where the spoils of the Cilician pirates were disposed of. (Strab. xiv. p. 664.) Navigation seems to have been their principal occupation, as is evident from the coins of several of their towns. Their language was probably a mixture of Greek and some barbarous dialects, which could scarcely be recognised as a dialect of the Greek. (Arrian, *Anab.* i. 26.) But their coins bear evidence of an intimate acquaintance with the gymnastic and agonistic arts, and with the gods of the Hellenes, among whom Zeus, Artemis, and Dionysus are often represented. The more important towns of Pamphylia were Lyrnas or Lyrnessus, Tenedus, Olbia, Corycus, Aspendus, Perge, Syllium, Side, Cibyra, Ptolemais, &c. (Comp. Sestini, *Descript. Num. Vet.* p. 388, foll.; Eckhel, *Doctr. Num.* i. 3, pp. 6, 14, &c.) [L.S.]

PAMPHYLIUM MARE, PAMPHYLIUS SINUS (Παμφύλιον πέλαγος or Παμφύλιος κόλπος), a large and deep bay formed by the curved form of the coasts of Lycia, Pamphylia, and Cilicia, beginning in the west at the Chelidonian promontory, and terminating in the east at Cape Anemurium. The distance from the Chelidonian cape to Olbia is stated by Strabo to be 367 stadia. (Strab. ii. pp. 121, 125, xiv. p. 666; Agathem. i. 3, ii. 14; Stobaeus, i. p. 656; Plin. v. 26, 35; Flor. iii. 6.) This sea is now called the bay of *Adalia*. [L.S.]

PANACHAICUS MONS. [ACHAEA, p. 13, a.]

PANACTUM. [ΑΤΤΙΚΑ, p. 329, a.]

PANAËI (Παναίοι), a people of Thrace, whom Thucydides describes as dwelling beyond the Strymon towards the north (ii. 101). According to Stephanus B. (s. v.) they were a tribe of the Edones near Amphipolis.

PANAETOLIUM. [ΑΕΤΟΛΙΑ, p. 63, b.]

PANAGRA (Παναγρα), a town in the interior of Libya, on the lake Libya, and near the Nigir. (Ptol. iv. 6. § 27.)

PANDAE (Plin. vi. 20. s. 23), a tribe of Indians mentioned by Pliny, who, according to him, were alone in the habit of having female sovereigns, owing to a tradition prevailing among them that they were descended from a daughter of Hercules. They would seem from his account to have been a race of great power and wide dominion, and to have occupied some part at least of the *Panjab*. Arrian (*Indic.* 8) tells nearly the same story of a daughter of the Indian Hercules, whom he calls Pandaea. There can be no doubt that both are to be referred to the Indian dynasty of the *Pandavas*, traces of whose names are met in several ancient authors. [ΠΑΝΔΩΝΙ ΒΑΣΙΛΙΟ.] [V.]

PANDATARIA (Πανδαρτία; *Pandotessa*), a

small island in the Tyrrhenian sea, lying off the Gulf of Gaeta, nearly opposite to the mouth of the Volturnus. (Plin. iii. 6. s. 12; Strab. ii. p. 123; Mela, ii. 7. § 18; Ptol. iii. 1. § 79.) Strabo says it was 250 stadia from the mainland, which is just about the truth (v. p. 233). He calls it a small island, but well peopled. It was not unfrequently made use of, as well as the neighbouring Pontia, as a place of confinement for state prisoners or political exiles. Among these may be mentioned Julia, the daughter of Augustus, Agrippina, the widow of Germanicus, and Octavia, the first wife of Nero, of whom the two last were put to death in the island. (Tac. Ann. i. 53, xiv. 63; Suet. Tib. 53.) Pandataria is about midway between Pontia (*Ponaa*) and Aenaria (*Ischia*); it is of volcanic origin, like the group of the *Ponaa Islands*, to which it is sometimes considered as belonging; and does not exceed 3 miles in length. Varro notices it as frequented, like the neighbouring islands of Pontia and Palmaria, by flocks of quails and turtle-doves in their annual migrations. (Varr. R. R. iii. 5. § 7.) [E. H. B.]

PANDION, a headland in the south-west of Caria, opposite the island of Syme. (Pomp. Mela, i. 16.) Pliny (v. 29) mentions on the same spot a small town Paridion, or according to another reading Parydon. [L. S.]

PANDOSIA (*Πανδοσία*; *Ἔθ. Πανδοσίως*). 1. A city of Bruttium, situated near the frontiers of Lucania. Strabo describes it as a little above Consentia, the precise sense of which expression is far from clear (Strab. vi. p. 256); but Livy calls it "imminentem Lucanis ac Bruttiiis finibus." (Liv. viii. 24.) According to Strabo it was originally an Oenotrian town, and was even, at one time, the capital of the Oenotrian kings (Strab. l. c.); but it seems to have certainly received a Greek colony, as Scylax expressly enumerates it among the Greek cities of this part of Italy, and Scymnus Chius, though perhaps less distinctly, asserts the same thing. (Scyl. p. 4. § 12; Scymn. Ch. 326.) It was probably a colony of Crotona; though the statement of Eusebius, who represents it as founded in the same year with Metapontum, would lead us to regard it as an independent and separate colony. (Euseb. Arm. Chron. p. 99.) But the date assigned by him of B. C. 774 seems certainly inadmissible. [METAPONTUM.] But whether originally an independent settlement or not, it must have been a dependency of Crotona during the period of greatness of that city, and hence we never find its name mentioned among the cities of Magna Graecia. Its only historical celebrity arises from its being the place near which Alexander, king of Epirus, was slain in battle with the Bruttians, B. C. 326. That monarch had been warned by an oracle to avoid Pandosia, but he understood this as referring to the town of that name in Thesprotia, on the banks of the Acheron, and was ignorant of the existence of both a town and river of the same names in Italy. (Strab. vi. p. 256; Liv. viii. 24; Justin, xii. 2; Plin. iii. 11. s. 15.) The name of Pandosia is again mentioned by Livy (xxix. 38) in the Second Punic War, among the Bruttian towns retaken by the consul P. Sempronius, in B. C. 204; and it is there noticed, together with Consentia, as opposed to the "ignobiles aliae civitates." It was therefore at this time still a place of some consequence; and Strabo seems to imply that it still existed in his time (Strab. l. c.), but we find no subsequent trace of it. There is great difficulty in determining its

position. It is described as a strong fortress, situated on a hill, which had three peaks, whence it was called in the oracle *Πανδοσία τρικέλευρος* (Strab. l. c.) In addition to the vague statements of Strabo and Livy above cited, it is enumerated by Scymnus Chius between Crotona and Thurii. But it was clearly an inland town, and must probably have stood in the mountains between Consentia and Thurii, though its exact site cannot be determined, and those assigned by local topographers are purely conjectural. The proximity of the river Acheron affords us no assistance, as this was evidently an inconsiderable stream, the name of which is not mentioned on any other occasion, and which, therefore, cannot be identified.

Much confusion has arisen between the Bruttian Pandosia and a town of the same name in Lucania (No. 2); and some writers have even considered this last as the place where Alexander perished. (Romanelli, vol. i. pp. 261—263). It is true that Theopompus (*ap. Plin.* iii. 11. s. 15), in speaking of that event, described Pandosia as a city of the Lucanians, but this is a very natural error, as it was, in fact, near the boundaries of the two nations (Liv. viii. 24), and the passages of Livy (xxix. 38) and Strabo can leave no doubt that it was really situated in the land of the Bruttians.

2. A town of Lucania, situated near Heraclea. It has often been confounded with the preceding; but the distinct existence of a Lucanian town of the name is clearly established by two authorities. Plutarch describes Pyrrhus as encamping in the plain between Pandosia and Heraclea, with the river Siris in front of him (Plut. *Pyrrh.* 16); and the celebrated *Tabulae Heraclenses* repeatedly refer to the existence of a town of the name in the immediate neighbourhood of Heraclea. (Mazocchi, *Tab. Heracl.* p. 104.) From these notices we may infer that it was situated at a very short distance from Heraclea, but apparently further inland; and its site has been fixed with some probability at a spot called *Sa Maria d' Anglona*, about 7 miles from the sea, and 4 from Heraclea. *Anglona* was an episcopal see down to a late period of the middle ages, but is now wholly deserted. (Mazocchi, l. c. pp. 104, 105; Romanelli, vol. i. p. 265.) [E. H. B.]

PANDOSIA (*Πανδοσία*; *Ἔθ. Πανδοσίως*), an ancient colony of Elis (Dem. *Halones.* p. 84, Reiske), and a town of the Cassopei in the district of Thesprotia in Epirus, situated upon the river Acheron. It is probably represented by the rocky height of *Kastrí*, on the summit of which are the walls of an acropolis, while those of the city descend the slopes on either side. (Strab. vii. p. 324; Liv. viii. 24; Justin, xii. 2; Plin. iv. 1; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 55.)



COIN OF PANDOSIA.

PANDOVİ REGIO (*Πανδοίου χώρα*, Ptol. vii. 1. § 11), a district at the southern extremity of the Peninsula of *Hindostán*. The name is in some editions *Πανδιόνος*, but there is every probability that the above (which was suggested by Erasmus) is the true reading. There is another district of the same name which is placed by Ptolemy in the *Pasa-*

jab on the Bidaspa (Pīpāsa) (vii. 1. § 46). It is clear from a comparison of the two names that they refer to the same original Indian dynasty, who were known by the name of the *Pandavas*, and who appear to have been extended very widely over India. At the time of the invasion of Alexander, the district in the *Panjāb* belonged to king Porus. (Strab. xv. p. 686; Lassen, *Ind. Alterth. Geschichte der Pandava*, p. 652.) [V.]

PANEAS, PANIAS, or PANEIAS (Πανεάς, Πανιάς, Πανείας, Hierocl. p. 716), more usually called either CAESAREIA PANEAS (Καϊσαρεία Πανεδάς or Πανιάς, Joseph. *Ant.* xviii. 2. § 3, *B. Jud.* ii. 9. § 1; Ptol. v. 15. § 21; Plin. v. 15. s. 15; Sozom. v. 21; on coins, Κ. ὄρθ Πανείας and ἠρὸς Πανείας; in Steph. B. incorrectly ἠρὸς τῆ Πανεδά) or CAESAREIA PHILIPPI (Κ. ἡ Φιλίππου, *Math.* xvi. 13; *Mark.* viii. 27; Joseph. *Ant.* xx. 8. § 4, *B. J.* iii. 8. § 7, 2. § 1; Euseb. *H. E.* vii. 17), a city in the north of Palestine, called by Ptolemy and Hierocles (*U. cc.*) a city of Phoenicia, situated upon one of the sources of the Jordan, at the foot of Mt. Panium, one of the branches of Lebanon. Mt. Panium contained a cave sacred to Pan, whence it derived its name. (Philostorg. vii. 7.) At this spot Herod erected a temple in honour of Augustus. (Joseph. *Ant.* xv. 10. § 3, *B. J.* i. 21. § 3.) Paneas was supposed by many to have been the town of Laish, afterwards called Dan; but Eusebius and Jerome state that they were separate cities, distant 4 miles from each other. (Reland, *Palaestina*, p. 918, seq.) Paneas was rebuilt by Philip the Tetrarch, who called it Caesarea in honour of the Roman emperor, and gave it the surname of Philippi to distinguish it from the other Caesarea in Palestine. (Joseph. *Ant.* xviii. 2. § 3, *B. J.* ii. 9. § 1.) It was subsequently called Neronias by Herod Agrippa in honour of the emperor Nero. (Joseph. *Ant.* xx. 8. § 4; Coins.) According to ecclesiastical tradition it was the residence of the women diseased with an issue of blood. (*Math.* ix. 20; Euseb. *H. E.* vii. 18; Sozom. v. 21; Theoph. *Chronogr.* 41; Phot. cod. 271.) Under the Christians Paneas became a bishopric. It is still called *Baniás*, and contains now only 150 houses. On the NE. side of the village the river, supposed to be the principal source of the Jordan, issues from a spacious cavern under a wall of rock. Around this source are many hewn stones. In the face of the perpendicular rock, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription; and one of them, copied by Burckhardt, appears to have been a dedication by a priest of Pan. There can be no doubt that this cavern is the cave of Pan mentioned above; and the hewn stones around the spring may have belonged perhaps to the temple of Augustus. This spring was considered by Josephus to be the outlet of a small lake called Phiala, situated 120 stadia from Paneas towards Trachonitis or the NE. Respecting this lake see Vol. II. p. 519, b.

(Reland, *Palaestina*, p. 918, seq.; Eckhel, vol. iii. p. 339, seq.; Burckhardt, *Syria*, p. 37, seq.; Robinson, *Bibl. Res.* vol. iii. p. 347, seq.)

PANEPHYSIS (Πανέφυσις, Ptol. iv. 5. § 52), a town of Egypt, mentioned by recent writers only, with the single exception of Ptolemy (Πανέφυσις, Conc. Ephes. p. 478; Πανέφερος, Cassian. *Collat.* xi. 3). It probably therefore bore another appellation in more ancient times. Mannert (vol. x.

pt. 2. p. 580) believes it to have been the city of Diospolis in the Delta; and he agrees with Champollion (*Egypte*, vol. ii. p. 130) in identifying it with the modern *Menzalah*. It stood between the Tanitic and Mendesian arms of the Nile, a little SE. of the Ostium Mendesium. Ptolemy (*L. c.*) says that it was the capital of a nome, which he alone mentions and denominates *Néour*. Panephysis may have been either the surviving suburb of a decayed Deltaic town, or one of the hamlets which sprang up among the ruins of a more ancient city. [W. B. D.]

PANGAEUM, PANGAEUS (τὸ Πάγγαυον or Παγγαίων ὄρος, ὁ Πάγγαυος, Herod. v. 16, vii. 112, 113; Thuc. ii. 99; Aesch. *Pers.* 494; Pind. *Pyth.* iv. 320; Eurip. *Rhes.* 922, 972; Dion Cass. xlvii. 35; Appian, *B. C.* iv. 87, 106; Plin. iv. 18; Virg. *Georg.* iv. 462; Lucan, i. 679), the great mountain of Macedonia, which, under the modern name of *Pirnári*, stretching to the E. from the left bank of the Strymon at the pass of Amphipolis, bounds all the eastern portion of the great Strymonic basin on the S., and near *Právista* meets the ridges which enclose the same basin on the E. Pangaeum produced gold as well as silver (Herod. vii. 112; Appian, *B. C.* iv. 106); and its slopes were covered in summer with the *Rosa centifolia*. (Plin. xxi. 10; Theoph. *H. P.* vi. 6; Athen. xv. p. 682.) The mines were chiefly in the hands of the Thasians; the other peoples who, according to Herodotus (*L. c.*), worked Pangaeum, were the Pieres and Odomanti, but particularly the Satrae, who bordered on the mountain. None of their money has reached us; but to the Pangaeian silver mines may be traced a large coin of Geta, king of the Edones. [ΕΔΩΝΕΣ.] (Leake, *Northern Greece*, vol. iii. pp. 176, 190, 212.) [E. B. J.]

PANHELLE'NES. [GÆCÆLIA, Vol. I. p. 1016.]

PANIONIUM (Πανιώνιον), a place on the western slope of Mount Mycale, in the territory of Priene, containing the common national sanctuary of Poseidon, at which the Ionians held their regular meetings, from which circumstance the place derived its name. It was situated at a distance of 3 stadia from the sea-coast. (Strab. xiv. p. 639; Herod. i. 141, foll.; Mela, i. 17; Plin. v. 31; Paus. vii. 5. § 1.) The Panionium was properly speaking only a grove, with such buildings as were necessary to accommodate strangers. Stephanus B. is the only writer who calls it a town, and even mentions the Ethnic designation of its citizens. The preparations for the meeting and the management of the games devolved upon the inhabitants of Priene. The earlier travellers and geographers looked for the site of the Panionium in some place near the modern village of *Tshangli*; but Col. Leake (*Asia Minor*, p. 260) observes: "The uninhabitable aspect of the rocks and forests of Mycale, from Cape Troglitium to the modern *Tshangli*, is such as to make it impossible to fix upon any spot, either on the face or at the foot of that mountain, at which Panionium can well be supposed to have stood. *Tshangli*, on the other hand, situated in a delightful and well watered valley, was admirably suited to the Panionian festival: and here Sir William Gell found, in a church on the sea-shore, an inscription in which he distinguished the name of Panionium twice. I conceive, therefore, that there can be little doubt of *Tshangli* being on the site of Panionium." [L. S.]

PANISSA, a river on the E. coast of Thrace. (Plin. iv. 11. s. 18.) [T. H. D.]

PANIIUM (Πάνιον, Hierocl. p. 632; Const. Porph. *de Them.* ii. 1. p. 47; Suidas, s. v.), a town on the coast of Thrace, near Heracleia; perhaps the modern *Banados*. [T. H. D.]

PANNONNA (Πάννονα), a town in the interior of Crete, S. of Cnossus, retaining the name of *Pannon*. (Ptol. iii. 17. § 10.)

PANNONIA (Παννονία, Ptol. ii. 1. § 12; or Παιονία, Zosim. ii. 43), one of the most important provinces of the Roman empire, on the south and west of the Danube, which forms its boundary in the north and east; in the south it bordered on Illyricum and Moesia, while in the west it was separated from Noricum by Mount Cetus, and from Italy by the Julian Alps. The country extended along the Danube from Vindobona (*Vienna*) to Singidunum, and accordingly comprised the eastern portions of *Austria, Carinthia, Carniola*, the part of *Hungary* between the *Danube* and *Sava*, *Slavonia*, and portions of *Croatia* and *Boenia*. After its subjugation by the Romans, it was divided into Pannonia Superior (ἡ ἄνω Παννονία) and Pannonia Inferior (ἡ κάτω Παννονία), by a straight line running from Arabona in the north to Servitium in the south, so that the part west of this line constituted Upper Pannonia, and that on the east Lower Pannonia. (Ptol. ii. 15. § 16.) In consequence of this division the whole country is sometimes called by the plural name Pannoniae (Παννονίαι, Ptol. ii. 16. § 1; Zosim. ii. 43; Plin. xxxvii. 11. s. 2). In the fourth century, the emperor Galerius separated the district of Lower Pannonia between the *Raab*, *Danube*, and *Drave*, and constituted it as a separate province under the name of *Valeria*, in honour of his wife who bore the same name. (Aur. Vict. *de Caes.* 40; Amm. Marc. xvi. 10, xxviii. 3.) But as Lower Pannonia seemed by this measure to be too much reduced, Constantine the Great added to it a part of Upper Pannonia, viz., the districts about the Upper *Drave* and *Sava*; and Upper Pannonia was henceforth called Pannonia Prima, and Lower Pannonia, Pannonia Secunda. (Amm. Marc. xv. 3, xvii. 12.) All these three provinces belonged to the diocese of Illyricum. It should be observed, however, that Pannonia Secunda is sometimes also called *Interamnia*, *Savia*, or *Ripensis*. (Sext. Ruf. *Brev.* 11; *Notit. Imp.*) The three provinces into which Pannonia was thus divided were governed by three different officers, a praeses residing at *Sabaria*, a consular residing at *Sirmium*, and a praefect who had his seat at *Siscia*. The part bordering upon Germany, which stood most in need of protection, had always the strongest garrisons, though all Pannonia in general was protected by numerous armies, which were gradually increased to seven legions. Besides these troops the fleet stationed at *Vindobona* was the strongest of the three fleets maintained on the *Danube*.

Dion Cassius (xlix. 36) mentions an unfortunate etymology of the name of Pannonia from "pannus," "a rag or piece of cloth," referring to a peculiar article of dress of the inhabitants, though he also states at the same time that the natives called themselves Pannonians, whence it follows that the name can have nothing to do with the Latin *pannus*. As to the identity of the name with that of Paeonians we shall have occasion to speak presently.

In its physical configuration, Pannonia forms a vast plain enclosed only in the west and south by mountains of any considerable height, and traversed only by hills of a moderate size, which form the terminations of the Alpine chains in the

west and south, and are for this reason called by Tacitus (*Hist.* ii. 28) and Tibullus (iv. 1. 109) the Pannonian Alps. The separate parts of these ramifications of the Alps are mentioned under the names of Mount *Carvancas*, *Cetius*, *Albii Montes*, *Claudius*, and *Alma* or *Almus*. The mountains on the western and southern frontiers contain the sources of some important rivers, such as the *Dravus* and *Savus*, which flow almost parallel and empty themselves into the *Danube*. Only one northern tributary of the *Dravus* is mentioned, viz., the *Murius*; while the *Savus* receives from the south the *Nauportus*, *Carcorus*, *Colapis*, *Orneus*, *Urfanus*, *Valdasus*, and *Drinus*. The only other important river in the north-west is the *Arrabo*. The northern part of Pannonia contained a great lake called the *Pelso* or *Peiso* (the *Platensee*), besides which we may notice some smaller lakes, the *Ulcaris Lacus*, between the *Sava* and the *Drave*, near their mouth. The climate and fertility of Pannonia are described by the ancients in a manner which little corresponds with what is now known of those countries. It is said to have been a rough, cold, rugged, and not very productive country (Strab. vii. p. 317; Dion Cass. xlix. 37; Herodian, i. 6), though later writers acknowledge the fertility of the plains. (Solin. 21; comp. with Vell. Pat. ii. 110.) Both statements, however, may be reconciled, if we recollect how much the emperors *Probus* and *Galerius* did to promote the productiveness of the country by rooting out the large forests and rendering the districts occupied by them fit for agriculture. (Plin. iii. 28; Appian, *Illyr.* 22; Hygin. *de Limít. Const.* p. 206; Aurel. *de Caes.* 40.) As the forests in those times were probably much more extensive than at present, timber was one of the principal articles of export from Pannonia, and great quantities of it were imported into Italy. (Solin. 22.) Agriculture was not carried on to any great extent, and was for the most part confined to the rearing of barley and oats, from which the Pannonians brewed a kind of beer, called *Sabaia* (Dion Cass. xlix. 36; Amm. Marc. xxvi. 8), and which formed the chief articles of food for the natives. Olives and vines do not appear, at least in early times, to have grown at all in Pannonia, until the emperor *Probus* introduced the cultivation of the vine in the neighbourhood of *Sirmium*. (Vopisc. *Prob.* 1, 18; Eutrop. ix. 17; Aurel. Vict. *de Caes.* 37.) Among the valuable productions of the vegetable kingdom, the fragrant *saliunca* is mentioned (Plin. xxi. 20), and among the animals dogs excellent for the chase are spoken of by *Nemesianus* (*Cyneg.* 126), the *cattae* by *Martial* (xiii. 69), and the *charax* or black-cock by *Athenaeus* (ix. p. 398). The rivers must have provided the inhabitants with abundance of fish. The ancients do not speak of any metals found in Pannonia, either because the mines were not worked, or because the metals imported from Pannonia were vaguely said to come from *Noricum*, where mining was carried on to a great extent.

The inhabitants of Pannonia (Pannonii, Παννονίοι, Πάννονες, or Παιονες) were a very numerous race, which, in the war against the Romans, could send 100,000 armed men into the field. (Appian, *Illyr.* 22.) Appian (*l. c.* 14) states that the Romans regarded them as belonging to Illyricum. Some have inferred from this that the great body of the people were Illyrians; and some tribes, such as the *Pyrustae*, *Muzani*, and *Daesitiatae*, are actually described by some as Illyrian and by others as *Pa-*

nonian tribes. The fact that most Greek writers called them Paeonians, and that Tacitus (*Germ.* 43) speaks of the Pannonian language as different from that of the German tribes, seems to favour the supposition that they were a branch of the Thracian Paeonians, who had gradually spread to the banks of the Danube and the confines of Italy. It must however be observed that Dion Cassius (xlix. 36), who knew the people well, denies that they were Paeonians. There can, however, be no doubt that Celtic tribes also existed in the country, and in the early part of the Roman empire Roman civilisation and the Latin language had made considerable progress. They are described as a brave and warlike people, which, at the time when the Romans became acquainted with them, lived in a very low state of civilisation, and were notorious for cruelty and love of bloodshed (Dion Cass. *l. c.*; Appian, *Illyr.* 14; Strab. vii. p. 318; Stat. *Silv.* iii. 13), as well as for faithlessness and cunning (Tibull. iv. 1. 8). But since their subjugation by the Romans, the civilisation of the conquerors produced considerable changes (Vell. Pat. ii. 110); and even the religion of the Pannonians (some of their gods, such as Latobius, Laburus, Chartus, are mentioned in inscriptions) gave way to that of the Romans, and Pannonian divinities were identified with Roman ones (Spart. *Sever.* 15; Lamprid. *Alex.* 7). The Romanisation of the country was promoted and completed by the establishment of colonies and garrisons, so that at the time of the migration of nations, the country was completely Romanised.

The following are the principal tribes noticed by the ancients in Pannonia; some of them, it must be observed, are decidedly Celtic. In Upper Pannonia we meet with the AZALI, CYTNI, BOII, COLETIANI, OSERLATES, SERRETES, SERRAPILLI, SANDRIZETES, LATOBICI, and VARCIANI, and perhaps also the LAPODES or LOPYDES, the COLAPIANI and SCORDISCI, though some of these latter may have extended into Illyricum. In Lower Pannonia, we have the ARABISCI, HERCUNIATAE, ANDIANTES, IASII, BREUCI, AMANTINI (AMANTES), and CORNUCATES. Besides these, Pliny (iii. 26) mentions the ARIVATES, BELGITES, and CATARI, of whom it is not known what districts they inhabited. Towns and villages existed in the country in great numbers even before its conquest by the Romans (Dion Cass. lv. 29; Jornand. *Get.* 50); and Appian's statement (*Illyr.* 22), that the Pannonians lived only in villages and isolated farms, probably applies only to some remote and more rugged parts of the country. The most important towns were VINDOBONA, CARNUNTUM, SCARBANTIA, SABARIA, ARRABO, PAETOVIS, SISLIA, AEMONA, NAUPORTUS; and in Lower Pannonia, BREGETIO, AQUINCUM, MURSLA, CIBALAE, ACIMINCUM, TAURUNUM, and SIRMIMUM.

The history of Pannonia previous to its conquest by the Romans, is little known. We learn from Justin (xxiv. 4, xxxii. 3, 12) that some Celtic tribes, probably remnants of the hosts of Brennus, settled in the country. Most of the tribes seem to have been governed by their own chiefs or kings. (Vell. Pat. ii. 114; Sext. Ruf. *Brev.* 7; Jornand. *de Reg. Suc.* 50.) The obscurity which hangs over its history begins to be somewhat removed in the time of the triumvirate at Rome, b. c. 35, when Octavianus, for no other purpose but that of giving his troops occupation and maintaining them at the expense of others, attacked the Pannonians, and by conquering the town of Siscia broke the strength of

the nation. (Dion Cass. xlix. 36; Appian, *Illyr.* 13, 22, foll.) His general Vibius afterwards completed the conquest of the country. But not many years after this, when a war between Maroboduus, king of the Marcomanni, and the Romans was on the point of breaking out, the Pannonians, together with the Dalmatians and other Illyrian tribes, rose in a great insurrection against their oppressors, and it was not till after a bloody war of several years' duration that Tiberius succeeded in reducing them, and changing the country into a Roman province, A. D. 8. (Dion Cass. iv. 24, 28, 29; Suet. *Tib.* 15, 20; Vell. Pat. ii. 110, foll.) Henceforth a considerable army was kept in Pannonia to secure the submission of the people. When the soldiers received the news of the death of Augustus, they broke out in open rebellion, but were reduced by Drusus. (Tac. *Ann.* i. 15, foll. 30; Dion Cass. lvii. 4.) During the first century Pannonia formed only one province, under the administration of a lieutenant of the emperor. Respecting its division in the second century, we have already spoken. Until the time of the migration of nations, Pannonia remained a part of the Roman empire; many colonies and municipia were established in the country, and fortresses were built for its protection; military roads also were constructed, especially one along the Danube, and a second through the central part of the country from Vindobona to Sirmium. The Romans did indeed much to civilise the Pannonians, but they at the same time derived great benefits from them; the military valour of the natives was of great service to them, and formed always a considerable portion of the Roman legions. About the middle of the fifth century Pannonia was lost to the Romans in consequence of the conquests made by the Huns, to whom the emperor Theodosius II. was obliged formally to cede Pannonia. (Prisc. *Ecc. de Leg.* p. 37, ed. Paris.) On the dissolution of the empire of the Huns by the death of Attila, the country fell into the hands of the Ostrogoths (Jornand. *Get.* 50), from whom it passed, about A. D. 500, into those of the Longobardi, who in their turn had to give it up to the Avari in A. D. 568.

The ancient authorities for the geography of Pannonia are Ptolemy (ii. 15 and 16), Pliny (ii. 28), Strabo (iv. p. 206, foll., v. p. 213, foll., vii. p. 313, foll.), Dion Cassius (xlix. 34—38, lv. 23, 24), Velleius Paterculus (ii. 110, foll.), Tacitus (*Ann.* i. 16, foll.), Appian, Jornandes (*ll. cc.*). Among modern writers the following deserve to be consulted: Schönleben, *Carniola antiqua et nova*, and *Annales Carniolae antiquae et novae*, Labacus, 1681, fol.; Katanesich, *Comment. in C. Plinii Secundii Pannoniam*, Buda, 1829; Niebubr, *Lect. on Ancient Hist.* vol. i. p. 164, foll. [L. S.]

PANOPEUS or PHANOTEUS (*Πανοπέυς*, Hom. Strab. Paus.; *Πανόπη*, Hes. ap. Strab. ix. p. 424; Steph. B. s. v.; Ov. *Met.* iii. 19; Stat. *Theb.* vii. 344; *Πανοπέα*, Herod. viii. 34; *Φανοπέυς*, said by Strab., ix. p. 423, to be its name in his time, but the form also occurs in Thuc. iv. 89; *Φανόπεα*, Steph. B. s. v.; Phanotea, Liv. xxxii. 18; *Ἐθ. Πανοπέυς*, *Φανοπέυς*), an ancient town of Phocis, near the frontier of Boeotia, and on the road from Daulis to Chaeroneia. Pausanias says that Panopeus was 20 stadia from Chaeroneia, and 7 from Daulis (ix. 4. §§ 1, 7); but the latter number is obviously a mistake. The ruins at the village of *Aio Vlasi* (*ἄγιος Βαδῆς*), which are clearly those of Panopeus, are distant about 20 stadia from *Ki-*

purna (Chaeroneia), but as much as 27 stadia from *Dhaulia* (Daulis). Panopous was a very ancient town, originally inhabited by the Phlegyæe. Schedius, the king of Panopeus, and his brother, were the leaders of the Phocians in the Trojan War. (Paus. x. 4. § 1.) Panopeus was also celebrated for the grave of Tityus, who was slain by Apollo at this place, because he attempted to offer violence to Leto on her way to Delphi. (Hom. *Od.* x. 576; Paus. x. 4. § 5.) Panopeus was destroyed by Xerxes (Herod. viii. 34), and again by Philip at the close of the Sacred War. (Paus. x. 3. § 1.) It was taken by the Romans in B. C. 198, on the first attack (Liv. xxxii. 18; Polyb. v. 96); and was destroyed for the third time in the campaign between Sulla and Archelaus, the general of Mithridates. (Plut. *Sull.* 16.) Pausanias says that the ancient city was 7 stadia in circuit; but in his time the place consisted of only a few huts, situated on the side of a torrent. There are still considerable remains of the ancient walls upon the rocky heights above *Asio Vlasi*. The masonry is of different periods, as one might have expected from the twofold destruction of the city. There are no longer any remains of the tomb of Tityus, which, according to Pausanias, was the third of a stadium in circumference, and stood on the side of the torrent. Pausanias also mentions on the side of the Sacred Way a building of unbaked bricks, containing a statue of Pentelic marble, which was supposed to be intended either for Asclepius or Prometheus. It was believed by some that Prometheus made the human race out of the sandy-coloured rocks in the neighbourhood, and that they still smelt like human flesh. (Dodwell, *Classical Tour*, vol. i. p. 207; Leake, *Northern Greece*, vol. ii. p. 109; Ulrichs, *Reisen*, &c. p. 151.)

PANOPOLIS (*Πανόπολις*, Diodor. i. 18; Ptol. iv. 5. § 72; *Πανών πόλις*, Strab. xvii. p. 813; *Πανός πόλις*, Steph. B. s. v.; sometimes simply *Πανός*, Hierocl. p. 731; *It. Anton.* p. 166; *Eth. Πανοπολίτης*), the Greek equivalent of the Egyptian appellative Chemmis or Chemmo (Herod. ii. 91, 145, seq.; Diodor. l. c.) was a very ancient city of the Thebaid, lat. 26° 40' N. [CHEMMIS.] Panopolis was dedicated to Chem or Pan, one of the first Octad of the Egyptian divinities, or, according to a later theory, to the Panes and Satyri generally of Upper Egypt. (Plut. *Is. et Osir.* c. 14.) Stephanus of Byzantium describes the Chem or Pan of this city as an Ithyphallic god, the same whose representation occurs so frequently among the sculptures of Thebes. His face was human, like that of Ammon; his head-dress, like that of Ammon, consisted of long straight feathers, and over the fingers of his right hand, which is lifted up, is suspended a scourge; the body, like that of Ammon also, including the left arm, is swathed in bandages. An inscription on the Koseir road is the ground for supposing that Chem and Pan were the same deity; and that Chemmis and Panopolis were respectively the Egyptian and Greek names for the same city as inferred from Diodorus (l. c.) Panopolis stood on the right bank of the Nile, and was the capital of the Nomos Panopolites. According to Strabo (l. c.) it was inhabited principally by stonemasons and linen-weavers; and Agathias (iv. p. 133) says that it was the birthplace of the poet Nonnus A. D. 410. Although a principal site of Panic worship, Panopolis was celebrated for its temple of Perseus. From Herodotus (vi. 53) we know that the Dorian chieftains

deduced their origin from Perseus through Egypt. It is difficult to say which of the native Egyptian gods was represented by Perseus. From the root of the word—*Πήθηω*, to burn—it is probable, however, that he is the same with the fire-god Hephaistos or Phtah. The Panopolite temple of Perseus was rectangular, and surrounded by a wall around which was a plantation of palm-trees. At the entrance of the enclosure were two lofty gateways of stone, and upon these were placed colossal statues in human form. Within the adytum was a statue of Perseus, and there also was laid up his sandal, two cubits long. The priests of Panopolis asserted that Perseus occasionally visited his temple, and that his epiphanies were always the omens of an abundant harvest to Egypt. The sandals of Perseus are described by Hesiod (*Scut. Herc.* 220), and their deposition in the shrine implied that, having left his abode for a season, he was traversing the land to bless it with especial fertility. The modern name of Panopolis is *Akhmin*, an evident corruption of Chemmis. The ruins, in respect of its ancient splendour, are inconsiderable. It is probable, indeed, that Panopolis, like Abydos and other of the older cities of Upper Egypt, declined in prosperity as Thebes rose to metropolitan importance. (Champollion, *l'Egypte*, vol. i. p. 267; Pococke, *Travels*, p. 115; Minutoli, p. 243.) [W. B. D.]

PANORMUS (*Πάνορμος*: *Eth.* *Πανορμίτης*, Panormitanus; *Palermo*), one of the most important cities of Sicily, situated on the N. coast of the island, about 50 miles from its NW. extremity, on an extensive bay, which is now known as the *Gulf of Palermo*. The name is evidently Greek, and derived from the excellence of its port, or, more strictly speaking, of the anchorage in its spacious bay. (Diod. xxii. 10.) But Panormus was not a Greek colony; it was undoubtedly of Phoenician origin, and appears to have been one of the earliest settlements of that people in Sicily. Hence, when the increasing power of the Greek colonies in the island compelled the Phoenicians to concentrate themselves in its more westerly portion, Panormus, together with Motya and Solus, became one of the chief seats of their power. (Thuc. vi. 2.) We find no mention of the Phoenician name of Panormus, though it may fairly be presumed that this Greek appellation was not that used by the colonists themselves. It would be natural enough to suppose that the Greek name was only a translation of the Phoenician one; but the Punic form of the name, which is found on coins, is read "Machanath," which signifies "a camp," like the Roman *Castra*, and has no reference to the port. (Gesenius, *Monum. Phoen.* p. 288; Mover's *Phönizier*, vol. iii. p. 335.)

We have no account of the early history of any of these Phoenician colonies in Sicily, or of the process by which they were detached from the dependence of the mother country and became dependencies of Carthage; though it is probable that the change took place when Phoenicia itself became subject to the Persian monarchy. But it is certain that Carthage already held this kind of supremacy over the Sicilian colonies when we first meet with the name of Panormus in history. This is not till B. C. 480, when the great Carthaginian armament under Hamilcar landed there and made it their head-quarters before advancing against Himera. (Diod. xi. 20.) From this time it bore an important part in the wars of the Carthaginians in Sicily, and seems to have gradually become the acknowledged capital of the

dominion in the island. (Polyb. i. 38.) Thus, it is mentioned in the war of B. C. 406 as one of their principal naval stations (Diod. xiii. 88); and again in B. C. 397 it was one of the few cities which remained faithful to the Carthaginians at the time of the siege of Motya. (Id. xiv. 48.) In B. C. 383 it is again noticed as the head-quarters of the Carthaginians in the island (Id. xv. 17); and it is certain that it was never taken, either by Dionysius or by the still more powerful Agathocles. But in B. C. 276, Pyrrhus, after having subdued all the other cities in Sicily held by the Carthaginians, except Lilybaeum and Panormus, attacked and made himself master of the latter city also. (Id. xxii. 10. p. 498.) It, however, soon fell again into the hands of the Carthaginians, who held it at the outbreak of the First Punic War, B. C. 264. It was at this time the most important city of their dominions in the island, and generally made the head-quarters both of their armies and fleets; but was nevertheless taken with but little difficulty by the Roman consuls Atilius Calatinus and Cn. Cornelius Scipio in B. C. 254. (Polyb. i. 21, 24, 38; Zonar. viii. 14; Diod. xxiii. 18 p. 505.) After this it became one of the principal naval stations of the Romans throughout the remainder of the war, and for the same reason became a point of the utmost importance for their strategic operations. (Diod. xxiii. 19, 21, xxiv. 1; Polyb. i. 39, 55, &c.) It was immediately under the walls of Panormus that the Carthaginians under Hasdrubal were defeated by L. Caecilius Metellus in B. C. 250, in one of the most decisive battles of the whole war. (Polyb. i. 40; Zonar. viii. 14; Oros. iv. 9.) It was here also that the Romans had to maintain a long-continued struggle with Hamilcar Barca, who had seized on the remarkable isolated mountain called Ercta, forming a kind of natural fortress only about a mile and a half from Panormus [ΕΡΚΤΑ], and succeeded in maintaining himself there for the space of three years, notwithstanding all the efforts of the Romans to dislodge him. They were in consequence compelled to maintain an intrenched camp in front of Panormus, at a distance of only five stadia from the foot of the mountain, throughout this protracted contest. (Polyb. i. 56, 57.)

After the Roman conquest of Sicily, Panormus became a municipal town, but enjoyed a privileged condition, retaining its nominal freedom, and immunity from the ordinary burdens imposed on other towns of the province. (Cic. Verr. iii. 6.) It was in consequence a flourishing and populous town, and the place where the courts of law were held for the whole surrounding district. (Id. *ib.* ii. 26, v. 7.) Cicero notices it at this time as one of the principal maritime and commercial cities of the island. (*ib.* v. 27.) In the settlement of the affairs of Sicily which seems to have followed the war with Sextus Pompeius, Panormus lost its liberty, but received a Roman colony (Strab. vi. p. 272), whence we find it bearing in inscriptions the title of "Colonia Augusta Panormitanorum." It would seem from Dion Cassius that it received this colony in B. C. 20; and coins, as well as the testimony of Strabo, prove incontestably that it became a colony under Augustus. It is strange, therefore, that Pliny, who notices all the other colonies founded by that emperor in Sicily, has omitted all mention of Panormus as such, and ranks it merely as an ordinary municipal town. (Plin. iii. 8. s. 14; Dion Cass. liv. 7; Eckhel, vol. i. p. 232; Orell. *Inscr.* 948, 3760.) It subsequently received an accession of military colonists

under Vespasian, and again under Hadrian. (*L. Colon.* p. 211; Zumpt, *de Colon.* p. 410.) Numerous inscriptions prove that it continued to be a flourishing provincial town throughout the period of the Roman empire; and its name is repeatedly mentioned in the Itineraries (*Itin. Ant.* pp. 91, 97; *Tab. Peut.*; *Castell. Inscr. Sicil.* pp. 26, 27, &c.); but it is certain that it did not attain in ancient times to the predominant position which it now enjoys. It fell into the hands of the Goths, together with the rest of Sicily, and was the last city of the island that was wrested from them by Belisarius in A. D. 535. (Procop. *B. G.* i. 5, 8.) After this it continued subject to the Byzantine empire till 835, when it was taken by the Saracens, who selected it as the capital of their dominions in the island. It retained this position under the Norman kings, and is still the capital of Sicily, and by far the most populous city in the island, containing above 160,000 inhabitants.

The situation of *Palermo* almost vies in beauty with that of Naples. Its beautiful bay affords an excellent roadstead, from whence it doubtless derived its name; and the inner or proper harbour, though not large, is well sheltered and secure. The ancient city probably occupied the site immediately around the port, but there are no means of tracing its topography, as the ground is perfectly level, without any natural features, and all ancient remains have disappeared, or are covered by modern buildings. We learn that it consisted of an outer and inner city; the former, as might be supposed, being the more recent of the two, and thence called the New City (ἡ νέα πόλις). Each had its separate enclosure of walls, so that when the outer city was taken by the Romans, the inner was still able for some time to withstand their efforts. (Polyb. i. 38; Diod. xxiii. 18.) The only ancient remains now visible at *Palermo* are some slight vestiges of an amphitheatre near the Royal Palace; but numerous inscriptions, as well as fragments of sculpture and other objects of antiquity, have been discovered on the site, and are preserved in the museum at *Palermo*.

The coins of Panormus are numerous: the more ancient ones have Punic inscriptions, and belong to the period when the city was subject to the Carthaginians, but the beauty of their workmanship shows the unequivocal influence of Greek art. The later ones (struck after the Roman conquest, but while the city still enjoyed nominal freedom) have the legend in Greek letters ΠΑΝΟΡΜΙΤΑΝ. Still later are those of the Roman colony, with Latin legends. On these, as well as in inscriptions, the name is frequently written Panormitanorum; and this orthography, which is found also in the best MSS. of Cicero, seems to have been the usual one in Roman times. (Eckhel, vol. i. p. 232; Zumpt, *ad Cic. Verr.* ii. 26.) [E. H. B.]



COIN OF PANORMUS.

PANORMUS (Πάνορμος: *Eth. Panormítis*).
1. A harbour of Achaia, 15 stadia E. of the promontory of Rhium. The bay is now called *Tekieh* from a tekieh or tomb of a Turkish saint, which formerly stood upon it. (Paus. vii. 22. § 10; Thuc. ii. 86; Polyb. v. 102; Plin. iv. 5; Leake, *Morea*, vol. iii. p. 195.)

2. A harbour on the east coast of Attica. [Vol. I. p. 331, b.]

3. A harbour in the district Chaonia in Epeirus, situated nearly midway between Oricum and Onchestus. (Ptol. iii. 14. § 2.) Strabo describes it as a great harbour in the midst of the Ceraunian mountains (vii. p. 324.) It is now called *Palérimo*. It must be distinguished from Panormus, the harbour of Oricum (Strab. vii. p. 316), now *Porto Ragusio*. (Leake, *Northern Greece*, vol. i. pp. 3, 79.)

4. A harbour in the island of Cephallenia. [CEPHALLENIA.]

PANORMUS (Πάνορμος). 1. The port of Ephesus formed by the mouth of the Caystrus, near which stood the celebrated temple of the Ephesian Artemis. (Strab. xiv. p. 639; comp. Liv. xxxvii. 10, foll., especially 14, 15; Eusebius.)

2. A port on the north coast of the peninsula of Halicarnassus, 80 stadia to the north-east of Myndus. (*Stadiasm. Mar. Mag.* §§ 272, 273, 276, foll.) It is no doubt the same port which Thucydides (viii. 24) calls Πάνορμος τῆς Μιλήσιος. [L. S.]

PANORMUS, a harbour at the extremity of the Thracian Chersonesus, opposite to the promontory of Sigeum. (Plin. iv. 11. s. 18.) [T. H. D.]

PANTAGIAS (Πανταγίας, Thuc.; Πάνταχος, Ptol.: *Porcári*), a small river on the E. coast of Sicily, flowing into the sea between *Catania* and Syracuse, a few miles to the N. of the promontory of *Sta Croce*. It is alluded to both by Virgil and Ovid, who agree in distinctly placing it to the N. of Megara, between that city and the mouth of the Synaethus; thus confirming the authority of Ptolemy, while Pliny inaccurately enumerates it *after* Megara, as if it lay between that city and Syracuse. Its name is noticed both by Silius Italicus and Claudian, but without any clue to its position; but the characteristic expression of Virgil, "vivo ostia saxo Pantagias," leaves no doubt that the stream meant is the one now called the *Porcári*, which flows through a deep ravine between calcareous rocks at its mouth, affording a small but secure harbour for small vessels. (Virg. *Aen.* iii. 689; Ovid, *Fast.* iv. 471; Sil. Ital. xiv. 231; Claudian, *Rapt. Pros.* ii. 58; Plin. iii. 8. s. 14; Ptol. iii. 4. § 9; Cluver. *Sicil.* p. 131.) It is but a small stream and easily fordable, as described by Silius Italicus, but when swollen by winter rains becomes a formidable torrent; whence Claudian calls it "saxa rotantem;" but the story told by Servius and Vibius Sequester of its deriving its name from the noise caused by its tumultuous waters, is a mere grammatical fiction. (Serv. *ad Aen.* l. c.; Vib. *Seq.* p. 16.)

Thucydides tells us that the Megarian colonists in Sicily, previous to the foundation of the Hyblaean Megara, established themselves for a short time at a place called Trotilus, above the river Pantagias, or (as he writes it) Pantacias (Thuc. vi. 4). The name is otherwise wholly unknown, but the site now occupied by the village and castle of *La Bruca*, on a tongue of rock commanding the entrance of the harbour and river, is probably the locality meant. (Smyth's *Sicily*, p. 159.) [E. II. B.]

PANTALLA. [PAUTALLA.]

VOL. II

PANTHALAEI (Πανθιλαῖοι, Herod. i. 125), one of the tribes of ancient Persia mentioned by Herodotus. Nothing is known of them beyond what he states, that they pursued husbandry as their occupation. [V.]

PANTI SINUS (Παντικέσιμος, Ptol. vii. 4. § 7), a bay on the NE. side of the island of *Ceylon*. It is probably that which leads up to *Trincomalee*. The name in some editions is written *Pasi*. [V.]

PANTICAPAEUM (Παντικαπαῖον, Παντικαπαῖον, Scylax, Strab. et alii; Παντικαπαῖα, Ptol. iii. 6. § 4: *Eth. Παντικαπαῖός, Παντικαπαῖότης*, Steph. B. *s. v.* for the latter we should probably read *Παντικαπαῖότης*, as *Παντικαπαῖα* occurs on coins, Eckhel, vol. ii. p. 3; also *Παντικαπαῖός*, as if from a form *Παντικαπή*, Steph. B.; *Panticapenses*, Plin. vi. 7: *Kertich*), an important Greek city, situated in the Tauric Chersonesus on the western side of the Cimmerian Bosphorus, and not far from the entrance to the Lacus Maeotis. (Strab. vii. p. 309; Appian, *Mithr.* 107.) Scylax says (p. 30, Huds.) that Panticapaeum was 30 stadia from the Maeotis, which is too short a distance; but Arrian (*Peripl.* § 29, p. 20, Huds.) more correctly makes the distance 60 stadia from Panticapaeum to the mouth of the Tanais, the Maeotis being regarded by this writer as a continuation of the Tanais, and the Bosphorus as the mouth of the latter. According to Steph. B. (*s. v.*) Panticapaeum derived its name from a river Panticapes; but this is a mistake of the learned Byzantine, who appears to have recollected the river of this name mentioned by Herodotus, and therefore connected it with the city Panticapaeum, which, however, does not stand upon any river. Ammianus also erroneously places it on the Hypanis (xxii. 8. § 26). According to a tradition preserved by Stephanus (*s. v.*) it was founded by a son of Aëtes, who received the district as a present from the Scythian king Agaetes; but we know from history that it was a Milesian colony, and apparently one of the earliest on this coast. (Strab. vii. p. 309; Plin. iv. 12. s. 26.) Ammianus (*l. c.*) calls it the mother of all the Milesian towns on the Bosphorus; but the date of its foundation cannot be determined. Böckh (*Inscr.* vol. ii. p. 91) places it about Ol. 59. 4 (B. C. 541), and it must certainly have been earlier than Ol. 75. 1 (B. C. 480), which is the date assigned to it by Niebuhr. (*Kleine Schrift.* vol. i. p. 373.) The Greeks connected the name Panticapaeum with the god Pan, whose figure, or that of a Satyr, frequently appears on the coins of the city; but this name, as well as that of the river Panticapes, probably belonged to the Scythian language, and was, as in similar cases, adopted by the Greeks with an Hellenic termination.

Panticapaeum was the capital of the kings of Bosphorus (Strab. xi. p. 495; Diod. xx. 24), of whom a brief account is given elsewhere. [Vol. I. p. 422.] Accordingly Panticapaeum was frequently called Bosphorus, though the latter name was also given to the whole kingdom. Hence, when Demosthenes says that Theodosia was reckoned by many as good a harbour as Bosphorus, he evidently means by the latter the capital and not the kingdom (*in Lept.* p. 467); and accordingly Pliny expressly says (iv. 12. s. 24) that Panticapaeum was called Bosphorus by some. Eutropius (vii. 9) erroneously makes Panticapaeum and Bosphorus two different cities. Under the Byzantines Bosphorus became the ordinary name of the city (Procop. *de Aedif.* iii. 7, *B. Pers.* i. 12, *B. Goth.* iv. 5); and among the inhabitants of the

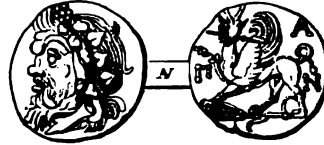
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Crimea *Kertch* is still called *Bospor*. The old name, however, continued in use for a long time; for in the Italian charts of the middle ages we find the town called *Pandico* or *Pondico*, as well as *Bospro* or *Vospro*.

The walls of the city were repaired by Justinian. (Procop. *de Aedif.* iii. 7.)

The site of Panticapaeum is well described by Strabo. "Panticapaeum," he says, "is a hill, 20 stadia in circumference, covered with buildings on every side: towards the east it has a harbour and docks for 30 ships; it has also a citadel" (vii. p. 390). The hill is now called the Arm-chair of Mithridates. The modern town of *Kertch* stands at the foot of the hill, a great part of it upon alluvial soil, the site of which was probably covered by the sea in ancient times. Hence the bay on the northern side of the city appears to have advanced originally much further into the land; and there was probably at one time a second port on the southern side, of which there now remains only a small lake, separated from the sea by a bar of sand. Foundations of ancient buildings and heaps of brick and pottery are still scattered over the hill of Mithridates; but the most remarkable ancient remains are the numerous tumuli round *Kertch*, in which many valuable works of art have been discovered, and of which a full account is given in the works mentioned below. The most extraordinary of these tumuli are those of the kings situated at the mountain called *Altun-Obo*, or the golden mountain, by the Tartars. One of the tumuli is in the form of a cone, 100 feet high and 450 feet in diameter, and cased on its exterior with large blocks of stone, cubes of 3 or 4 feet, placed without cement or mortar. This remarkable monument has been at all times the subject of mysterious legends, but the entrance to it was not discovered till 1832. This entrance led to a gallery, constructed of layers of worked stone without cement, 60 feet long and 10 feet high, at the end of which was a vaulted chamber, 35 feet high and 20 feet in diameter, the floor of which was 10 feet below the floor of the entrance. This chamber, however, was empty, though on the ground was a large square stone, on which a sarcophagus might have rested. This tumulus stands at a spot where two branches of a long rampart meet, which extends N. to the *Sea of Azof*, and S.E. to the Bosphorus just above Nymphæum. It was probably the ancient boundary of the territory of Panticapaeum and of the kingdom of the Bosphorus, before the conquest of Nymphæum and Theodosia. Within the rampart, 150 paces to the E., there is another monument of the same kind, but unfinished. It consists of a circular esplanade, 500 paces round and 166 in diameter, with an exterior covering of Cyclopean masonry, built of worked stones, 3 feet long and high, of which there are only five layers. But the greatest discovery has been at the hill, called by the Tartars *Kul-Obo*, or the hill of cinders, which is situated outside of the ancient rampart, and 4 miles from *Kertch*. Here is a tumulus 165 feet in diameter; and as some soldiers were carrying away from it in 1830 the stones with which it was covered, they accidentally opened a passage into the interior. A vestibule, 6 feet square, led into a tomb 15 feet long and 14 broad, which contained bones of a king and queen, golden and silver vases, and other ornaments. Below this tomb was another, still richer; and from the two no less than 120 pounds' weight of gold ornaments are said to have been extracted. From the

forms of the letters found here, as well as from other circumstances, it is supposed that the tomb was erected not later than the fourth century A. C. (Dubois, *Voyage autour du Caucase*, vol. v. p. 113, seq.; Seymour, *Russia on the Black Sea*, &c. p. 255, seq.; Neumann, *Die Hellenen in Skythenlande*, vol. i. p. 478, seq.)



COIN OF PANTICAPAEUM.

PANTICAPES (Παντικάρης), a river of European Sarmatia, between the Borysthenes and the Tanais, rises in a lake, according to Herodotus, in the N., separates the agricultural and nomad Scythians, flows through the district Hylæa, and falls into the Borysthenes. (Herod. iv. 18, 19, 47, 54; comp. Plin. iv. 12. s. 26; Mela, ii. 1. § 5) Dionysius Per. (314) says that it rises in the Rhipæan mountains. Many suppose it to be the *Samarra*; but it cannot be identified with certainty with any modern river. For the various opinions held on the subject, see Bähr, *ad Herod.* iv. 54; Ukert, vol. iii. pt. ii. p. 191. Stephanus B. erroneously states that the town of Panticapaeum stood upon a river Panticapes. [PANTICAPAEUM.]

PANTYCHIUM (Παντήχιον), a small coast-town of Bithynia, to the south-east of Chalcedon, on the coast of the Propontis. (*It. Ant.* p. 140; Hierocl. p. 571; *Tab. Peut.*) The place still bears the name of *Pandik* or *Pandiki*. [L. S.]

PANTOMATRIUM (Παντομήτριον; *Ἔθ.* Παντομάτριος; Steph. B. s. v.), a town on the N. coast of Crete, placed by Ptolemy (iii. 17. § 7) between Rhithymna and the promontory of Dium, but by Pliny (iv. 20. s. 20) more to the W., between Apturum and Amphimalla: probably on the modern *C. Retino*. (Höck, *Crete*, i. pp. 18, 394.) [T. H. D.]

PANYASUS. [PALAMNUS.]

PANYSUS (Πανυσσός, Ptol. iii. 10. § 8; Plin. iv. 11. s. 18), a river of Moesia Inferior, flowing into the Euxine at Odesus (*Varna*). [T. H. D.]

PAPHLAGONIA (Παφλαγονία; *Ἔθ.* Παφλαγών), a country in the north of Asia Minor, bordering in the west on Bithynia, in the east on Pontus, and in the south on Galatia, while the north is washed by the Euxine. The river Parthenius in the west divided it from Bithynia, the Halys in the east from Pontus, and Mount Olgassys in the south from Galatia. (Hecat. *Fragm.* 140; Scylax, p. 34; Strab. xii. pp. 544, 563; Agatham. ii. 6.) But in the case of this, as of other countries of Asia Minor, the boundaries are somewhat fluctuating. Strabo, for example, when saying that Paphlagonia also bordered on Phrygia in the south, was most probably thinking of those earlier times when the Galatians had not yet established themselves in Phrygia. Pliny (vi. 2) again includes Amisus beyond the Halys in Paphlagonia, while Mela (i. 19) regards Sinope, on the west of the Halys, as a city of Pontus. It is probable, however, that in early times the Paphlagonians occupied, besides Paphlagonia proper, a considerable tract of country on the east of the Halys, perhaps as far as Themiscyra or even Cape Iasonium (Xenoph. *Anab.* v. 6. § 1; Strab. xii.

p. 548), and that the Halys did not become the permanent boundary until the consolidation of the kingdom of Pontus. The whole length of the country from west to east amounted to about 40 geographical miles, and its extent from north to south about 20. Paphlagonia was on the whole a somewhat rough and mountainous country, Mount Olgassys sending forth its ramifications to the north, sometimes even as far as the coast of the Euxine; but the northern part nevertheless contains extensive and fertile plains. (Xenoph. *Anab.* v. 6. § 6, foll.; comp. Strab. xii. p. 543; Pococke, *Travels*, iii. p. 138.) The Olgassys is the chief mountain of Paphlagonia. Its numerous branches are not distinguished by special names, except the SCOROBAS and CYTORUS. Its most remarkable promontories are CARAMBIS and SYRIAS; its rivers, with the exception of the Halys, are but small and have short courses, as the SESAMUS, OCHOSBANES, EVARCHUS, ZALECUS, and AMNIAS. The fertility was not the same in all parts of the country, for the northern plains were not inferior in this respect to other parts of Asia Minor, and were even rich in olive plantations (Strab. xii. p. 546), but the southern, or more mountainous parts, were rough and unproductive, though distinguished for their large forests. Paphlagonian horses were celebrated in the earliest times (Hom. *Il.* ii. 281, foll.); the mules and antelopes (*ἄφραδες*) were likewise highly prized. In some parts sheep-breeding was carried on to a considerable extent, while the chase was one of the favourite pursuits of all the Paphlagonians. (Strab. xii. p. 547; Liv. xxxviii. 18.) Stories are related by the ancients according to which fish were dug out of the earth in Paphlagonia. (Strab. xii. p. 562; Athen. viii. p. 331.) The forests in the south furnished abundance of timber, and the boxus of Mount Cotyrus was celebrated. (Theophr. *H. P.* iii. 15; Plin. xvi. 16; Catull. iv. 13; Val. Flacc. v. 16.) Of mineral products we hear little except that a kind of red chalk was found in abundance.

The name Paphlagonia is derived in the legends from Paphlagon, a son of Phineus. (Eustath. *ad Hom. Il.* ii. 851, *ad Dion. Per.* 787; Steph. B. s. v.; Const. Porph. *de Them.* i. 7.) Some modern antiquaries have had recourse to the Semitic languages to find the etymology and meaning of the name; but no certain results can be obtained. An ancient name of the country is said to have been Pylaemenia (Plin. vi. 2; Justin, xxxvii. 4), because the Paphlagonian princes pretended to be descendants of Pylaemenes, the leader of the Paphlagonian Heneti (Hom. *Il.* xi. 851) in the Trojan War, after whom they also called themselves Pylaemenes.

The Paphlagonians, who are spoken of even in the Homeric poems (*Il.* ii. 851, v. 577, xiii. 656, 661), appear, like the Leucosyri on that coast, to have been of Syrian origin, and therefore to have belonged to the same stock as the Cappadocians. (Herod. i. 72, ii. 104; Plut. *Lucull.* 23; Eustath. *ad Dionys. Per.* 72.) They widely differed in their language and manners from their Thracian and Celtic neighbours. Their language, of which Strabo (xii. p. 552) enumerates some proper names, had to some extent been adopted by the inhabitants of the eastern bank of the Halys. Their armour consisted of a peculiar kind of helmets made of wickerwork, small shields, long spears, javelins, and daggers. (Herod. vii. 72; Xenoph. *Anab.* v. 2. § 28, 4. § 13.) Their cavalry was very celebrated on account of their excellent horses. (Xenoph. *Anab.* v. 6. § 8.)

The Paphlagonians are described by the ancients as a superstitious, silly, and coarse people, though this seems to apply to the inhabitants of the interior more than to those of the coast. (Xenoph. *Anab.* v. 9. § 6; Aristoph. *Eq.* 2, 65, 102, 110; Lucian, *Alex.* 9. foll.) Besides the Paphlagonians proper and the Greek colonists on the coast, we hear of the Heneti and Macrones, concerning whose nationality nothing is known: they may accordingly have been subdivisions of the Paphlagonians themselves, or they may have been foreign immigrants.

Until the time of Croesus, the country was ruled by native independent princes, but that Croesus made Paphlagonia a part of his empire. (Herod. i. 28.) On the conquest of Lydia by Cyrus, the Paphlagonians were incorporated with the Persian empire, in which they formed a part of the third satrapy. (Herod. iii. 90.) But at that great distance from the seat of the government, the satraps found it easy to assert their independence; and independent Paphlagonian kings are accordingly mentioned as early as the time of Xenophon (*Anab.* v. 6. § 3, 9. § 2). In the time of Alexander the Great, whose expedition did not touch those northern parts, kings of Cappadocia and Paphlagonia are still mentioned. (Arrian, *Anab.* ii. 4. § 1; iii. 8. § 5; Diod. Sic. xviii. 16.) But this independence, though it may have been merely nominal, ceased soon after, and Paphlagonia and Cappadocia fell to the share of Eumenes. (Diod. Sic. xviii. 3; Justin, xiii. 4, 16.) After Eumenes' death, it was again governed by native princes, until in the end it was incorporated with the kingdom of Pontus by Mithridates. (Arrian, *ap. Phot.* p. 72, ed. Bekker; Diod. *Ecl.* xxxi. 3; Justin, xxxvii. 1; Strab. xii. p. 540; Appian, *Mithrid.* 11, 12.) Mithridates, however, soon afterwards divided Paphlagonia with his neighbour Nicomedes, who made his son, under the name of Palaemenes, king of Paphlagonia. (Justin, xxxvii. 3, 4.) After the conquest of Mithridates, the Romans united the coast districts of Paphlagonia with Bithynia, but the interior was again governed by native princes (Strab. l. c.; Appian, *B. C.* ii. 71; Plut. *Pomp.* 73); and when their race became extinct, the Romans incorporated the whole with their empire, and thenceforth Paphlagonia formed a part of the province of Galatia. (Strab. vi. p. 288, xii. pp. 541, 562.) In the new division of the empire in the fourth century, Paphlagonia became a separate province, only the easternmost part being cut off and added to Pontus. (Hierocl. pp. 695, 701.) The principal coast towns were AMASTRIS, ERYTHINI, GROMNA, CYTORUS, AEGIALUS, ABONITICHOS, CIMOLIS, STEPHANE, POTAMI, ARMENE, SINOPE, and CARUSA. The whole of the interior of the country was divided, according to Strabo, into nine districts, viz. Blaene, Domanetis, Pimolisene, Cimiatiene, Timonitis, Gezatorigus, Marmolitis, Sanisene, and Potamia. The interior contained only few towns, such as Pompeiopolis, Gangra, and some mountain fortresses. [L. S.]

PAPHUS (Ptol. viii. 20. § 3, &c.; *Eth. and Adj.* Πάφιος, Paphius, and Paphiacus), the name of two towns seated on the SW. extremity of the coast of Cyprus, viz., Old Paphos (Πάφος παλαιά, Ptol. v. 14. § 1; or, in one word, Παλαιάφωσ, Strab. xiv. p. 683; Palaepaphos, Plin. v. 31. s. 35) and New Paphos (Πάφος Νέα, Ptol. l. c.; Nea Paphos, Plin. l. c.). The name of Paphos, without any adjunct, is used by poets and by writers of prose to

denote both Old and New Paphos, but with this distinction, that in prose writers it commonly means New Paphos, whilst in the poets, on the contrary,—for whom the name of Palaepaphos would have been unwieldy,—it generally signifies *Old Paphos*, the more peculiar seat of the worship of Aphrodite. In inscriptions, also, both towns are called Πάφος. This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

Old Paphos, now *Kukla* or *Konuklia* (Engel, *Kypros*, vol. i. p. 125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii. 14); though according to another legend preserved by Strabo (xi. p. 505),—whose text, however, varies,—it was founded by the Amazons. It was seated on an eminence ("celsa Paphos," Virg. *Aen.* x. 51), at the distance of about 10 stadia, or 1½ mile, from the sea, on which, however, it had a roadstead. It was not far distant from the promontory of Zephyrium (Strab. xiv. p. 683) and the mouth of the little river Bocarus. (Hesych. s. v. Βόκαρος.) The fable ran that Venus had landed there when she rose from out the sea. (Tac. *Hist.* ii. 3; Mela, ii. 7; Lucan, viii. 456.) According to Pausanias (i. 14), her worship was introduced at Paphos from Assyria; but it is much more probable that it was of Phoenician origin. [PHOENICIA.] It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Paphos are mentioned in the *Odyssey* (viii. 362). Here the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyradae, or descendants of Cinyras,—Greek by name, but of Phoenician origin,—were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle here. (Engel, i. p. 483.) Few cities have ever been so much sung and glorified by the poets. (Cf. Aesch. *Suppl.* 525; Virg. *Aen.* i. 415; Hor. *Od.* i. 19, 30, iii. 26; Stat. *Silv.* i. 2. 101; Aristoph. *Iysis.* 833, &c. &c.) The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundation walls. After its overthrow by an earthquake, it was rebuilt by Vespasian, on whose coins it is represented, as well as on earlier and later ones, and especially in the most perfect style on those of Septimius Severus. (Engel, vol. i. p. 130.) From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building. (Müller's *Archæol.* § 239, p. 261; Eckhel, vol. iii. p. 86.)

New Paphos, now *Baffa*, was seated on the sea, near the western extremity of the island, and possessed a good harbour. It lay about 60 stadia, or between 7 and 8 miles NW. of the ancient city. (Strab. xiv. p. 683.) It was said to have been founded by Agapenor, chief of the Arcadians at the siege of Troy (Hom. *Il.* ii. 609), who, after the capture of that town, was driven by the storm, which separated the Grecian fleet, on the coast of Cyprus. (Paus. viii. 5. § 3.) We find Agapenor mentioned as king of the Paphians in a Greek distich preserved in the *Analecta* (i. p. 181, Brunk); and Herodotus (vii. 90) alludes to an Arcadian colony in Cyprus. Like its ancient namesake, Nea Paphos was also distinguished for the worship of Venus, and contained several magnificent temples dedicated to that goddess. Yet in this respect the *old city* seems to have always retained the pre-

eminence; and Strabo tells us, in the passage before cited, that the road leading to it from Nea Paphos was annually crowded with male and female votaries resorting to the more ancient shrine, and coming not only from the latter place itself, but also from the other towns of Cyprus. When Seneca says (*N. Q.* vi. 26, *Ep.* 91) that Paphos was nearly destroyed by an earthquake, it is difficult to say to which of the towns he refers. Dion Cassius (liv. 23) relates that it was restored by Augustus, and called *Augusta* in his honour; but though this name has been preserved in inscriptions, it never supplanted the ancient one in popular use. Paphos is mentioned in the Acts of the Apostles (xiii. 6) as having been visited by St. Paul, when it appears to have been the residence of the Roman governor. Tacitus (*Hist.* ii. 2, 3) records a visit of the youthful Titus to Paphos before he acceded to the empire, who inquired with much curiosity into its history and antiquities. (Cf. Suet. *Tit.* c. 5.) Under this name the historian doubtless included the ancient as well as the more modern city; and among other traits of the worship of the temple he records, with something like surprise, that the only image of the goddess was a pyramidal stone,—a relic, doubtless of Phoenician origin. There are still considerable ruins of New Paphos a mile or two from the sea; among which are particularly remarkable the remains of three temples which had been erected on artificial eminences. (Engel, *Kypros*, 2 vols. Berlin, 1841.) [T. H. D.]

PAPIRA or POPYRA, a town in the west of Galatia, on the road between Ancyra and Pessinus. (*It. Ant.* p. 201.) [L. S.]

PAPLISCA, a town of the Liburni (Geog. Bar. iv. 16), which has been identified with *Jablanc*: on the mainland facing the S. of the island of *Arbe*. (Neigebaur, *Die Sud-Slaven*, p. 225.) [E. B. J.]

PAPPA (Πάππα), a town in the northern part of Pisidia. (Ptol. v. 4. § 12; Hierocl. p. 672; Concil. Nic. pp. 358, 575.)

PAPPUA MONS (Παππούα, Procop. *B. V.* ii. 4, 7), the inaccessible mountain country in the interior of Numidia, where the conquest of Africa was completed by Belisarius, in the spring of A. D. 534, and where Gelimer, the last of the Vandal kings, was taken. (Le Beau, *Bas Empire*, vol. viii. p. 248; Gibbon, c. xii.) [E. B. J.]

PAPRE'MIS (Πάπρημις, Herod. ii. 59, 71), is mentioned by Herodotus alone, and appears to have been seated in the western parts of Lower Egypt. Mannert (x. pt. i. pp. 517—519), without very good grounds for his supposition, believes it to have been another name for Xoïs. (Comp. Champoll. *L'Égypte*, vol. ii. p. 213.) Papremis was the capital of a nome called Papremites (Herod. *ib.* 165), one of the districts assigned to the Hermotybian division of the Egyptian army. A deity corresponding in his attributes to the Greek *Ares* was worshipped in this nome; and the river-horse was sacred to him. His festivals were of a sanguinary character, in which opposite parties of priests contended with staves, and inflicted on one another sometimes death, and usually serious wounds. Now the river-horse was among the emblems of Typhon, the destroying principle; and the festivals of the Papremite deity savoured of violence and destruction. He may accordingly have been one of the forms of Typhon, whose worship was widely spread over the Delta. There is indeed an Egyptian god named *Ranpo* (Wilkinson, *M. & C.* pl. 69, 70), whose attributes answer to those of

Ares, and who may, accordingly, have been the object of Papremite worship. In the Papremite nome a battle was fought between the Persians and Aegyptians, in which the satrap Achaemenes was defeated by Inarus, king of Lower Aegypt, B. C. 460. (Herod. iii. 12, comp. vii. 7; Ctesias, *Excerpt. Persic.* c. 32; Thuc. i. 104, 109.) It is useless to speculate which of the various mounds of ruins in the Delta cover the site of a town whose exact situation cannot be discovered. [W. B. D.]

PARACANDA. [MARACANDA.]

PARACHELOITIS. [AETOLIA, p. 63, a.]

PARACHOATRAS (ὁ Παραχόθρας, Ptol. vi. 2. § 3, 4. § 1), the great south-eastern chain of the Taurus, which under various names extended from the Caspian Sea to the province of Persis. The portion so called appears to have been the central part between the mountains of Media Atropatene on the N. and those of Persis on the S. Of this portion M. Orontes (now *Elwend*) was the most considerable. Ancient geographers are not clear as to the extent to which the local names prevailed. Thus Strabo evidently places the Parachoathras far to the N., and seems to have considered it a prolongation of the Anti-Taurus in the direction of N. Media and Hyrcania (xi. pp. 511, 514, 522). Ptolemy seems to have considered it a continuation towards the S. of the portion of the Anti-Taurus which was called M. Jasonius. [V.]

PARADA, a town in Africa Propria, on the road from Thapsus to Utica. (Hirt. *B. Afr.* 87.) It may perhaps be identical with the town of *Ἐπάδα*, mentioned by Strabo (xvii. p. 831). Mannert (x. 2. p. 374) places it on *Mount Zouana*. [T. H. D.]

PARAEBASIUM. [MEGALOPOLIS, p. 310, b.]

PARAEPAPHITIS (Παραεπαφίτις), a district of ancient Carmania Deserta (now *Kirmán*) mentioned by Ptolemy (vi. 8. § 12). [V.]

PARAETACE'NE (Παραετακηνή), a district of ancient Persis which extended along the whole of its N. frontier in the direction of Media Magna, to which, indeed, it in part belonged. The name is first mentioned by Herodotus, who calls one of the tribes of the Medians Paraetaceni (i. 101). The same district comprehended what are now called the *Bakhtyari* mountains and tribes. The whole country was rugged and mountainous (Strab. ii. p. 80, xi. p. 522, xv. p. 723; Plin. vi. 27. s. 31), and appears to have been inhabited, like the adjacent province of Cossaea, by wild and robber tribes (xvi. p. 744). The inhabitants were called Paraetaceni (Herod. l. c.; Strab. l. c. xv. p. 732) or Paraetacae (Strab. xv. p. 736; Arrian, iii. 19). There has been considerable discussion with regard to the origin of this name. The best determination seems to be that it is derived from a Persian word, *Paruta*, signifying mountain; and this again from the Sanscrit *Parvata*. It will be observed that while Herodotus gives the Paraetaceni a Median origin (l. c.), and Stephanus B. calls Paraetaca a Median town, Strabo gives one portion of the district so named to the Assyrian province of Apolloniatis or Sittacene (xvi. p. 736). There were, however, other places of the same name at considerable distances from the Median or Persian province. Thus, one is mentioned between Bactrians and Sogdiana, between the Oxus and Jaxartes (Arrian, iv. 21; Curt. viii. 14. 17), and another between Drangiana and Arachosia. (Isid. Char. p. 8.) In India, too, we find the Paryeti Montes, one of the outlying spurs of the still greater chain of the Paropamisus (or *Hindú Kúsh*). (Las-

sen, in Ersch and Grüber, *Encycl. s. v. Paracatacena*.) [V.]

PARAETONIUM (Παραετώνιον, Scyl. p. 44; Strab. xvii. p. 799; Pomp. Mela, i. 8. § 2; Plin. v. 5; Ptol. iv. 5. § 4; Steph. B.; *Itin. Anton.*; Hierocles), a town of Marmarica, which was also called AMMONIA. (Ἀμμωνία, Strab. l. c.) Its celebrity was owing to its spacious harbour, extending to 40 stadia (Strab. l. c.; comp. Diod. i. 31), but which appears to have been difficult to make. (Lucian, *Quomodo historia sit conscribenda*, 62.) Paratonium was 1300 stadia (Strab. l. c.); 1550 stadia, *Stadiasm.* § 19) from Alexandria. From this point Alexander, B. C. 332, set out to visit the oracle of Ammon. (Arrian, *Anab.* iv. 3. § 3.) When the "world's debate" was decided at Actium, Antonius stopped at Paratonium, where some Roman troops were stationed under Pinarius for the defence of Aegypt. (Plut. *Anton.* 70; Flor. iv. 11.) The name occurs in Latin poetry. (Ovid, *Met.* ix. 772, *Amores*, ii. 13. 7; Lucan. iii. 295.) Justinian fortified it as a frontier fortress to protect Aegypt from attacks on the W. (Procop. *de Aed.* vi. 2.) An imperial coin of the elder Faustina has been assigned to this place, but on insufficient grounds. (Eckhel, vol. iv. p. 116.) When the *Aoulad Aly* were sovereigns over this district, the site, where there were ancient remains, retained the name of *Baretoun*; but after their expulsion by the pasha of Aegypt, it was called *Berek Marsah*. (Pacho, *Voyage dans la Marmarique*, p. 28.) [E. B. J.]

PARAGON SINUS (Παράγων κόλπος, Ptol. vi. 8. § 7; Marcian, c. 28, ed. Müller), a gulf on the shore of Gedrosia, a little way beyond the Prom. Carpella (now *Cape Bombareek*), according to Ptolemy. Marcian states that it was of considerable size, and extended as far as the promontory called Alambater (now *Rás Guadel*) and the island of Liba or Ziba. It appears to have been in that part of Gedrosia which was inhabited by the Ichthyophagi; it is not, however, noticed in Nearchus's voyage. [V.]

PARALA'IS (Παραλαίς), a town of Lycaonia, and, as its name seems to indicate, situated near a lake. (Ptol. v. 6. § 16.) There are coins bearing the inscription "Jul. Aug. Col. Parlais" (Eckhel, vol. iii. p. 33. foll.), from which it appears that the place was made a Roman colony. But as the town and its elevation to the rank of a colony is not mentioned elsewhere, it has been supposed that the coins are either forged or have been incorrectly read. [L.S.]

PARA'LIA, or PA'RALUS. [ATTICA, p. 322.]

PARA'LIA, PARA'XIA [CHALCIDICE, Vol. I. p. 598, a.]

PARAMBOLE (Paramvole, *Itin. Hieros.* p. 568; Parembole, *Acta S. Alex.* Wessel. p. 568), a town of Thrace, on the river Hebrus, still called *Parembolis*, according to Palma. [T. H. D.]

PARAPIOTAE (Παραπιώται), an Indian tribe mentioned by Ptolemy (vii. 1. § 65), and placed by him on the slopes of the Vindius M. (*Vindhya Mts.*) along the banks of the Namadus (*Nerbudda*). Lassen, in his Map of Ancient India, places them along the upper sources of the same river. [V.]

PARAPOTAMII (Παραποτάμιοι, Strab. Paus.; Παπαποτάμια, Steph. B. s. v.; *Eth. Παπαποτάμιοι*), a town of Phocis on the left bank of the Cephissus (whence its name), and near the frontier of Boeotia. Its position is described in a passage of Theopompus, preserved by Strabo, who says that it stood at a distance of 40 stadia from Chaeroneia, in the entrance from Boeotia into Phocis, on a height of

moderate elevation, situated between Parnassus and Mount Hedylium; he adds that these two mountains were separated from each other by an interval of 5 stadia, through which the Cephasus flowed. (Strab. ix. p. 424.) Parapotamii was destroyed by Xerxes (Herod. viii. 33), and again a second time by Philip at the conclusion of the Sacred War. (Paus. x. 3. § 1.) It was never rebuilt. Plutarch in his life of Sulla (c. 16) speaks of the acropolis of the deserted city, which he describes as a stony height surrounded with a precipice and separated from Mt. Hedylium only by the river Assus. (Leake, *Northern Greece*, vol. ii. pp. 97, 195.)

PARASOPIAS (*Παρασώπιαι*), a town of Thessaly in the district Oetsæa. (Strab. ix. p. 434.)

PARAVAEI (*Παραβαίοι*, Thuc. ii. 80; Rhianus, *ap. Steph. B. s. v.*), an Epirot tribe, whose territories, contemporaneous with those of the Orestæ, were situated on the banks of the Aous (*Viósa*), from which they took their name. In the third year of the Peloponnesian War, a body of them, under their chief Oroedus, joined Cnemus (Thuc. l. c.), the Lacedæmonian commander. Arrian (*Anab. i. 7*), describing the route of Alexander from Elimiotis (*Grevená* and *Tjersembá*) to Pelinnaum in Thessaly, which stood a little to the E. of *Trikkala*, remarks that Alexander passed by the highlands of Paravaea, — *Lázari* and *Smólitka*, with the adjacent mountains.

The seat of this tribe must be confined to the valleys of the main or E. branch of the Aous, and the mountains in which that river originates, extending from the *Aoi Stena* or *Klisúra*, as far S. as the borders of Tymphaea and the Molossi, and including the central and fertile district of *Kónitza*, with the N. part of *Zagóri*. (Leake, *Northern Greece*, vol. iv. pp. 115—120, 195.) [E. B. J.]

PARÉMBOLE (*Παρεμβόλη*, Melet. *Brev. p.* 188; *Paranbole*, *It. Ant. p.* 161; *It. Hieros. p.* 568) was a port or castle (Castræ, Plin. v. 9. s. 10) on the borders of Aegypt and Aethiopia, and alternately attached to either kingdom. Parembole was situated between Syene and Taphis, on the left bank of the Nile, lat. 23° 40' N. In Roman times it was one of the principal fortresses of the southern extremity of the empire, and was usually occupied by a legion. On the recession of the Roman boundary in Diocletian's reign, Parembole was handed over to the Nubæ, and was frequently assailed by the Blemmyes from the opposite bank of the river. (Procop. *B. Pers. i.* 19.) The ruins of its temples may still be seen at the village of *Debot* or *Debou*. From the square enclosure of brick found there it would seem to have been a penal settlement for criminals as well as a regular station for soldiers. (Rosellini. *Mon. del Culto*, p. 189.) [W. B. D.]

PARÉNTIUM (*Παρέντιον*: *Parentzo*), a city of Istria, on the W. coast of the peninsula, about 30 miles N. of Pola. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 27; *Itin. Ant. p.* 271; *Tab. Peut.*; Anon. Rav. iv. 31.) From the mention of the name by Stephanus of Byzantium (*s. v.*) it is probable that it existed as an Istrian town previous to the Roman settlement there. Pliny calls it an "oppidum civium Romanorum," and it would seem that it was already one of the most considerable towns in the province, though it did not then enjoy the rank of a colony. But we learn from inscriptions that it subsequently attained this rank under Trajan, and bore the titles of *Colonia Ulpia Parentium* (Orell. *Inscr.* 72, 3729; Zumpt, *de Colon.* p. 402.) In common with the other cities of Istria, its most flourishing

period belongs to the close of the Western Empire. The modern city of *Parentzo* is a small place, but retains its episcopal see, which dates from a very early period. [E. H. B.]

PARGYETÆ (*Παργυήται*), a tribe who, according to Ptolemy (vi. 18. § 3), occupied part of the chain of the Paropamisus (*Hindú Kúsh*). There can be little doubt that they lived along what are now called the *Solímán Koh*, a great chain of mountains which extends nearly SW. from *Cábul* parallel with the *Panjab*. There is some doubt as to the correct orthography of their name; and it seems most probable that the real form is Parsyetae or Paryetae, which is also given by Ptolemy as the name of another portion of the chain of the Paropamisus. Both probably derive their name from the Sanscrit *Parvata*, which means mountains. [V.]

PARI'DION. [PANDION.]

PARIENNA (*Παριέννα*), a town of Germany, in the country of the Quadi, was probably situated on the river *Waag*, on the site of the modern *Barin* or *Varin*. (Ptol. ii. 11. § 29.) [L. S.]

PARIETINUM, a town of the Celtiberians in Hispania Tarraconensis, identified by some with *S. Clemente*. (*Itin. Ant. p.* 447.) [T. H. D.]

PARIN (*Πάριν*, Isidor. *Mans. Parth. c.* 17, ed. Müller), a town mentioned by Isidorus of Charax in Drangiana, or, as he calls it, Zarangiana. It has been conjectured by Forbiger that it is represented by the Modern *Para*; Müller, however, thinks it is the same as *Bakoua*. [V.]

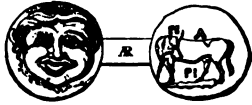
PARISI (*Παρίσιοι*, Ptol. ii. 3. § 17), a British tribe dwelling on the NE. coast of Britannia Romana, and on the left bank of the Abus (*Humber*), consequently in the *East Riding of Yorkshire*. Their chief town was Petuaria (*Πετρουαρία*, Ptol. l. c.), which is thought to be the same with the Praetorium of the Itinerary (pp. 464, 466), and whence there was a road through Eboracrum (*York*) to the Roman Wall. Respecting the site of Petuaria there have been many conjectures, and it has been variously identified with *Beverley*, *Burgh*, *Auldby*, &c. [T. H. D.]

PARI'SII. [LUTETIA.]

PARIUM (*Πάριον*: *Eth. Παριαρός*), a coast-town of Mysia, on the Hellespont, on the west of Priapus, in the district called Adrasteia, from an ancient town which once existed in it (Strab. xiii. p. 588). Pliny, (v. 40) is mistaken in stating that Homer applied the name of Adrasteia to Parium, and the only truth that seems to lie at the bottom of his assertion is that a town Adrasteia did at one time exist between Priapus and Parium, and that on the destruction of Adrasteia all the building materials were transferred to Parium. According to Strabo, Parium was a colony of Milesians, Erythraeans, and Parians; while Pausanias (ix. 27. § 1) calls it simply a colony of Erythrae. According to the common traditions, it had received its name from Parius, a son of Jason. (Eustath. *ad Hom. Od. v.* 125, *ad Dion. Per.* 517; Steph. B. *s. v.*)

The harbour of Parium was larger and better than that of the neighbouring Priapus; whence the latter place decayed, while the prosperity of the former increased. In the time of Augustus, Parium became a Roman colony, as is attested by coins and inscriptions. It contained an altar constructed of the stones of an oracular temple at Adrasteia which had been removed to Parium; and this altar, the work of Hermocreon, is described as very remarkable on account of its size and beauty. Strabo and Pliny (vii.

2) mention, as a curiosity, that there existed at Parium a family called the Ophiogenes (*Ὀφιογενεῖς*), the members of which, like the Libyan Psylli, had it in their power to cure the bite of a snake by merely touching the person that had been bitten. Parium is also mentioned in Herod. v. 117; Xenoph. *Anab.* vii. 2. § 7, 3. § 16; Ptol. v. 2. § 2; Appian, *Mithrid.* 76; Meia, i. 19; Polyasen. vi. 24. The present town occupying the site of Parium bears the name of *Kemer* or *Kamares*, and contains a few ancient remains. The walls fronting the sea still remain, and are built of large square blocks of marble, without mortar. There are also ruins of an aqueduct, reservoirs for water, and the fallen architraves of a portico. The modern name *Kamares* seems to be derived from some ancient subterraneous buildings (*καμάραι*) which still exist in the place. (Walpole, *Turkey*, p. 88; Sestini, *Num. Vet.* p. 73.) [L. S.]



COIN OF PARIUM.

PARMA (*Πάρμα*: *Æth. Parmensis: Parma*), a city of Gallia Cispadana, situated on the Via Aemilia, at the distance of 19 M. P. from Regium Lepidum, and 40 from Placentia. (*Itin. Ant.* p. 286.) It was about 15 miles distant from the Padus, on the banks of a small stream called the Parma, from which it probably derived its name; and about 6 miles from the more considerable Taro or *Taro*. We find no mention of the name before the establishment of the Roman colony, though it is very probable that there already existed a Gaulish town or village on the spot: but in B. C. 183, after the complete subjugation of the Boii, and the construction of the Via Aemilia, the Romans proceeded to strengthen their footing in this part of Gaul by founding the colonies of Mutina and Parma, along the line of the newly opened highway, which, in connection with the two previously existing colonies of Bononia and Placentia, formed a continuous chain of Roman towns, from one end to the other of the Via Aemilia. Parma was a "colonia civium," its settlers retaining their privileges as Roman citizens; it received in the first instance 2000 colonists, each of whom obtained 8 jugera of land for his allotment. (*Liv.* xxxix. 55.) We hear little of Parma for some time after this: it is mentioned incidentally in B. C. 176, as the head-quarters of the proconsul C. Claudius (*Id.* xli. 17); but appears to have suffered little from the wars with the Gauls and Ligurians; and hence rose with rapidity to be a flourishing and prosperous town. But its name is scarcely mentioned in history till the period of the Civil Wars, when it sustained a severe blow, having in B. C. 43 taken a prominent part in favour of the senatorial party against M. Antony, in consequence of which it was taken by that general, and plundered in the most unsparring manner by his troops. (*Cic. ad Fam.* x. 33, xi. 13, a., xii. 5, *Phil.* xiv. 3, 4.) Cicero still calls it on this occasion a Colonia, and there can be no doubt that it still retained that rank; but under Augustus it received a fresh colony, from which it derived the title of Colonia Julia Augusta, which we find it bearing in inscriptions. (Gruter, *Inscr.* p. 492. 5; Zumpt, *de Colon.* p. 354.) Pliny also styles it a Colonia, and there seems no doubt

that it continued under the Roman Empire to be, as it was in the time of Strabo, one of the principal towns of this populous and flourishing part of Italy. (*Plin.* iii. 15. s. 20; *Strab.* v. p. 216; *Ptol.* iii. 1. § 46; *Phlegon, Macrob.* 1.) But its name is scarcely mentioned in history: a proof perhaps of the tranquillity that it enjoyed. Its territory was celebrated for the excellence of its wool, which according to Martial was inferior only to that of Apulia. (*Martial.* xiv. 155; *Colum.* vii. 2. § 3.) In A. D. 377, a colony of Goths was settled by order of Gratian in the territory of Parma, as well as the adjoining districts (*Ammian.* xxxi. 9. § 4),—a proof that they were already suffering from a decay of the population; and it is probable that it did not escape the general devastation of the province of Aemilia by Attila. But it survived these calamities: it still bears a part as an important town during the wars of Narses with the Goths and their allies, and is noticed by P. Diaconus, as one of the wealthy cities of Aemilia after the Lombard conquest. (*Agath. B. G.* i. 14—17; *P. Diac. Hist. Lang.* ii. 18.) It retained its consideration throughout the middle ages, and is still a populous and flourishing place with above 30,000 inhabitants, but has no remains of antiquity, except a few inscriptions.

The Roman poet Cassius Parmensis would appear from his name to have been a native of Parma, but there is no distinct testimony to this effect.

The Itinerary (p. 284) mentions a line of cross-road which proceeded from Parma across the Apennines to Luca: this must have ascended the valley of the Parma, or the adjoining one of the Taro, as far as the main ridge, and thence descended the valley of the Macra to Luna. This passage, though little frequented in modern times, is one of the main lines of natural communication across this part of the Apennines, and is in all probability that followed by Hannibal on his advance into Etruria. [E. H. B.]

PARMAECAMPI (*Παρμαϊκάμποι*), a tribe of Southern Germany, on the east of Mount Abnoba and the Danube; they probably occupied the district about the town of *Cham* in *Bavaria*. (*Ptol.* ii. 11. § 24.) [L. S.]

PARNASSUS (*Παρνασσός*) a town in the northern part of Cappadocia, on the right bank of the Halys, and on or near a hill, to which it owed its name, on the road between Ancyra and Archelais, about 63 miles west of the latter town. (*Polyb.* xxv. 4; *It. Ant.* pp. 144, 206; *It. Hieros.* p. 576; *Geogr. Sacr.* p. 255.) [L. S.]

PARNASSUS MONS. [DELPHI.]

PARNES. [ATTICA, p. 321, seq.]

PARNON. [LACONIA, p. 109.]

PAROECO'POLIS (*Παροικόπολις*, *Ptol.* iii. 13. § 30), a town of Sintice, in Macedonia, on the right of the river Strymon. *Nigrita*, on the road from *Saloniki* to *Seres*, was either *TRISTOLUS* (*Τρίστολος*, *Ptol.* l. c.) or *Paroecopolis*, for these are the only two towns besides *Heracleia* which Ptolemy assigns to Sintice. If *Nigrita* be assigned to *Tristolus*, *Paroecopolis* will be represented by *Skafitscha*, which lies to the N. of the former town. (Leake, *Northern Greece*, vol. iii. p. 229.) [E. B. J.]

PAROLISSUM (*Παρόλισσον*, or *Πορόλισσον*, *Ptol.* iii. 8. § 6; *Parolisos*, *Tab. Peut.*; cf. *Orelli, Inscr.* No. 3433), a municipal town of Dacia, seated at the termination of the Roman road towards the N. According to Marsili (*ii.* p. 85), *Μίονα*; according to Mannert (*iv.* p. 216), on the *Murocha*.

above *Weissenburg*; according to Reichard, *Nagy-Banya*. [T. H. D.]

PAROPAMISADAE (*Παροπαμισαδαί* or *Παροπαμισαδά*, Strab. xv. p. 691, &c.; Diod. xvii. 82; Arrian, *Anab.* v. 3; Ptol. vi. 18; Paropamisii, Mela, i. 2. § 5), the collective name of a number of small tribes who lived along the spurs of the great chain of the Paropamisus (*Hindú Kúsh*), and chiefly along its southern and eastern sides. The district they inhabited, which was called generally ἡ Παροπαμισαδίων χώρα (Arrian, *Anab.* v. 3), was bounded on the W. by Ariana, on the N. by Bactriana, on the E. by the Indus and *Panjab*, and on the S. by Arachosia. It comprehended therefore the whole of *Cabulistán*, and a considerable portion of *Afghanistan*. The two principal rivers of this district were the Dargamenes (now *Gori*) and *Cohen* (*Cábul* river). The population appears to have been a free independent mountain race, who never till the time of Alexander had been compelled to submit to a foreign ruler. During the Persian dominion of Asia, as the Paropamisadae are not mentioned, it may be presumed that they remained unsubdued. Their chief tribes were the Bolitae (perhaps Cabolitae, the inhabitants of *Cábul*), the Ambautae, Parsii, and Paryetae or Pargyetae (Ptol. vi. 18. § 3). Their chief towns were *Ortospamum* (*Cábul*), *Alexandria* (perhaps *Bamián*), *Gauzaca*, and *Capissa* or *Caphusa*. The valleys between the mountains, though exposed to great cold during the winter, were very fertile. (Strab. xvi. p. 725; Curt. vii. 3. § 15.) [V.]

PAROPAMISUS (ὁ Παροπαμισός, Strab. xv. p. 689; Παροπαμισός, Ptol. vi. 11. § 17; Παροπαμισός, Arrian, *Anab.* v. 4. § 5; Παροπαμισός, Steph. B. s. v.; Paropamisus, Mela, i. 15. § 2; Plin. vi. 17. s. 20), a great chain of mountains extending from about 67° E. long. to 73° E. long., and along 35° N. lat., and forming the connecting link between the Western Caucasus and the still more eastern *Imaus* or *Himálaya*. Their general modern name is *Hindú Kúsh*, but several of the most remarkable groups have their own titles: thus the great mountains W. of *Cábul* are now called *Koh-i-Baba*, and those again N. of the *Cábul* river in the direction of *Jellalabád* bear the title of *Nishadha*.

The altitude of these mountains, though not so great as that of the *Himálaya*, varies from 15,000 to 18,000 feet. It is difficult to determine whence the Greeks obtained the name whereby they have recorded these mountains, or which is the best orthography to adopt. Yet it seems not unlikely that Ptolemy is the most correct, and that in the Greek Paropamisus we have some traces of the Sanscrit *Nishadha*.

The ancient writers are by no means clear in their accounts of these mountains, and there is a perpetual confusion between the Taurus and the Caucasus. The reason of this no doubt is, that, till the time of Alexander's invasion they were altogether unknown to the Greeks, and that then the officers who described different portions of this celebrated expedition sometimes considered the Indian chain as a continuation of the Taurus, and sometimes of the Caucasus. Thus Strabo, in one place, states that the Macedonians called all the mountains beyond Ariana eastward, Caucasus, but that among the barbarous people they bore severally the names of Paropamisus, Emodus, and Imaus (Strab. i. p. 511); in another, he appears to consider the range which bounded India on the north to be the

extreme end of Taurus, which extended to the Eastern Sea (xv. p. 689). Arrian appears to have thought that Taurus ought to have been the true name of these, as he considers this great chain to extend across the whole of Asia from M. Mycale, which is opposite to Samos. (*Anab.* v. 5.) But he adds, that it was named Caucasus by the Macedonian soldiers to gratify Alexander, as though, in passing into Sogdiana through Bactriana, he had crossed the Caucasus. Under the double name of Taurus and Caucasus, he states his belief that this chain is the watershed of all the great rivers of Asia. (l. c.) Again, in another place, he coincides with the description in Strabo, and asserts that the Indian names of Paropamisus, Emodus, &c., are local titles of the extended chain of the Taurus. (*Ind.* 2.) Other ancient authors agree more or less with these determinations: thus Mela gives the whole central chain from E. to W. the name of Taurus (i. 15. iii. 7); Curtius calls it Caucasus (vii. 3. § 19, viii. 9. § 3); Pliny, enumerating the several groups from E. to W., gives the name of Caucasus to that portion W. of the *Hindú Kúsh* which connects the chain with the Caucasus and Taurus of Western Asia (vi. 17. s. 21); Ptolemy appears to have considered the Paropamisus part of the Caucasus (vi. 18. § 1); lastly, Polybius, speaking of the Oxus, states that it derived its waters from the Caucasus (x. 46. xi. 32). It has been suggested that the present name of *Hindú Kúsh* is derived from *Indicus Caucasus*. [V.]

PAROPUS (*Πάρος*: *Eth.* *Paropinus*), a town of Sicily mentioned by Polybius (i. 24) during the First Punic War, in a manner that seems to indicate its site between Panormus and Thermae (*Termini*). It is not noticed by any of the geographers except Pliny, who mentions it in his list of the stipendiary towns of Sicily (Plin. iii. 8. s. 14); and in another passage (*Id.* § 92) speaks of the island of Ustica as lying "contra Paropinos." This is all the clue we have to its position, and its exact site cannot therefore be determined. [E. H. B.]

PAROREATAE. [ELIS, p. 818, a.]

PAROREIA. [MEGALOPOLIS, p. 309, b.]

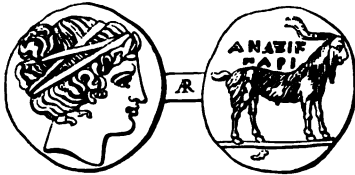
PAROREIA (*Παρόρεια*), a city of Thrace on the borders of Macedonia (Liv. xxxix. 27, xlii. 51), is called by Stephanus B. (s. v.) a city of Macedonia. Its inhabitants are mentioned by Pliny (iv. 10. s. 17) under the name of *Paroraei*.

PARORIOS. [PHRYGIA.]

PAROS or PARUS (*Πάρος*: *Eth.* *Πάρος*: *Paro*), an island in the Aegean sea, and one of the largest of the Cyclades, lies west of Naxos, from which it is separated by a channel about 6 miles wide. It was said to have been originally inhabited by Cretans and Arcadians, and to have received its name from Parus, a son of the Arcadian Parrhasius (Callimach. *ap.* Steph. B. s. v.) It was also reported to have borne the names of Pactia, Demetrias, Zacynthus, Hyleïsa, Minoa, and Cabarnis. (Nicanor, *ap.* Steph. B. s. v.) It was colonised by the Ionians, and became at an early period so prosperous as to send colonies to Thasus (Thuc. iv. 104; Strab. x. p. 487), to Parium on the Propontis (Strab. l. c.), and to Pharus on the Illyrian coast. (Strab. vii. p. 315.) After the battle of Marathon, Miltiades in vain endeavoured to subjugate the island. (Herod. vii. 133, seq.; Ephorus, *ap.* Steph. B. s. v.) The Parians did not take part in the battle of Salamis, but kept aloof at Cythnus, watching the course of events. (Herod. viii. 67.) They es-

caped, however, punishment, by giving large bribes to Themistocles. (Herod. viii. 112.) Along with the other islands in the Aegean, Paros shortly afterwards became subject to Athens, and, according to an inscription, paid the imperial city the yearly tribute of 19,440 drachmas. (Franz, *Elem. Epigr. Gr.* No. 49.) Paros subsequently shared the fate of the other Cyclades; and there is nothing further in its history to require special mention. The poet Archilochus was a native of Paros.

The island consists of a single round mountain, sloping evenly to a maritime plain which surrounds the mountain on every side. It was celebrated in antiquity for its white marble, which was extensively employed in architecture and sculpture, and was reckoned only second to that of Mt. Pentelicus. The best kind was called *λίθος λυχνίτης, λυχνέος, or λυχνός*. (Athen. v. p. 205; Plin. xxxvi. 5. s. 14; Diod. ii. 52.) The quarries were chiefly in Mt. Marpessa. (Steph. B. s. v. *Μάρπησσα*; Marpessia cautes, Virg. *Aen.* vi. 471.) The Parian figs were also celebrated. (Athen. iii. p. 76.) According to Scylax (p. 22) Paros possessed two harbours. Its chief city, which bore the same name as the island, was on the western coast. It is now called *Παροίκια*, and contains several ancient remains. On a small hill S.E. of the city Ross discovered in the walls of a house the inscription *Δήμητρος Καρποφόρου*, and close by some ancient ruins. This was probably the site of the sanctuary of Demeter mentioned in the history of Miltiades, from which we learn that the temple was outside the city and stood upon a hill. (Herod. vi. 134.) Paros had in 1835 only 5300 inhabitants. (Thiersch. *Ueber Paros und Parische Inschriften*, in the *Abhandl. der Bayrischen Akad.* of 1834, p. 583, &c.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 44; Leake, *Northern Greece*, vol. iii. p. 85, &c.)



COIN OF PAROS.

PARRHASIA; PARRHASII. [ARCADIA, p. 192, b.]

PARSICI MONTES, a small chain of mountains in the western part of Gedrosia, beyond the river Arabes. Forbiger has conjectured that they are the same as the present *Buskurd Mts.* Connected doubtless with these mountains, and in the same district was the Parsis of Ptolemy (vi. 21. § 5), which he calls a metropolis, an opinion in which Marcian assents (c. 24, ed. Müller), and another tribe whom Ptolemy calls the Parsirae or Parsidae (vi. 21. § 4). It seems not unlikely that these are the same people whom Arrian calls Pasirae (*Ind.* c. 26) and Pliny Pasires (vi. 23. s. 26). [V.]

PARTHALIS (Plin. vi. 18. s. 22), the name given by Pliny to the palace of the rulers of the Calingae, who lived at the mouths of the Ganges. The last edition of Pliny by Sillig reads Protalis for the older form, Parthalis. [V.]

PARTHANUM, a town in Rhaetia, on the road from Laureacum to Veldidena, where, according to the Notitia Imperii (in which it is called Parro-

dunum), the first Rhaetian cohort was stationed. (*Itin. Ant.* pp. 257, 275.) Its site is generally identified with the modern *Partenkirchen*. [L. S.]

PARTHE'NI PARTHINI (Παρθηνολ, Παρθίνοι, Παρθίνοι, Strab. vii. p. 326; Appian, *Illyr.* 1; Dion Cass. xli. 49; Cic. in *Pis.* 40; Pomp. Mela, ii. 3. § 11; Plin. iii. 26), a people of Grecian Illyricum, who may be placed to the N. in the neighbourhood of Epidamnus, and, consequently, next to the Taulantii. They are often mentioned in the course of the war with Illyricum, B. C. 229, but as friends rather than foes of the Romans, having submitted at an early period to their arms. (Polyb. ii. 11; Liv. xxix. 12.) After the death of Philip, king of Macedon, they appear to have been added to the dominions of Pleuratus, an Illyrian prince allied to the Romans. (Polyb. xviii. 30; Liv. xxx. 34, xlv. 30.) Their principal town was PARTHUS (Πάρθος, Steph. B. s. v.), which was taken by Caesar in the course of his campaign with Pompeius. (Caes. B. C. iii. 41.) In Leake's map the site is marked at *Aráhenitza* (?). The double-hilled Dimallum, the strongest among the Illyrian places, with two citadels on two heights, connected by a wall (Polyb. iii. 18, vii. 9), was within their territory. There is no indication, however, of its precise situation, which was probably between Lissus and Epidamnus. Of EUGENIUM and BARGELUM, two other fortresses noticed by Livy (xxix. 12), nothing further is known. [E. B. J.]

PARTHE'NIAS. [HARPINA.]

PARTHE'NIUM (τὸ Παρθένιον ὄρος), a mountain on the frontiers of Arcadia and Argolis, across which there was an important pass leading from Argos to Tegea. [See Vol. I. pp. 201, 202.] (Paus. viii. 6. § 4; Strab. viii. pp. 376, 389; Polyb. iv. 23; Liv. xxxiv. 26; Plin. iv. 6. s. 10.) It was sacred to Pan; and it was upon this mountain that the courier Pheidippides said that he had had an interview with Pan on returning from Sparta, whither he had gone to ask assistance for the Athenians shortly before the battle of Marathon. (Herod. vi. 105; Paus. i. 28. § 4, viii. 54. § 6.) The pass is still called *Parthéni*, but the whole mountain bears the name of *Rómio*. It is 3993 feet in height. (Leake, *Morea*, vol. ii. p. 329, seq.; *Peloponnesiaca*, p. 203.)

PARTHE'NIUM (Παρθένιον), a town in Mysia, in the south of Pergamum. (Xenoph. *Anab.* vii. 8. §§ 15, 21; Plin. v. 33.) Its exact site has not been ascertained. [L. S.]

PARTHE'NIUM MARE (Παρθενικὸν πέλαγος, Greg. Naz. *Or.* xix.), the eastern part of the *Mare Internum*, between Egypt and Cyprus. (Amm. Marc. xiv. 8. § 10; from which writer it also appears that it was sometimes called the Issiac Sea — "a vespera (Aegyptus) Issiaco diiungitur mari, quod quidam nominaverunt Parthenium," xxii. 15. § 2.) [T. H. D.]

PARTHE'NIUS (Παρθένιος), the most important river in the west of Paphlagonia. It owes its Greek name probably to a similarity in the sound of its native appellation, which is still *Bartan-Su* or *Bartine*; though Greek authors fabled that it derived its name from the fact that Artemis loved to bathe in its waters (Scymn. 226, foll.) or to hunt on its banks, or from the purity of its waters. The river has its sources on mount Olgassys, and in its north-western course formed the boundary between Paphlagonia and Bithynia. It empties itself into the Euxine about 90 stadia west of *Amastria*. (Hom.

Jl. ii. 854; *Hes. Theog.* 344; *Herod.* ii. 104; *Xenoph. Anab.* v. 6. § 9, vi. 2. § 1; *Strab.* xii. p. 543; *Ptol.* v. 1. § 7; *Arrian, Peripl.* p. 14; *Steph. B. s. v.*, who erroneously states that the river flowed through the middle of the town of Amastris; *Ov. Ex Pont.* iv. 10. 49; *Amm. Marc.* xxii. 9.) [L. S.]

PARTHENOPE. [NEAPOLIS.]

PARTHIA (ἡ Παρθαλία, *Strab.* xi. pp. 514, 515, &c.; ἡ Παρθυνη, *Polyb.* x. 28; *Steph. B. s. v.*; *Curt.* v. 12; *Παρθία*, *Ptol.* vi. 5. § 1; *Parthia*, *Plin.* vi. 15. s. 16), originally a small district of Western Asia, shut in on all sides by either mountains or deserts. It was bounded on the W. by Media Atropatene, on the N. by Hyrcania, on the E. by Ariana and M. Masdoranus, and on the S. by Carmania Deserta, M. Parachoathras, and Persia. It comprehended, therefore, the southern part of *Khorásan*, almost all *Kohistan*, and some portion of the great *Salt Desert*. It was for the most part a mountainous and rugged district. The principal mountains were the Labus or Labutas (probably part of the great range now known by the name of the *Elburz Mts.*), the Parachoathras (or *Elwend*), and the Masdoranus. The few rivers which it possessed were little more than mountain streams, liable to violent and sudden floods on the melting of the snow, but nearly dry during the summer: the only names which have been recorded of these streams are, the Zioberis or Stiboetes, the Rhidagus, and the Choatres. The principal divisions of the land were into Camisene, on the north; Parthyene, to the SW. of Camisene, extending along the edge of the Caspian Sea, as far as the Caspian Gates, a district which some have supposed to have been the original seat of the population, and that from which the whole country derived its name; Choarene, the western portion of the land, and for the most part a fruitful valley along the frontiers of Media; Apavarcene, to the S.; and Tabiene, along the borders of Carmania Deserta. There were no great towns in Parthia, properly so called, but history has preserved the names of a few which played an important part at different periods: of these, the best known were Hecatompolis, the chief town of the Parthians, and the royal residence of the dynasty of the Arsacidæ, and Apameia Rhagiana.

Little is known of Parthian history at an early period; and it is probable that it was subject to the great empire of Persia, and subsequently to the first successors of Alexander, till the first Arsaces threw off the Syro-Macedonian rule, and established a native dynasty on the throne of Parthia in B. C. 256. From this period it grew rapidly more powerful, till, on the final decay of the house of the Seleucidae, the Arsacidan dynasty possessed the rule of the greater part of Western Asia. Their long wars with the Romans are well known: no Eastern race was able to make so effectual a resistance to the advance of the Roman arms, or vindicated with more constancy and determination their natural freedom. The overthrow of Crassus, B. C. 53, showed what even the undisciplined Parthian troops could do when fighting for freedom. (*Dion Cass.* xl. 21.) Subsequent to this, the Romans were occasionally successful. Thus, in A. D. 34, Vonones was sent as a hostage to Rome (*Tacit. Annal.* ii. 1); and finally the greater part of the country was subdued, successively, by the arms of Trajan, by Antoninus, and Caracalla, till, at length, the rise of the new Sassanian, or native dynasty of Persia, under the command of Artaxerxes I. put an end to the rule of Arsaces (A. D. 226). Subsequent to this

period there is a constant confusion in ancient authors between Persians and Parthians. The history of the Parthian kings is given at length in the *Dict. of Biog.* Vol. I. p. 355, seq.

The inhabitants of Parthia were called Parthiæci (*Παρθυαίοι*, *Polyb.* x. 31; *Strab.* xi. p. 509; *Arrian, Anab.* iii. 21; *Ptol.* iii. 13. § 41) or Parthi (*Πάρθοι*, *Herod.* iii. 93; *Strab.* xi. p. 524; *Plin.* vi. 25. a. 28; *Amm. Marc.* xxiii. 6), and were, in all probability, one of the many branches of the great Indo-Germanic family of nations. Their own tradition (if, indeed, faithfully reported) was that they came out of Scythia — for they were wont to say that Parthian meant exile in the Scythian tongue. (*Justin.* xli. 1.) Herodotus, too, classes them with the people of Chorasnia and Sogdiana (iii. 39, vii. 66); and Strabo admits that their manners resembled those of the Scythians (xi. p. 515). On the other hand, modern research has demonstrated their direct connection with the Iranian tribes; their name is found in the Zend to be *Pardu*, in the Sanscrit *Páradā*. (*Benfey, Review of Wilson's Ariana*, Berl. Jahrb. 1842, No. 107.) According to Strabo, who quotes Posidonius as his authority, the Parthians were governed by a double council, composed of the nobles or relatives of the king (according as the reading *εὐγενῶν* or *συγγενῶν* be adopted), and of the Magians (xi. p. 515). As a nation, they were famous for their skill in the management of the horse and for their use of the bow (*Dion Cass.* xl. 15, 22; *Dionys.* 1045; *Plut. Crass.* c. 24), and for the peculiar art which they practised in shooting with the bow from horseback when retreating. This peculiarity is repeatedly noticed by the Roman poets. (*Virg. Georg.* iii. 31; *Horat. Carm.* i. 19. 11, ii. 13. 17; *Ovid, Art. Am.* i. 209.) In their treatment of their kings and nobles they were considered to carry their adulation even beyond the usual Oriental excess. (*Virg. Georg.* iv. 211; *Martial, Epigr.* x. 72, 1—5.) [V.]

PARTHINI. [PARTHENI.]

PARTHUM (*Πάρθρον* or *Πάρθος*, *Appian, Pm.* viii. 39), a town in the jurisdiction of Carthage, in the neighbourhood of Zama. [T. H. D.]

PARTHUS, in Illyricum. [PARTHENI.]

PARUS. [PAROS.]

PARUTÆ (*Παρούται*, *Ptol.* vi. 17. § 3), a tribe placed by Ptolemy on the outskirts of the Parnamisus in Ariana. It is probable that these people derive their name from the Sanscrit *Parvata*, meaning mountain tribes. [V.]

PARYADRES (*Παρυάδρης*, *Παρυάδρις*, or *Παρυάδης*), a range of lofty and rugged mountains in the north of Pontus, which is connected with Mount Taurus and Mount Caucasus (*Strab.* xi. p. 497, xii. p. 548; *Plin.* v. 27, vi. 9, 11). It commences at the western extremity of the Montes Moschici, proceeds in a south-western direction round Pontus, and there forms the frontier between Armenia and Cappadocia. A more southern branch of the same mountain is the Scoedises. Ptolemy (v. 13. §§ 5, 9) describes this mountain as containing the sources of the Euphrates and Araxes, and accordingly includes within its range Mount Abus, from which others make those rivers flow. The Paryadres contains the sources of only small rivers, of which the largest is the Absarus. The mountain was in ancient times thickly covered with wood, and the population upon and about it consisted of robbers (*Strab.* xii. p. 548). Many parts of the mountain are extremely rugged, and almost inaccessible, whence Mithridates of Pontus built many of his treasure-houses there, and

when pursued by Pompey, concealed himself in its fastnesses. In a climatic point of view the mountain divides Pontus into two distinct regions; for while the north side is stern and cold, its southern side is delightfully warm. Hence the ancients called the point of transition in a pass between Trapezus and Satala, the Frigidarium. The modern name of the mountain is generally *Kuttag*, but it is also called *Kara Bel*. (Tournefort, *Voyage* i. lettre 18. p. 107.) [L. S.]

PARYETAE. [PARGYETAE.]

PASA'RGADAE (Πασαργάδαι), according to Herodotus, one of the three chief tribes of the ancient Persians (i. 125); according to other writers, a people of the adjoining province of Carmania (Ptol. vi. 8. § 12; Dionys. v. 1069). The probability is, that they were the inhabitants of Pasargadae in Persia. [V.]

PASA'RGADAE (Πασαργάδαι, Strab. xv. 730), a great city of the early Persians, situated, according to the best authorities, on the small river Cyrus (now *Kür*), in a plain on all sides surrounded by mountains. It contained, according to Strabo, a palace, the treasures, and other memorials of the Persian people, and though not so magnificent as Persepolis, was highly esteemed by that people for its antiquity (xv. 728). In another place the same geographer states that the most ancient palace was at Pasargadae; and in its immediate neighbourhood the tomb of Cyrus, who had a regard for the spot, as that on which he finally overthrew Astyages the Mede (xv. 730). It is by the notice of the tomb of Cyrus in Strabo (l. c.), and more fully in Arrian (vi. 29), that we are now enabled to identify the site of the ancient Pasargadae with the modern *Murgháb*. At *Murgháb* a building has been noticed by many modern travellers, and especially by Morier and Ker Porter, which corresponds so well with the description in ancient authors that they have not hesitated to pronounce it the tomb of Cyrus; and the whole adjoining plain is strewed with relics of the once great capital. Among other monuments still remaining is a great monolith, on which is a bas-relief, and above the relief, in cuneiform characters, the words "I am Cyrus, the king, the Achaemenian." The same inscription is found repeated on other stones. (Morier, *Travels*, i. p. 30, pl. 29; Ker Porter, i. p. 500; Lassen, *Zeitschrift*, vi. p. 152; Burnouf, *Mémoire*, p. 169; Ouseley, *Travels*, ii. pl. 49.) The name of the place is found in different authors differently written. Thus Pliny writes "Passagarda" (vi. 26. s. 29), Ptolemy "Pasargada" (vi. 4. § 7). Sir W. Ouseley (l. c.) thinks that the original name was Parsagarda, the habitation of the Persians, on the analogy *Dakib-gerd*, *Firis-gerd*, &c. [V.]

PASIDA (Πάσιδα), a small port on the coast of Carmania, mentioned by Marcian (*Peripl.* § 28). Forbiger thinks that it is the same as that called in some editions of Ptolemy Magida, in others, Masin (vi. 8. § 7). [V.]

PASINUM, PASINUS. [LIBURNI.]

PASIRA (τὰ Πασίρα, Arrian, *Ind.* c. 25), a place mentioned by Arrian in Gedrosia, as touched at by Nearchus in his voyage. It is doubtful whether it is to be considered as distinct from another place he has mentioned just before, Bagisara. Kepp-thorne has identified the latter with a locality now known by the name of *Arabah* or *Hormarah* bay, and thinks that a large fishing village in the immediate neighbourhood may be that called by Nearchus,

Pasira. The inhabitants were called *Pasirae* or *Pasireae*. Pliny places the *Pasirae* along the river Tomberon or Tomerus (vi. 25. s. 27). Nearchus, however, makes the Tomerus flow at a distance of 900 stadia from *Pasira*. It is probable that the *Rhagiraia* of Ptolemy refers to *Bagisara* or *Pasira* (vi. 21. § 2). [V.]

PASITIGRIS. [TYGRIS.]

PASSALAE (Πασσάλαι, Ptol. vii. 2. § 15), a tribe in India extra Gangem, placed by Ptolemy between the Imaus and the M. Beryrrhus. They must therefore have occupied some of the mountain-valleys on the eastern side of Tibet. Pliny mentions them also (vi. 19. s. 22). [V.]

PASSARON (Πασσαρον), the ancient capital of the Molossi in Epeirus, where the kings and assembled people were accustomed to take mutual oaths, the one to govern according to the laws, the other to defend the kingdom. (Plut. *Pyrrh.* 5.) The town was taken by the Roman praetor L. Anicius Gallus in B. C. 167. (Liv. xiv. 26, 33, 34.) Its site is uncertain, but it was apparently on the sea-coast, as Anna Comnena mentions (vi. 5, p. 284, ed. Bonn) a harbour called *Passara* on the coast of Epeirus. If this place is the same as the older *Passaron*, the ruins at *Dhramisius*, which lie inland in a SSW. direction from *Iodnina*, cannot be those of the ancient capital of the Molossi. Those ruins are very considerable, and contain among other things a theatre in a very fine state of preservation. (Leake, *Northern Greece*, vol. iv. p. 81.)

PATARA (Πάραρα: *Eth. Παραρέως*, *Patarensus* or *Pataranus*). 1. A small town in Cappadocia or Armenia Minor. (*Tab. Peut.*)

2. A flourishing maritime and commercial city on the south-west coast of Lycia. The place was large, possessed a good harbour, and was said to have been founded by *Patarus*, a son of *Apollo*. (Strab. xiv. p. 666; Steph. B. s. v.) It was situated at a distance of 60 stadia to the south-east of the mouth of the river *Xanthus*. (*Stadium. Mar. Mag.* § 219.) *Patara* was most celebrated in antiquity for its temple and oracle of *Apollo*, whose renown was inferior only to that of *Delphi*; and the god is often mentioned with the surname *Patareus* (Παταρέως, Strab. l. c.; Lycoph. 920; Horat. *Carm.* iii. 4. 64; Stat. *Theb.* i. 696; Ov. *Met.* i. 515; Virg. *Aen.* iv. 143; Pomp. *Mela*, i. 15.) Herodotus (i. 182) says that the oracle of *Apollo* was delivered by a priestess only during a certain period of the year; and from *Servius* (*ad Aen. l. c.*) we learn that this period was the six winter months. It has been supposed that the town was of Phoenician or Semitic origin; but whatever may be thought on this point, it seems certain that at a later period it received Dorian settlers from *Crete*; and the worship of *Apollo* was certainly Dorian. Strabo informs us that *Ptolemy Philadelphus* of *Egypt*, who enlarged the city, gave it the name of *Arsinoë*, but that it nevertheless continued to be called by its ancient name, *Patara*. The place is often noticed by ancient writers as one of the principal cities of *Lycia*, as by *Livy*, xxxiii. 41, xxxvii. 15—17, xxxviii. 39; *Polyb.* xxii. 26; *Cic. p. Flacc.* 34; *Appian, B. C.* iv. 52, 81, *Mithr.* 27; *Plin.* ii. 112, v. 28; *Ptol.* v. 3. § 3, viii. 17. § 22; *Dionys. Per.* 129, 507. *Patara* is mentioned among the *Lycian* bishoprics in the *Acts of Councils* (*Hierocl. p. 684*), and the name *Patera* is still attached to its numerous ruins. These, according to the survey of *Capt. Beaufort*, are situated on the sea-shore, a little to

theia, Bolina, Argyra, and Arba. (Pol. v. 2, 3, 28, &c.; Paus. vii. 18. § 6; Pol. xi. 3.) Of these places we know only the position of Bolina and Argyra. Bolina was a little S. of the promontory Drepanum, and gave its name to the river Bolinaeus. (Paus. vii. 24. § 4.) Argyra was a little S. of the promontory Rhiun. (Paus. vii. 23. § 1.) Patrae continued an insignificant town down to the time of Augustus, although it is frequently mentioned as the place at which persons landed going from Italy to Greece. (Cic. *ad Fam.* vii. 28, xvi. 1, 5, 6, *ad Att.* v. 9, vii. 2.) After the battle of Pharsalia (B.C. 48) Patrae was taken possession of by Cato, but shortly afterwards surrendered to Calenus, Caesar's lieutenant. It was here also that Antony passed the winter (32—31) when preparing for the war against Augustus; and it was taken by Agrippa shortly before the battle of Actium. (Dion Cass. xlii. 13, 14, l. 9, 18.) It owed its restoration to Augustus, who resolved after the battle of Actium to establish two Roman colonies on the western coast of Greece, and for this purpose made choice of Nicopolis and Patrae. Augustus colonised at Patrae a considerable body of his soldiers, again collected its inhabitants from the surrounding villages, and added to them those of Rhyes. (Paus. vii. 18. § 7; Plin. iv. 5.) He not only gave Patrae dominion over the neighbouring towns, such as Pharae (Paus. vii. 22. § 1), Dyme (Paus. vii. 17. § 5), Tritaea (Paus. vii. 23. § 6), but even over Locris. (Paus. x. 38. § 9.) On coins it appears as a Roman colony with the name of *Colonia Augusta Aroë Patrensis*. Strabo describes it in his time as a populous place with a good anchorage, and Pausanias has devoted four chapters to an account of its public buildings. (Strab. viii. p. 387; Paus. vii. 18—21.) Of these the most important appear to have been a temple of Artemis Laphria, on the acropolis, with an ancient statue of this goddess, removed from Calydon to Patrae by order of Augustus, and in whose honour an annual festival was celebrated; the Odeum, which was the most magnificent building of the kind in Greece, after the Odeum of Herodes at Athens; the theatre; and on the seaside a temple of Demeter, which was remarkable on account of a well in front of it, which was supposed to foretell the fate of sick persons; a mirror was suspended on the water, and on this mirror there were certain appearances indicating whether the person would live or die. In the time of Pausanias Patrae was noted for its manufacture of byssus or flax, which was grown in Elis, and was woven at Patrae into head-dresses (*κεκρόφαλοι*) and garments. Women were employed in this manufacture, and so large was their number that the female population was double that of the male; and as a natural consequence there was great immorality in the town. (Paus. vii. 21. § 14.) Patrae has continued down to the present day to be one of the most important towns in the *Morea*, being admirably situated for communicating with Italy and the Adriatic, and with eastern Greece by means of the gulf of Corinth. It is frequently mentioned in the Byzantine writers. In A.D. 347 there was an archbishop of Patrae at the council of Sardica. In the sixth century it was destroyed by an earthquake. (Procop. *Goth.* iv. 25.) It is subsequently mentioned as a dukedom of the Byzantine empire; it was sold to the Venetians in 1408; was taken by the Turks in 1446; was recovered by the Venetians in 1533; but was shortly afterwards taken again by the Turks, and remained in their hands till the Greek revolution.

The country around *Patras* is a fine and fertile plain, and produces at present a large quantity of currants, which form an article of export. The modern town occupies the same site as the ancient city. It stands upon a ridge about a mile long, the summit of which formed the acropolis, and is now occupied by the ruins of the Turkish citadel. From the town there is a beautiful sea-view. "The outline of the land on the opposite side of the gulf, extends from the snowy tops of Parnassus in the east, to the more distant mountains of Acarnania in the same direction, while full in front, in the centre of the prospect, are the colossal pyramids of *Kakissala* (the ancient Taphiassus) and *Varisova* (the ancient Chalcis), rising in huge perpendicular masses from the brink of the water." (Mure, *Tour in Greece*, vol. ii. p. 300.) There are very few remains of antiquity at *Patras*. The modern citadel contains some pieces of the walls of the ancient acropolis, and there are ruins of the Roman aqueduct of brick. The well mentioned by Pausanias is still to be seen about three quarters of a mile from the town under a vault belonging to the remains of a church of St. Andrew, the patron saint of *Patras*. Before the Greek revolution, in which *Patras* suffered greatly, its population was about 10,000; but its present population is probably somewhat less. (Leake, *Morea*, vol. ii. p. 123, seq.)



COIN OF PATRAE.

PATRAEUS (*Πατραεύς*), a place in the Cimmerian Bosphorus, 130 stadia from Corocondane, and near the monument of Satyrus, the ruler of the Bosphorus. Klaproth places Patraeus at *Akburas*, 5 versts S. of *Kertch*. (Strab. xi. p. 494; Bickh, *Inscr.* vol. ii. p. 163, n. 2127; Klaproth, *Novae Journal Asiatique*, vol. i. pp. 67, 290; Ukert, vol. iii. pt. ii. p. 488.)

PATROCLI INSULA (*Πατρόκλου νήσος*, Paus. i. 1. § 1, i. 35. § 1; Steph. B. s. v.; *Πατρόκλου χάραξ*, Strab. ix. p. 398), a small island off the southern coast of Attica, west of the promontory Sunium, so called from Patroclus, one of the generals of Ptolemy Philadelphus, who was sent by this king to assist the Athenians against the Macedonians, and who built a fortress in the island. It is now called *Gaidharonisi*. (Leake, *Demi of Attica*, p. 62, 2nd ed.)

PATTALA (*ἡ Παττάλα*, Arrian. v. 4, vi. 17; *ἡ Πάταλη*, Ptol. vii. 1. § 59), a town in Western India, situated at the point of land where the western stream of the Indus is divided off into two chief branches, which, flowing to the sea, enclose what has been popularly called the delta of that river. There can be no doubt that this place is represented by the present *Tatta*. Arrian states that it derives its name from an Indian word, which signifies delta (v. 4; *Ind.* c. 2.) Alexander the Great appears to have spent some time there, and to have built a castle and docks; and it was from this place that he made his first unfortunate but ultimately successful expedition in ships to the mouth of the Indus (Arrian, vi. 18). The real Indian meaning of *Patala* appears to be the West, in opposition to

the East, or land of the Ganges; or, mythologically, the Lower Ilegions (Ritter, v. p. 476). [V.]

PATTALE'NE (Πατταληνή, Strab. xvi. pp. 691, 701; Patalene, Παταληνή, Ptol. vii. 1. § 55; Patale, Plin. vi. 20, 21, 23), the delta-shaped district comprehended between the arms of the Indus, and extending from its capital Pattala (now *Tatta*) to the Indian Ocean. It was a very fertile, flat, marshy country, liable to be constantly overflowed by the waters of the great river. The ancients gave, on the whole, a tolerably accurate estimate of the size of this delta, Aristobolus stating that it was 1000 stadia from one arm of the river to another, and Nearchus considering the distance to be 800 stadia; they, however, greatly exaggerated the width of the river, at its point of separation, Onesicritus deeming this to have been as much as 200 stadia (Strab. xv. p. 701). We may presume this measure to have been made during a time of flood. By Marcian, Pattalene is comprehended in Gedrosia; but there seems reason to suspect that the present text of Marcian has been tampered with (c. 34, ed. Müller, 1855). Arrian does not distinguish between the town and the district of which it was the capital, but calls them both indiscriminately Patala (*Anab.* v. 3). The district probably extended along the coast from the present *Kurachi* on the W. to *Cutch* on the E. [V.]

PATUMUS (Πάτρομος, Herod. ii. 159), a town of Arabia, on the borders of Egypt, near which Necho constructed a canal from the Nile to the Arabian Gulf. It is probably the Pithom of Scripture (*Exod.* i. 11), not far from Bubastis, and near the site of the present *Belbey*. [T. H. D.]

PAULO (*Paglione*), a river of Liguria, rising in the Maritime Alps, and flowing into the sea under the walls of Nicaea (*Nice*). (Plin. iii. 5. s. 7; Mel. ii. 4. § 9.) It is now called the *Paglione*, and is a considerable mountain torrent in winter and spring. [E. H. B.]

PAUS. [CLEITOR]

PAUSILYPUS MONS. [NEAPOLIS, p. 410.]

PAUSULAE (*Eth.* Pausulanus), a town of Picenum, mentioned only by Pliny (iii. 13. s. 18). It is placed by Holstenius at *Monte dell' Olmo*, about 5 miles S. of *Macerata*, on the right bank of the river *Chienti*, the ancient *Flusor*. (Holsten. *Not. ad Cluver.* p. 137.) [E. H. B.]

PAUTALIA (Παυταλία *al.* Παυταλία, Ptol. iii. 11. § 12; *Pent. Tab.*), a town in the district of Dentehetica. Its position in the Table accords with that of the modern *Djusstendil* or *Ghiustendil*; and the situation of this town at the sources of the Strymon agrees remarkably with the figure of a river-god, accompanied by the "legend" *Στρυμων*, on some of the autonomous coins of Pautalia, as well as with the letters EN. ΠΑΙΩ., which, on other coins, show that the Pautalistas considered themselves to be Pæsonians, like the other inhabitants of the banks of that river. On another coin of Pautalia, the productions of its territory are alluded to, namely, gold, silver, wine, and corn (Eckhel, vol. ii. p. 38), which accords with *Ghiustendil*. In the reign of Hadrian, the people both of Pautalia and Serdica added *Ulpia* to the name of their town, probably in consequence of some benefit received from that emperor. This title, in the case of Pautalia, would seem at first sight to warrant the supposition that it was the same place as *Ulpiana*, which, according to Procopius (*de Aed.* iv. 1), was rebuilt by Justinian, with the name of *Justiniana Secunda*; and

the modern name lends an appearance of confirmation to this hypothesis by its resemblance to *Justiniana*. But the fact that Procopius and Hierocles notice *Ulpiana* and *Pautalia* as distinct places, is an insurmountable objection to this hypothesis [ULPIANA.] Stephanus of Byzantium has a district called *PAETALIA* (Παιταλία), which he assigns to Thrace, probably a false reading. (Leake, *Northern Greece*, vol. iii. p. 425.) [E. B. J.]

PAX JULIA (Πὰξ Ἰουλία, Ptol. ii. 5. § 5; called in the Geogr. Rav., iv. 43, *Paeca Julia*), a town of the Turdetani, in the S. of Lusitania, and on the road from Esuris to Eborra (*Itin. Ant.* pp. 426, 427). But on the subject of this route see *LUSITANIA*, Vol. II. p. 220. It was a Roman colony, and the seat of a *Conventus juridicus* (Plin. iv. 35); probably the same town as that called *Pax Augusta* by Strabo (iii. p. 151),—as many towns bore double names in this manner,—notwithstanding that it is placed by him among the *Celtici*. (Ukert, vol. ii. pt. 1. p. 388, and the authorities there cited.) It lay on a hill N. of *Julia Myrtilis*, and is commonly identified with *Beja*. [T. H. D.]

PAXI (Παξοί), the name of two small islands, now called *Pazo* and *Antipazo*, situated between *Corcyra* and *Leucas*. (Polyb. ii. 10; Plin. iv. 12. s. 19; Dion Cass. i. 12.)

PEDAEUM or PEDAEUS (Πήδαιον), a place mentioned by Homer (*Il.* xiii. 172), which is said by Eustathius to have been a town in *Troas*; but it is otherwise entirely unknown. [L. S.]

PEDA'LIE, a place on the coast of Cilicia, between *Pinara* and *Ale*, is mentioned only by Pliny (v. 22), and its exact site is unknown. [L. S.]

PEDA'LIIUM (Πηδάλιον), a promontory in the south-east of *Caria*, forming the southernmost point of the western coast of the *Sinus Glaucus*. (Pomp. Mela, i. 16; Plin. v. 29; *Stadium. Mar. Magn.* §§ 228, 233, 234.) Strabo (xiv. p. 651) gives to the same promontory the name of *Artemisium*, from a temple of *Artemis*, which stood upon it; its modern name is *Bokomadi*. (Leake, *Asia Minor*, p. 223, foll.) [L. S.]

PE'DASA (Πήδασα: *Eth.* Πηδασεύς), also called *PEDASUM* (Plin. v. 29), an ancient city of *Caria*, in which the Persians suffered a defeat during the revolt of the Ionians. (Herod. v. 121, vi. 20.) It was once the chief seat of the *Leleges*. Alexander the Great deprived the place of its independence by giving it over to the *Halicarnassians*, together with five other neighbouring towns. (Plin. l. c.) In the time of Strabo (xiii. p. 611) the town had ceased to exist, and the name of the district, *Pedasis* (Πηδασίς), was the only remaining memorial of the place. (Comp. Polyb. xviii. 27; Steph. B. s. v.) As Herodotus assigns to *Pedasa* a portion of the territory of *Miletus*, it is clear that the town must have been situated between *Miletus*, *Halicarnassus*, and *Stratoniceia*; but its exact site is still only matter of conjecture, some placing it at the modern *Melasso*, and others at *Arabi Hissar*, neither of which suppositions is free from inconsistencies. [L. S.]

PE'DASUS (Πήδασος), a small town of *Mysia*, on the river *Satnioeis*, which is mentioned by Homer (*Il.* vi. 35, xx. 92, xxi. 87), but was deserted in the time of Strabo (xiii. p. 605), who (p. 584) mentions it among the towns of the *Leleges*, which were destroyed by *Achilles*. (Comp. Steph. B. s. v. Πήδασα.) Pliny (v. 32) imagines that *Pedasmus* was the same place as that which subsequently bore the name of *Adramyttium*; but as Homer distinctly places it

the river Satnioeis, the supposition is impossible [L. S.]

PEDASUS. [METHONE.]

PEDIAEUS (Πεδιαίος), the largest river of Cyprus, rising from the eastern side of Olympus, and flowing near Salamis into the sea. (Ptol. v. 14. § 3; Engel, *Kypros*, vol. i. p. 37.)

PEDEIS (Πεδεῖς), the inhabitants of one of the Phocian towns destroyed by Xerxes. (Herod. viii. 33.) From the order in which it stands in the enumeration of Herodotus, it appears to have stood near the Cephissus, in some part of the plain between Tithorea and Elateia, and is perhaps represented by the ruins at *Palaá Fiva*. (Leake, *Northern Greece*, vol. ii. p. 89.)

PEDNELISSUS (Πεδνηλωσός), a town in the interior of Pisidia, near the Eurymedon, above Aspendus (Strab. xii. p. 570; xiv. p. 667; Steph. B. s. v.; Ptol. v. 5. § 8.) Hierocles (p. 681), giving a greater extension to Pamphylia, assigns the town to this province. The town formed a small state by itself, but was always involved in war with the neighbouring Selge. (Polyb. v. 72, &c.) It is also mentioned in the ecclesiastical annals and on coins. (Sestini, p. 96.) Fellows (*Asia Minor*, p. 196, &c.) is inclined to identify the extensive ruins near the village of *Bolascocoe* with the ancient Pednelissus; these ruins, however, according to his description, bear scarcely any trace of Greek origin, but belong to the Roman period. [L. S.]

PEDONIA (Πηδωνία), a town on the coast of Marmarica, before which lay an island of the same name. (Ptol. iv. 5. §§ 32, 75.) This island is also mentioned by Strabo, but in some editions under the name of Sidonia (xvii. p. 799). We may, however, conclude from Ptolemy that Pedonia is the correct reading. (See Groekurd's Strabo, vol. iii. p. 357.)

PEDUM (Πέδα, Steph. B.: *Ἔθ. Πεδωνός*, Pedanus: *Gallicano*), an ancient city of Latium, which appears to have been at one period of considerable importance. It is mentioned by Dionysius as one of the cities which composed the league against Rome in B. C. 493; and there is no doubt that it was, in fact, one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) It is next mentioned among the cities which are said to have been taken by Coriolanus in the campaign of B. C. 488, where its name is associated with those of Labicum and Corbio. (Liv. ii. 39; Dionys. viii. 19; Plut. *Coriol.* 28.) Dionysius terms it at this time a small city (*ib.* 26); and it is remarkable that its name does not again occur during the wars of the Romans with the Aequians, notwithstanding its proximity to the frontier of the two nations. It is next mentioned in B. C. 358, when the Gauls, who had invaded Latium, encamped in its neighbourhood, where they sustained a severe defeat from the dictator C. Sulpicius. (Liv. vii. 12.) During the last great struggle of the Latins with Rome, the Pedani bear a more considerable part. Their name, indeed, is not mentioned at the first outbreak of the war, though there can be no doubt of their having taken part in it; but, in B. C. 339, Pedum became for a time the centre of hostilities, being besieged by the Roman consul Aemilius, and defended by the allied forces assembled from Tibur, Praeneste, Velitrae, Lanuvium, and Antium. Aemilius on this occasion abandoned the enterprise; but the next year Camillus again advanced to Pedum, and the forces of the Latins being now divided, the Tiburtines and Praenestines alone arrived for its protection. They

were defeated in a great battle by Camillus, and the city of Pedum taken by assault immediately afterwards. (Liv. viii. 12, 13; *Fast. Capit.*) In the general pacification that followed the Pedani obtained the Roman franchise, but on the same terms as the Lanuvians, that is to say, without the right of the suffrage. (*ib.* 14.) From this time not only does the name of the people disappear from history, but we find no subsequent mention of the town of Pedum, which appears to have rapidly fallen into decay. The "Pedanus ager," or "regio Pedana," is alluded to both by Cicero and Horace; but in Pliny's time even the "populus" had become utterly extinct, and we find no subsequent trace of the name. (Cic. *ad Att.* ix. 15; Hor. *Ep.* i. 4. 2; Plin. iii. 5. s. 9.) Hence the only clue to its position is derived from the passages already cited, and from the statement of the old scholiast on Horace (Schol. Cruq. *ad l. c.*) that it was situated between Tibur and Praeneste. Its proximity to those cities is distinctly attested by Livy (viii. 13), and there seems no reason to reject the opinion first advanced by Cluverius, and adopted by Gell, Nibby, and Abeken, which would place Pedum on the site of *Gallicano*, though we have certainly no conclusive evidence in its favour. The modern village of *Gallicano*, the name of which first occurs in the tenth century, in all probability occupies an ancient site; it stands on a narrow tongue of land projecting between two narrow valleys or ravines with lofty and precipitous banks; but, from the peculiar nature of the country, this position almost exactly resembles that of *Zagarolo* and other neighbouring places. No ruins exist at *Gallicano*; and from the early decay of Pedum we can hardly expect to meet with inscriptions, the only evidence that can really set the question at rest. *Gallicano* is 4½ miles from *Palestrina* (Praeneste), and about the same distance from *La Colonna* (Labicum); it is about a mile on the left of the Via Praenestina, and 19 miles from Rome. (Cluver, *Ital.* p. 966; Gell, *Top. of Rome*, p. 340; Nibby, *Distorici*, vol. ii. p. 552; Abeken, *Mittel Italien*, p. 77.) [E. H. B.]

PEGAE or PAGAE (Πηγαί, Dor. Πηγαί: *Ἔθ. Πηγαίος*), a town of Megaris, on the Alcyonian or Corinthian gulf. It was the harbour of Megaris on the western coast, and was the most important place in the country next to the capital. According to Strabo (viii. p. 334) it was situated on the narrowest part of the Megaric isthmus, the distance from Pagae to Nisaea being 120 stadia. When the Megarians joined Athens in B. C. 455, the Athenians garrisoned Pegae, and its harbour was of service to them in sending out an expedition against the northern coast of Peloponnesus. (Thuc. i. 103, 111.) The Athenians retained possession of Pegae a short time after Megara revolted from them in B. C. 454; but, by the thirty years' truce made in the same year, they surrendered the place to the Megarians. (Thuc. i. 114, 115.) At one period of the Peloponnesian War (B. C. 424) we find Pegae held by the aristocratical exiles from Megara. (Thuc. iv. 66.) Pegae continued to exist till a late period, and under the Roman emperors was a place of sufficient importance to coin its own money. Strabo (viii. p. 380) calls it τὸ τῶν Μεγαρέων φρούριον. Pausanias saw there a chapel of the hero Aegialeus, who fell at Glisas in the second expedition of the Argives against Thebes, but who was buried at this place. He also saw near the road to Pegae, a rock covered with marks of arrows, which were supposed to have been made by a body of the Persian cavalry

of Mardonius, who in the night had discharged their arrows at the rock under the impulse of Artemis, mistaking it for the enemy. In commemoration of this event, there was a brazen statue of Artemis Soteira at Pegae. (Paus. i. 44. § 4.) Pegae is also mentioned in the following passages:—Strab. ix. pp. 400, 409; Paus. i. 41. § 8; Ptol. iii. 15. § 6; Steph. B. s. v.; Mela, iii. 3. § 10; Plin. iv. 7. s. 11; Hierocl. p. 645; *Tab. Peut.*, where it is called Pache. Its site is now occupied by the port of *Psathó*, not far from the shore of which are found the remains of an ancient fortress. (Leake, *Northern Greece*, vol. ii. p. 407.)

PEGASEUM STAGNUM, a small lake in the Caystrian plain near Ephesus, from which issues the little river Phyrtes, a tributary of the Caystrus. (Plin. v. 31.) The district surrounding the lake is at present an extensive morass. (Comp. Arundell, *Seven Churches*, p. 23, &c.) [L. S.]

PEIRAEUS. [ATHENAE, p. 306.]

PEIRAEUS and PEIRAEUM, in Corinthia. [p. 685.]

PEIRAEUS. [AMISUS.]

PEIRE'NE FONS. [CORINTHIUS, p. 680, b.]

PEIRE'SIAE. [ASTERIUM.]

PEIRUS. [ACHAIA, p. 13, b.]

PEISO. [PELSEO.]

PEIUM (Πήιον), a fortress of the Tolistoboi, in Galatia, where Deiotarus kept his treasures. (Strab. xii. p. 567.)

PELAGO'NIA (Πελαγονία, Strab. vii. pp. 326, 327; Πηλαγονία, Steph. B.), a district of Macedonia, bordering on Illyricum, occupied by the PELAGONES (Πελαγώνες, Strab. vii. pp. 327, 331, *Fr.* 38—40, 434; Ptol. iii. 13. § 34; Plin. iv. 17). Although Livy employs the name of Pelagonia, corresponding with the fertile plains of *Bitólia*, in his narrative of the campaigns of Sulpicius, as that of a large district containing Stymbara, it is evident, from his account of the division of Macedonia after the Roman conquest, that Pelagonia became the appellation of the chief town of the Pelagones, and the capital of the Fourth Macedonia, which included all the primitive or Upper Macedonia E. of the range of Pindus and Scardus. (Liv. xlv. 29.) It was perhaps not specifically employed as the name of a town until the other two cities of Pelagonia were ruined; for that Pelagonia, or a portion of it, once contained three, may be inferred from the adjunct Tripolitis, given to it by Strabo (vii. p. 327). The town, which, from the circumstance of its having been the capital of the Fourth Macedonia, must have been of some importance, existed till a late period, as it is noticed in the *Synecdemus* of Hierocles, and by the Byzantine historian, Malchus of Philadelphia, who speaks of the strength of its citadel (*ap. Const. Porph. Excerpt. de Legat.* p. 81). From its advantageous position it was occupied by Manuel Comnenus, in the war with Geísa II. and the Hungarians. (Nicet. p. 67; Le Beau, *Bas Empire*, vol. xvi. p. 141.) The name of Pelagonia still exists as the designation of the Greek metropolitan bishopric of *Bitólia* or *Monastéri*, now the chief place of the surrounding country, and the ordinary residence of the governor of *Rumili*. At or near the town are many vestiges of ancient buildings of Roman times. The district was exposed to invasions from the Dardani, who bordered on the N., for which reasons the communication ("fauces Pelagoniae," Liv. xxxi. 34) were carefully guarded by the kings of Macedonia, being of great importance, as one of the direct en-

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trances from Illyricum into Macedonia by the course of the river Drilon. Between the NE. extremity, Mt. *Ljubatrin*, and the *Klínira* of *Devól*, there are in the mighty and continuous chain of Scardus (above 7000 feet high) only two passes fit for an army to cross, one near the N. extremity of the chain from *Kalkandele* to *Prisrendi* or *Perseerin*, a very high "col," not less than 5000 feet above the sea-level; the other considerably to the S., and lower as well as easier, nearly in the latitude of *A'kridha*. Leake (*Northern Greece*, vol. iii. pp. 318—322) is of opinion that the passes of Pelagonia, in which Perseus was stationed by his father Philip, were this latter depression in the chain over which the modern road from *Scodra* or *Scutari* runs, and the Via Egnatia travelled formerly. The Illyrian Antariatae and Dardani, to the N. of Pelagonia, no doubt threatened Macedonia from the former pass, to the NE. of the mountain-chain of Scardus. (Comp. Grote, *Greece*, c. xxv. and the references there to Pouqueville, Boué, Grisebach, and Müller.) Stymbara or Stubara, was situated apparently on the Erigon, as also were most of the Pelagonian towns. Polybius (v. 108) speaks of a Pelagonian town named PISAEUM (Πισσαίων). Ptolemy (l. c.) assigns to the Pelagones the two towns of Andaristis or Euristis (*Peut. Tab.*, the orthography is not quite certain), and STONI. [E. B. J.]

PELASGI (Πελασγοί), an ancient race, widely spread over Greece and the coasts and islands of the Aegean sea in prehistoric times. We also find traces of them in Asia Minor and Italy.

I. *The Pelasgians in Greece.*—The earliest mention of the Pelasgi is in Homer (*Il.* ii. 681), who enumerates several Thessalian tribes as furnishing a contingent under the command of Achilles, and among them "those who dwell in Pelasgian Argos." Homer also speaks of Epirus as a chief abode of the Pelasgi; for Achilles addresses Zeus as *Δεδωνναίε, Πελασγικέ*. (*Il.* xvi. 233.) And this agrees with Hesiod's description of Dodona as the "seat of the Pelasgi." (*Fragm.* xviii.) So in the *Supplices* of Aeschylus, the king declares himself to be ruler of the country through which the Alguis and the Strymon flow, and also of the whole of the land of the Perrhaebi, near the Paeonians, and the Dodonean mountains, as far as the sea. (*Suppl.* 250, seq.) Herodotus tells us he found traces of the Pelasgi at Dodona, where he says they worshipped all the gods, without giving a name to any (ii. 52). Compare his mythic account of the two priestesses at Dodona (ii. 56) with Homer's description of the Selli. (*Il.* xvi. 234, seq.)

Strabo (v. p. 221, C.) says: "Nearly all are agreed about the Pelasgi, that they were an ancient tribe (φύλον) spread over the whole of Hellas, and especially by the side of the Aeolians in Thessaly. . . . And that part of Thessaly is called Pelasgian Argos, which extends from the coast between the outlet of the Peneios and Thermopylae as far as the mountain range of Pindus, because the Pelasgians were masters of that region."*

We also hear of the Pelasgi in Boeotia, where they dwelt for a time, after having, in conjunction with the Thracians, driven out the Aones, Temnices, Leleges and Hyantes. Afterwards they were, in their turn, driven out by the former inhabitants, and took refuge at Athens under Mt. Hymettus, part of

* Argos probably means a plain, see Kruse's *Hellas* (vol. i. p. 404).

the city being called after their name. (Strab. ix. p. 401.) And Attic historians speak of their residence there, and say that on account of their migratory disposition they were called *πελαργοί* (storks) by the Attic people. (Strab. v. p. 221.) This is the character generally given to the Pelasgi, and it is curious to find Herodotus (i. 56) contrasting the stationary habits of the Pelasgians, with the love of wandering exhibited by the Hellenic Dorians. For even his own account of the Pelasgi disproves his general statement; since they could not have existed in so many different quarters as he assigns to them without several migrations, or—which he nowhere asserts—an almost universal extension over Greece and its dependencies. It is true that he says (ii. 56) that Hellas was formerly called Pelasgia, and Thucydides speaks (i. 3) of the name Hellas being of comparatively recent date, and of the Pelasgic name being the most prevalent among the tribes of Greece; but this does not account for the Pelasgi being found in Asia (Hom. *Il.* x. 429), and for their having introduced Egyptian rites into Greece. (Herod. ii. 51.) Their sojourn in Attica is related by Herodotus, who says (vi. 137) that they had a portion of ground under Mt. Hymettus assigned them as a reward for their services in building the wall of the Acropolis at Athens. From this Hecataeus said they were driven out by the Athenians from envy, because their land was the best cultivated. The Athenians, however, says Herodotus, ascribe their expulsion to their licentious conduct. Thucydides also (ii. 17) mentions the Pelasgic settlement beneath the Acropolis, and the oracle relating to it.

In the passages above quoted Herodotus speaks of the Pelasgi as of foreign extraction. In another passage (viii. 44) he tells us that the Athenians were formerly Pelasgians, and were so called, with the surname of Cranaï. They were called successively Cecropidae, Erechtheidæ and Ionæ.

Strabo (xiii. p. 621) mentions a legend that the inhabitants of Mt. Phricion near Thermopylæ made a descent upon the place where Cyme afterwards stood, and found it in the possession of Pelasgians, who had suffered from the Trojan War, but were nevertheless in possession of Larissa, which was about 70 stades from Cyme.

We find traces of the Pelasgi in several parts of the Peloponnese. Herodotus (i. 146) speaks of Arcadian Pelasgians, and (vii. 94) tells us that the Ionians in Achaëa were formerly called Pelasgian Aegialeans (or Pelasgians of the coast). After Danaus and Xuthus came to Peloponnesus, they were called Ionians, from Ion, son of Xuthus.

In the passage of Aeschylus before referred to (*Suppl.* 250) Argos is called Pelasgian; the king of Argos is also called *ἄναξ Πελασγῶν* (v. 327), and throughout the play the words Argive and Pelasgian are used indiscriminately. So, too, in the Prometheus Vinculus (v. 860), Argolis is called "the Pelasgian land." In a fragment of Sophocles (Inachus) the king is addressed as lord of Argos and of the Tyrrheni Pelasgi.

Strabo (vii. p. 321) speaks of Pelasgians taking possession of part of the Peloponnese, along with other barbarous tribes, and (v. p. 221) says that Ephorus, on Hesiod's authority, traces the origin of the Pelasgi to Lycaon, son of Pelasgus, and that he declares his own opinion to be that they were originally Arcadians, who chose a military life, and, by inducing many others to join them, spread the name far and wide, both among the Greeks and wherever

they happened to come. "The Arcadian divine or heroic pedigree," says Mr. Grote (*Hist. Greece*, vol. i. ch. ix.), "begins with Pelasgus, whom both Hesiod and Asiæ considered as an indigenous man, though Arceilaus the Argeian represented him as brother of Argos and son of Zeus by Niobe, daughter of Phoroneus: this logographer wished to establish a community of origin between the Argeians and the Arcadians." For the legend concerning Lycaon, son of Pelasgus, and his fifty sons, see Grote's *Greece*, vol. i. p. 239, note.

According to Dionysius, Lycaon, son of Pelasgus, lived eighteen generations before the Trojan War (*lit.* i. p. 30, ed. Reiske); and the migration of the Oenotians under Oenotrus, son of Lycaon, in the next generation, is, in the words of Pausanias (viii. 3. quoted by Niebuhr), "the earliest colony, whether of Greeks or barbarians, whereof a recollection has been preserved."

Pausanias (viii. 2) gives the popular legend current among the Arcadians, that Pelasgus was the first man born there; on which he observes naïvely: "But it is likely that other men were also born with Pelasgus: for how could he have reigned without subjects?" According to this legend Pelasgus is a regular mythic hero, surpassing all his contemporaries in stature and wisdom, and teaching them what to choose for food and what to abstain from. The use of beeh-mast, which the Pythian oracle (Herod. i. 66) ascribed to the Arcadians, was taught them by Pelasgus. His descendants became numerous after three generations, and gave their names to various districts and many towns in Greece. Pausanias also speaks of Pelasgians coming from Lokos to Pylos, and driving out the eponymic founder (iv. 36. § 1).

Dionysius adopts the Achaean legend, viz. that the first abode of the Pelasgi was Achaïa Argæa. There they were autochthons, and took their name from Pelasgus. Six generations afterwards they left Peloponnesus, and migrated to Haemonia, the leaders of the colony being Achaëus, and Phthius, and Pelasgus, sons of Larissa and Poseidon. These three gave names to three districts, Achaëa, Phthiotis, and Pelasgiotis. Here they abode for five generations, and in the sixth they were driven out of Thessaly by the Curetes and Leleges, who are now called Locrians and Aetolians, with whom were joined many others of the inhabitants of the district of Mt. Parnassus, led by Demalio (i. 17. p. 46). They dispersed in different directions: some settled in Histiaëotis, between Olympus and Ossa; others in Boeotia, Phocis, and Euboea; the main body, however, took refuge with their kinsmen in Epirus, in the neighbourhood of Dodona (i. 18).

We now come to

II. *The Pelasgians in the Islands of the Aegean.*—Homer (*Od.* xix. 175—177) mentions the Pelasgi (called *ἰῶτες*), as one of the five tribes in Crete, the remaining four being the Achæans, Eteo-creteæ, Cydones, and Dorians (called *τυρξάδες*). See Strabo's comment on this passage (v. p. 221), and x. pp. 475, 476, where two different explanations of the epithet *τυρξάδες* are given.

Herodotus (ii. 51) speaks of Pelasgi living in Samothrace, where they performed the mysteries called Samothracian orgies.

Lemnos and Imbros were also inhabited by them (v. 26). So also Strabo (v. p. 221), quoting Anticleides. Thucydides (iv. 109) speaks of the Tyrrheni Pelasgi, who occupied Lemnos; and Pausanias

(vii. 2. § 2) says the Pelasgians drove out the Minyans and Lacedaemonians from Lemnos. The perpetrators of the Lemnian massacre were Pelasgians. (Herod. vi. 138—140; compare Pind. *Pyth.* Oel. iv. 448 [252. Bkh.]; Orph. *Arg.* v. 470; Stanley, *Comm. in Aesch. Choëph.* 631.)

Herodotus also reckons the inhabitants of seventeen islands on the coast of Asia as belonging to the Pelasgian race (vii. 95). According to Strabo (xiii. p. 621) Menecrates declared the whole coast of Ionia, beginning at Mycale, to be peopled by Pelasgi, and the neighbouring islands likewise: "and the Lesbians say they were under the command of Pylaeus, who was called by the poet the leader of the Pelasgi, and from whom their mountain was called Pylæum. And the Chians say their founders were Pelasgi from Thessaly."

Dionysius (i. 18) says that the first Pelasgian colony was led by Macar to Lesbos, after the Pelasgi had been driven out of Thessaly.

Diodorus Siculus (v. 81) gives a different account of this colony. He says that Xanthus, the son of Triopus, chief of the Pelasgi from Argos, settled first in Lycia, and afterwards crossed over with his followers into Lesbos, which he found unoccupied, and divided among them. This was seven generations before the flood of Deucalion. When this occurred Lesbos was desolated, and Macareus, grandson of Zeus (according to Hesiod), occupied it a second time, and the island received its name from his son-in-law. Scymnos of Chios (quoted by Kruse, *Hellas*) speaks of Pelasgians being in Sciathos and Scyros.

We next come to

III. *The Pelasgians in Asia.*—On this point we have Homer's authority that there were Pelasgians among the Trojan allies, ranked with Leleges, Caucones, and Lycians, and called δῖοι. (*Il.* x. 429.) One of these was killed by Ajax, in the battle over the body of Patroclus,—Hippothous, son of Lethus. (*Il.* xvii. 288.)

Herodotus speaks (vii. 42) of Antandros as a Pelasgian city, and afterwards (vii. 95) says that the Acolians were formerly called Pelasgians by the Hellenes, and that when they fought against the Greeks they wore Hellenic armour.

Strabo (v. p. 221) quotes Homer's statement that the neighbours of the Cilicians in the Troas were Pelasgians, and that they dwelt about Larissa. (*Il.* ii. 841.) This name probably signifies a fortress built on a precipice or overhanging rock, and is an indication, wherever it occurs, of the presence of Pelasgi. There were several places of the same name in Greece and two or three in Asia Minor, which are enumerated by Strabo (ix. p. 440, xiii. p. 620). According to this geographer most of the Carians were Leleges and Pelasgi. They first occupied the islands, then the sea-coast. He argues, from Homer's expression "the tribes of Pelasgians" (*Il.* ii. 840), that their number was considerable.

Dionysius (i. 18) says that the Pelasgi, on being driven out of Thessaly, crossed over into Asia, and acquired many cities on the sea-coast.

Two cities were in existence in the time of Herodotus, namely, Scylace and Placie, on the Propontis, which he believed to be Pelasgian cities, and which, he says (i. 57), spoke similar dialects, but unlike their neighbours. That dialect was, on Herodotus's testimony, not Greek, but resembling the dialect of the Crotoniatae, or rather Crestonians, a tribe among the Edones in Thrace.

Bishop Thirlwall, comparing this passage with

another, in which Herodotus is enumerating the dialects that prevailed among the Ionian Greeks, and uses the same terms, infers from the comparison that "the Pelasgian language which Herodotus heard on the Hellespont and elsewhere sounded to him a strange jargon; as did the dialect of Ephesus to a Milesian, and as the Bolognese does to a Florentine" (vol. i. p. 53). Mr. Grote differs from Bishop Thirlwall in his estimate of these expressions of Herodotus, who, he thinks, must have known better than any one whether a language which he heard was Greek or not, and concludes that "Herodotus pronounces the Pelasgians of his day to speak a substantive language differing from Greek; but whether differing from it in a greater or less degree (e. g. in the degree of Latin or of Phœnician), we have no means of deciding" (vol. i. pp. 351—353).

Heeren (*Ancient Greece*, p. 38, note) has some remarks on Herodotus's opinion respecting the language spoken by the Pelasgians in his day, in which he seems to raise an imaginary difficulty that he may have the pleasure of overthrowing it.

Before quitting the coasts of the Aegean, it is necessary to quote Thucydides's observation (iv. 109), that "the Pelasgian race is said to be the most widely prevalent in the Chalcidic peninsula and in the adjoining islands;" and the legend preserved by Athenæus (xiv. p. 639), "that Thessaly was, in the time of Pelasgus, suddenly converted by an earthquake from a vast lake into a fertile plain, irrigated by the Peneius, the waters of which before had been shut in by mountains."

The latter is a poetical version of a geological truth, which, though not falling within the province of history, recommends itself at once to the notice of the geographer.

We now come to

IV. *The Pelasgians in Italy.*—Legendary history has connected the Pelasgic race with more than one portion of the Italic peninsula. The name Oenotria, by which the southern part of Italy was formerly known (see Aristotle, *Pol.* vii. 10) suggests an affinity between the early inhabitants of that country and the Arcadian Pelasgians. The name Tyrrhæni or Tyrseni, which we have seen is used identically with that of Pelasgi, suggests another link. Innumerable legends, which furnished logographers with the subject-matter of their discourse, connected the Umbrians, the Pœucetians, and other tribes in the north of Italy and on the coast of the Adriatic with the Pelasgians from Epirus and Thessaly. Some of these are given by Strabo. He quotes Anticleides to the effect that some of the Lemnian Pelasgians crossed over into Italy with Tyrrhenus, son of Atys (v. p. 221). Again, he quotes Hieronymus's assertion, that the Thessalian Pelasgians were driven out from the neighbourhood of Larissa by the Lapithæ, and took refuge in Italy (ix. p. 443).

Pausanias's account of the Pelasgian colony led by Oenotrus has already been given. Dionysius (i. 11. p. 30) confirms it, saying "Oenotrus son of Lycaon led a colony into Italy seventeen generations before the Trojan War." According to Dionysius, a colony of Pelasgians came over from Thessaly and settled among the Aborigines, with whom they waged war against the Sicels (i. 17. p. 45.)

Another body came from the neighbourhood of Dodona, whence, finding the territory unable to sup-

port them, they crossed over in ships to Italy, called Saturnia, in obedience to the oracle. The winds bore them to Spinea, on one of the mouths of the Po, where they established themselves, and by the help of their fleet acquired great power. They were, however, eventually driven out by an insurrection of the neighbouring barbarians, who were in turn overpowered by the Romans (i. 18). The Pelasgians thence migrated inland, crossed the Apennines, and entered the country of the Umbrians, who bordered on the Aborigines, and extended over a great part of Italy, being a numerous and powerful people. Here they established themselves for some time, and took some small towns from the Umbrians; but, being overpowered by them, they removed into the country of the Aborigines. When they came to Cotyle, they recognised the spot where the oracle had told them they were to offer up a sacrifice to Jupiter, Pluto, and Phoebus. On this they invited the Aborigines, who came to attack them, to join alliance with them; which invitation they, being hard pressed by the Siculi, accepted, and gave the Pelasgi Velia to dwell in. The latter then helped the Aborigines to conquer Crotona in Umbria, and to drive the Sicels out of their land. Together they founded several cities, Caere, Agylla, Pisa, Saturnium, and others, which were taken by the Tyrrhenians. Dionysius says that Phalerium and Fescennia retained in his time certain faint traces of the old Pelasgic population, especially in the weapons of war—viz. Argolic spears and shields—and the institution of fetials, and other religious rites. There was a temple of Hera at Falerium, exactly like that at Argos, where were similar sacrifices, and similar priestesses, canophori, and choruses of maidens.

The Pelasgi also occupied parts of Campania, driving out the Aurunci, and founded Larissa and other cities. Some of these remained, after undergoing many changes of inhabitants, in Dionysius's time. Of Larissa there was no memorial save the name, and this was not commonly known; but its site was not far from Forum Popilii. (Plin. iii. 15.) They took many cities from the Sicels, too, and established their power along the coast and inland.

The Pelasgi, having driven out the Sicels, increased in power and extent of territory. Eventually, however, they incurred the anger of the gods, and suffered various penalties at their hands. On consulting the oracle, they were told that they had neglected to perform their oaths, in not sacrificing their first-born as well as the fruits of the field. Myrsilus tells this story, adding that the Pelasgi were soon dispersed in different directions, some returning to Greece, and others remaining in Italy by the friendly intervention of the Aborigines. They were a warlike race, and acquired great skill in naval matters from their residence with the Tyrrhenians. On this account they were often invited by other nations to serve as auxiliaries, and were called by the names Tyrrheni and Pelasgi indiscriminately (i. 18—23).

Respecting the former name he says that it was given them on account of the forts, *τύρραις*, which they built. Hellenicus of Lesbos says that the Tyrrheni, formerly called Pelasgi, received the name which they bear after their arrival in Italy. For the counter-theory of Myrsilus see Dionys. i. 28.

Dionysius thinks all are mistaken who hold the Tyrrheni and the Pelasgi to be the same race. He thinks no argument can be drawn from the fact of their names being used indiscriminately, as that was very common, e. g., in the case of the Trojans and

Phrygians. Moreover, the Greeks called all Italians—Latins, Umbrians, Ausones, &c.—Tyrrhenians. Even Rome was believed by many to be a Tyrrhene city. Dionysius quotes Herodotus (i. 57) in support of his opinion that the Pelasgians and Tyrrhenians are not of the same origin. It would be a wonderful thing, he says, if the Crotoniatae spoke the same dialect as the Placeni on the Hellespont, both being Pelasgians, but should not speak the same dialect as the Tyrrhenians, if they were also Pelasgi. For the contrary of the proposition—if *δμογλώσσα*, then *δμοεθνεί*s—holds good: i. e. if *ἀλλογλώσσα*, then *ἀλλοεθνεί*s. If the case were reversed, there might be a show of reason for believing them of the same origin; for it might be said that distance had obliterated early traces of resemblance: but when they are so near each other as the Crotoniatae and Tyrrheni this supposition is untenable (i. 29).

Hence Dionysius believes the Pelasgians and Tyrrhenians to be distinct. He sums up all by saying that those Pelasgians who survived the final dispersion and ruin of the race existed among the Aborigines, and their descendants helped them and other tribes to build Rome (i. 30).

It is unnecessary to remark the difference between Crotona in Umbria and Creston in Thrace, which Dionysius unsuspectingly passes over. The above somewhat lengthy extracts have been made from the Roman Antiquities, because they give us a very fair specimen of the way in which scattered traditions were dressed up in a quasi-historical garb, and decked out with any stray evidence which local names or language might supply.

The common native tradition of the Latins only testifies to an immigration of so called Aborigines, not to any mixture of Pelasgi with them. On the other hand, another, which has received the testimony of Varro, and which agrees in other respects with the narration of Dionysius, speaks of an immigration of Pelasgians, but says nothing of Aborigines mixed with or allied with them. Certain Roman historians have combined these two traditions in a different way to that of Dionysius, making the Aborigines, namely, declare themselves to be one and the same people with the Pelasgians. This, for instance is, without any doubt, the meaning of Cato's assertion that the Aborigines came over into Italy many generations before the Trojan War, out of Achaia; for so he named the old Pelasgic Greece by the common appellation of his time. (Schwegler, *Römische Gesch.* iii. 2.) We find the same tradition of a Pelasgic immigration into Latium confirmed by many other testimonies. Pliny declares that writing was brought into Latium by the Pelasgi. It is a question, however, whether by these Pelasgi he means those who came out of Thessaly and Dodona, or the Arcadians of Evander.

Other traditions assert the name of Rome to be Pelasgian, and derive the Saturnalia from a feast originally instituted by the Pelasgians who settled on the Saturnian hill.

"In other parts of Italy we stumble repeatedly," says Schwegler, "on the same wide-extended name. Thus, it is said that the Hernici were descended from the Pelasgi. Picenum also is said to have been occupied by the Pelasgi. Report also says that the towns of Nuceria, Herculaneum, and Pompeii were founded by them, or that they dwelt there for a certain time. Other instances have been already given of towns and districts with which legendary history has associated the name of the Pelasgi."

In short, the whole of Italy was, if we are to believe the authorities adduced, inhabited in ancient times by the Pelasgians. In later times they appear as vassals of the Italiots; the common fate of original races that have been subjugated.

Upon these and similar traditions Niebuhr has grounded a hypothesis, which at present is generally received, and against which conclusive objections can only be raised from the side of comparative philology. According to Niebuhr, the Pelasgians were the original population, not only of Greece, but also of Italy. There was a time, he said, when the Pelasgians, formerly perhaps the most widely-spread people in Europe, inhabited all the countries from the Arnus and Padus to the Bosphorus; not as wandering tribes, as the writers of history represent it, but as firmly-rooted, powerful, honourable people. This time lies, for the most part, before the beginning of our Grecian history. However, at the time that the genealogists and Hellenicus wrote, there were only insulated, dispersed, and scattered fragments of this immense nation,—as of the Celtic race in Spain—like mountain summits, which stand out like islands when the lowlands have been changed by floods into a lake. These sporadic Pelasgic tribes did not seem to these logographers to be fragments and relics, but colonies that had been sent out and had migrated, like the equally scattered colonies of the Hellenes. Hence the numerous traditions about the expeditions and wanderings of the Pelasgi. All these traditions are without the slightest historical value. They are nothing but a hypothesis of the logographers, framed out of the supposition that those scattered colonies of the Pelasgi had arisen and were produced by a series of migrations. There is nothing historical about them, except, indeed, the fact which lies at the bottom of the hypothesis, namely, the existence in later times of scattered Pelasgic tribes,—a fact which, however, implies much more the original greatness and extension of the Pelasgic nation. If the Pelasgians vanish gradually as historical times begin, the cause of this is, that they were transformed into other nations. Thus, in Greece they became gradually Hellenised, as a nation which, in spite of all distinction, was actually related to the Hellenes; and even in Italy they form a considerable portion of the later tribes of the peninsula which owed their origin in the main to the mixture of races.

The half-Greek element which the Latin language contains, is, according to this view of Niebuhr's, Pelasgic, and owes its origin to the Pelasgian portion of the Latin nation, which Niebuhr and K. O. Müller (*Etrusker*) agree in finding in the Sicilians.

This hypothesis of Niebuhr's, generally received as it is, wants, nevertheless, a sound historical foundation. It has received at the hands of Schwegler (*Röm. Gesch.*) a careful examination, and is condemned on the following grounds:—

1. The absence of any indigenous name for the Pelasgians in Italy.
2. The evident traces of Roman writers on the subject having obtained their information from the Greek logographers.
3. The contradictory accounts given by different writers of the migrations of the Pelasgians, according as they follow Hellenicus and Pherecydes or Myrsilus.
4. The absence of any historical monument of the Pelasgi in Italy, whether literary or of another kind.

It only remains to make a few general observations on the evidence for the existence of the Pelasgi, and on the views taken by modern writers on the subject.

1. The modern authorities on the Pelasgi in Greece are: Larcher, *Chronologie d'Herodote*, ch. viii. pp. 215—217; K. O. Müller, *Etrusker*, vol. i. Einleitung, ch. ii. pp. 75—100; Kruse, *Hellas*, vol. i. p. 398—425; Mannert, *Geographie*, part viii. introduction, p. 4; Thirlwall, *History of Greece*, ch. ii.; Grote, vol. i. ch. ix., vol. ii. ch. ii. sub finem. The latter historian treats of the Pelasgi as belonging not to historical, but legendary Greece. He says, "Whoever has examined the many conflicting systems respecting the Pelasgi, — from the literal belief of Cluvier, Larcher, and Raoul-Rochette, to the interpretative and half-incredulous processes applied by abler men, such as Niebuhr, or O. Müller, or Dr. Thirlwall, — will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us — none were present to Herodotus or Thucydides even in their age — on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians; and, when such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connection with the ocean — that the man who carries up his story into the invisible world, passes out of the range of criticism." (Vol. ii. p. 345.) Those who think Mr. Grote's way of disposing of the question too summary, will find it treated with great patience and a fair spirit of criticism by Bishop Thirlwall. The point on which he and Mr. Grote differ — namely, the question whether the language of the Pelasgi was a rough dialect of the Hellenic, or non-Hellenic — has been already referred to. As we possess no positive data for determining it, it is needless to do more than refer the reader to the passages quoted. Respecting the architectural remains of the Pelasgi in Greece, a very few words will suffice. The Gate of the Lions at Mycenæ, mentioned by Pausanias (ii. 15—16), is the only monument of the plastic art of Greece in prehistoric times. The walls of Tiryns, of polygonal masonry, appear to be of equal antiquity, and are ascribed to the Cyclopes. [MYCENÆ.] These bear a strong resemblance to the Tyrrheno-Pelasgic remains in Italy, specimens of which are given in Dempster's *Etruria Regalis*, v. g. the walls of Cosa, Segnia (*Segni*) and Faesulæ (*Fiesole*). And a small amount of evidence is thereby afforded in favour of Niebuhr's theory of an original Pelasgic population existing in the peninsulas of Greece and Italy. But this is much diminished by the fact, that similar remains are found in parts of Asia Minor where no traces exist of any Pelasgic traditions. And we are obliged therefore to fall back upon the view first adopted by A. W. Schlegel, that the peninsulas of Greece and Italy were successively peopled by branches of one original nation, dwelling once upon a time in the central part of Western Asia, and speaking one language, out of which, by successive modifications, sprang the different Greek and Italian dialects.

2. The authorities on the Pelasgians in Italy are Niebuhr (*H. R.* vol. i. p. 25, Tr.); Müller, *Etrusker* (quoted above); Lanzi, *Saggio di Lingua Etrusca*, &c., Flor. 1824; Lepsius, *über die Tyrrhena Pelasger in Etrurien*, Leipzig, 1842; Steub, *über die*

Urbevölkerer Rätien, &c., 1843; Mommsen, *Unterrichtlichen Dialecte*, 1850; Prichard, *Natural History of Man*, vol. iii. 4; Heffter, *Geschichte der Latein Sprache*, p. 11; G. C. Lewis, *Credibility of early Roman History*, vol. i. p. 282; and Schweigler, as quoted above.

The last-mentioned historian, after a careful review of all that ancient and modern authorities have said on the subject, agrees with Mr. Grote in concluding that there is no historical foundation for the commonly received traditions about the Pelasgi. He says: "The traditional image of the Pelasgic race, everywhere driven out, nowhere settling themselves for good,—of the race which is everywhere and nowhere, always reappearing, and vanishing again without leaving any trace,—the image of this gipsy nation is to me so strange, that we must entertain doubts as to its historic existence."

After they became a powerful nation in Italy, the tradition, which Dionysius follows, tells us that they suddenly dispersed. This is in itself strange; but, were any other conclusion of the Pelasgian migrations invented, we should have to point out Pelasgians in Italy, which is impossible. Nothing remains of them but a few names of places, which are manifestly Greek. Lepsius thought an inscription found at Agylla was Pelasgic, but Mommsen (*Unterit. Dial.* p. 17) says it is nothing but old Etruscan.

It is not difficult to account for the prevalence of traditions relating to Pelasgi in Italy. Schweigler has ably analysed the causes of this, and disproved on historical and linguistic grounds the views of Niebuhr and O. Müller, which they set up in opposition to the Roman grammarians.

There is considerable doubt, as he remarks, in what light we are to regard the name Pelasgi,—whether in that of an ethnographic distinction, or in that of an epithet = *autochthones* or *aborigines*. We have both in Greek and Latin words resembling it sufficiently in form to warrant this supposition,—v. g. Πηλαίος, Πηλαίθωρ, and Priscus. The change from λ to ρ is so common as to need no illustration, and the termination -γος is nearly the same as -cus.

These remarks, though they apply with considerable force to the indiscriminate use of the word Pelasgian as applied to Italian races, need not affect the statement of Herodotus concerning the townships of Scylace, Placie, and Creston, which were accounted in his time Pelasgic, and spoke a different language from their neighbours.

That the name Pelasgi once indicated an existing race we may fairly allow; but we cannot form any historical conception of a people whom Herodotus calls stationary and others migratory, and whose earliest abode was between the mountains of Ossa and Olympus, and also in Arcadia and Argolis. On the whole we can partly appreciate Niebuhr's feelings when he wrote of the Pelasgi,—"The name of this people is irksome to the historian, hating as he does that spurious philology which raises pretensions to knowledge concerning races so completely buried in silence." (*Rom. Hist.* i. p. 26, Transl.)

If the Pelasgi have any claims on our attention above other extinct races, it is not because they have left more trustworthy memorials of their existence, but because they occupy so considerable a space in the mythic records of Greece and Italy. [G. B.]

PELASGIOTIS. [THESSALIA.]

PELE (Πήλη: *Eth. Πηλαίος*), a small island, forming one of a cluster, off the coast of Ionia, oppo-

site to Clazomenae. (Thuc. viii. 31; Plin. v. 31 s. 38, xxxii. 2. s. 9; Steph. B. s. v.; see Vol. I. p. 632, a.)

PELEKAS (Πηλεκᾶς), a mountain in Mysia, which lay between the Apian plain and the river Megistus. (Polyb. v. 77.) It is probably the continuation of Mt. Temnus, separating the valley of the Aeseopus from that of the Megistus. It has been remarked by Forbiger that there is a striking similarity between this name and that of the woody mountain Πάδος mentioned by Homer, at whose foot Thebe is said to have stood, but the position of which was subsequently unknown. (Hom. *Il.* vi. 397, vii. 396, 425, xxii. 479; Strab. xiii. p. 614.)

PELE'CES. [ΑΤΤΙΚΑ, p. 326, a.]

PELE'NDONES (Πηλένδωνες, Ptol. ii. 6. § 54), a Celtiberian people in Hispania Tarraconensis, between the sources of the Durius and Iberus, and situated to the E. of the Arevaci. Under the Romans they were in the jurisdiction of Clunia. They consisted of four tribes, and one of their towns was Numantia. We find also among their cities, Visantium, Olibia, Varia, &c. (Plin. iii. 3. s. 4. iv. 20. s. 34.) [T. H. D.]

PELETHRONIUM (Πηλεθρόνιον), a part of Mt. Pelium, whence Virgil gives the Lapithæ the epithet of Pelethronii. (Strab. vii. p. 299; Steph. B. s. v.; Virg. *Georg.* iii. 115.)

PELIGNI (Πηλιγγοί) a people of Central Italy, occupying an inland district in the heart of the Apennines. They bordered on the Marsi towards the W., on the Samnites to the S., the Frentani to the E., and the Vestini to the N. Their territory was of very small extent, being confined to the valley of the *Gizio*, a tributary of the Aternus, of which the ancient name is nowhere recorded, and a small part of the valley of the Aternus itself along its right bank. The valley of the *Gizio* is one of those upland valleys at a considerable elevation above the sea, running parallel with the course of the Apennines, which form so remarkable a feature in the configuration of the central chain of those mountains [APEENNINUS]. It is separated from the Marsi and the basin of the lake Fucinus on the W. by a narrow and strongly marked mountain ridge of no great elevation; while towards the S. it terminates in the lofty mountain group which connects the central ranges of the Apennines with the great mass of the *Majella*. This last group, one of the most elevated in the whole of the Apennines, attaining a height of 9100 feet above the sea, rises on the SE. frontier of the Peligni; while the *Monte Morrone*, a long ridge of scarcely inferior height, runs out from the point of its junction with the *Majella* in a NW. direction, forming a gigantic barrier, which completely shuts in the Peligni on the NE., separating them from the Frentani and Marrucini. This mountain ridge is almost continuous with that which descends from the *Gran Sasso* towards the SE. through the country of the Vestini, but the great mountain barrier thus formed is interrupted by a deep gorge, through which the Aternus forces its way to the sea, having turned abruptly to the NE. immediately after receiving the river *Gizio* [ATERNUS]. The secluded district of the Peligni was thus shut in on all sides by natural barriers, except towards the N., where they met the Vestini in the valley of the Aternus.

A tradition recorded by Festus (s. v. Peligni, p. 222), but on what authority we know not, represented the Peligni as of Illyrian origin; but this statement is far outweighed by the express testimony

of Ovid, that they were of Sabine descent. (Ovid, *Fast.* iii. 95.) The authority of the poet, himself a native of the district, is strongly confirmed by the internal probabilities of the case, there being little doubt that all these upland valleys of the Central Apennines were peopled by the Sabines, who, radiating from Amiternum as a centre, spread themselves towards the S. and E. in the same manner as they descended towards the valley of the Tiber on the W. and SW. Hence the Peligni were of kindred race with their neighbours, the Vestini, Marrucini, and Marsi, and this circumstance, coupled with their geographical proximity, sufficiently explains the close union which we find subsisting in historical times between the four nations. It is probable, indeed, that these four tribes formed a kind of league or confederacy among themselves (Liv. viii. 29), though its bonds must have been somewhat lax, as we find them occasionally engaging in war or concluding peace singly, though more frequently all four would adopt the same policy.

The first mention of the Peligni in Roman history occurs in B. C. 343, when we are told that the Latins, who had been threatening war with Rome, turned their arms against the Peligni (Liv. vii. 38); but we have no account of the causes or result of the war. Soon after we find the Peligni, as well as their neighbours, the Marsi, on friendly terms with the Romans, so that they afforded a free passage to the Roman army which was proceeding through Samnium into Campania (Liv. viii. 6); and even when their neighbours the Vestini declared themselves in favour of the Samnites, they seem to have refused to follow the example. (Id. viii. 29.) In B. C. 308, however, they joined the Marsi in their defection from Rome, and shared in their defeat by Fabius (Id. ix. 41); but a few years afterwards (B. C. 304) they were induced to sue for peace, and obtained a treaty, apparently on favourable terms. (*Ib.* 45; Diod. xx. 101.) From this period they became the faithful and steadfast allies of Rome, and gave a striking proof of their zeal in B. C. 295, by attacking the Samnite army on its retreat from the great battle of Sentinum, and cutting to pieces 1000 of the fugitives. (Id. x. 30.) After the subjection of Italy by the Romans, the Peligni are seldom mentioned in history; but it is certain that they continued to furnish regularly their contingents to the Roman armies, and, notwithstanding their small numbers, occupied a distinguished position among the auxiliary troops, the Pelignian cohorts being on several occasions mentioned with distinction. (Dionys. xx. Fr. Didot; Ennius, *Ann.* viii. Fr. 6; Liv. xxv. 14, xlv. 40.) Their name is omitted by Polybius in his catalogue of the forces of the Italian allies in B. C. 225 (Pol. ii. 24), but this is probably by mere accident. During the Second Punic War they maintained unshaken their fidelity to Rome, though their territory was repeatedly ravaged by Hannibal; and besides furnishing their usual quota to the Roman armies, they were still able in B. C. 205 to raise volunteers for the armament of Scipio. (Liv. xxii. 9, xxvi. 11, xxviii. 45.) At the outbreak of the Social War, the Peligni, in conjunction with their neighbours and confederates the Marsi, were among the first to declare themselves against Rome; and the choice of their chief city, Corfinium, to be the capital of the confederates, and therefore the destined capital of Italy, had their plans proved successful, at once assigned them a prominent place among the nations arrayed against Rome. (Appian, *B. C.* i. 39; Liv.

Epit. lxxii; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. 2.) The choice of Corfinium was probably determined by its strength as a fortress, as well as by its central position in regard to the northern confederates; at a later period of the war it was abandoned by the allies, who transferred their senate and capital to Acsernia. (Diod. l. c.) The name of the Peligni is not often mentioned during the war, though it is certain that they continued to take an active part in it throughout, and it is probable that they were almost uniformly associated with the Marsi. But in B. C. 90 we are told that they sustained a severe defeat by Ser. Sulpicius Galba (Liv. *Epit.* lxxiii.); and before the close of the following year they were received to submission, together with the Marrucini and Vestini, by Cn. Pompeius Strabo, B. C. 88. (Liv. *Epit.* lxxvi.) It is certain that the Peligni, as well as their neighbours, were at this time, or very soon after, admitted to the Roman franchise, for the sake of which they had originally engaged in the war: they were enrolled in the Sergian tribe, together with the Marsi and Sabines. (Cic. *in Vat.* 15; Schol. Bob. *ad loc.*) The Peligni again figure in the history of the Civil War between Caesar and Pompey, B. C. 49, when their chief town, Corfinium, was occupied by Domitius Ahenobarbus with twenty cohorts, which he had raised for the most part among the Marsi and Peligni, and with which he at first checked the advance of Caesar; but the rapid spread of disaffection among his own troops quickly compelled him to surrender. (Caes. *B. C.* i. 15—23.) Sulmo, which had been also garrisoned by Domitius, yielded without resistance to Caesar. (*Ib.* 17.) The Peligni, in common with the other mountain tribes, seem to have retained to a considerable extent their national character and feeling, long after they had become merged in the condition of Roman citizens, and as late as the civil war between Vespasian and Vitellius (A. D. 69) they are mentioned as declaring themselves, as a people, in favour of the former. (Tac. *Hist.* iii. 59.) This is the last notice of them which occurs in history; but they are described by all the geographers as a distinct people, retaining their separate nationality. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 64.) For administrative purposes they were included in the Fourth Region of Augustus (Plin. l. c.); and in the later division of this part of Italy, their territory was comprised, together with that of the Marsi, in the province called Valeria. (*Lib. Colon.* p. 228). It now forms a part of the province of *Abruzzo Ulteriore*.

The position of the Peligni, surrounded on all sides by the loftiest ranges of the Apennines, while the valley of the *Gizio* itself is at a considerable elevation above the sea, naturally rendered the climate one of the coldest in Italy. Horace uses the expression "*Peligna frigora*," as one almost proverbial for extreme cold; and Ovid, who was a native of Sulmo, repeatedly alludes to the cold and wintry climate of his native district. (Hor. *Carm.* iii. 19. 8; Ovid, *Fast.* iv. 81, 685, *Trist.* iv. 9.) On the other hand, it derived from the same cause the advantage of being watered by numerous and perennial streams, fed by the snows of the neighbouring mountains, where they are said to linger throughout the summer. (Ovid, *Amor.* ii. 16, *Fast.* iv. 685.) The broad valley of the *Gizio* was, however, sufficiently fertile; it produced considerable quantities of corn, and wine in abundance, though not of superior quality, and a few sheltered spots would even admit

of the growth of olives. (Ovid, *Amor.* ii. 16. 6, 7; Martial, i. 27. 5, xiii. 121.) Of the character of the Peligni, we know only that they were esteemed as rivalling in bravery their neighbours the Marsi (Plin. iii. 12. s. 17; Cic. *in Vatin.* 15; Sil. Ital. viii. 510), and that from their secluded position they always retained the primitive simplicity of their habits. From an expression of Horace it would appear also that they shared with the Marsi the reputation of skill in magical incantations. (Hor. *Epod.* 17. 60.)

The Peligni had only three principal towns, CORFINIUM, SULMO, and SUPERAEQVUM, of which the two first only are known historically, and were doubtless much the most important places. But Pliny notices all three in his list of towns; and the same names are found also in the Liber Coloniarum. (Plin. l. c.; *Lib. Colon.* pp. 228, 229.) Hence these are obviously the three alluded to by Ovid, when he calls his native town of Sulmo "Peligni pars tertia raris" (*Amor.* ii. 16); and it thus appears there were no other places in the district which enjoyed municipal rank and had a territory of their own. CUCULUM, mentioned only by Strabo (v. p. 241) as situated to the right of the Via Valeria, is evidently the modern *Cocullo*, and must have been in the territory of the Peligni, but was probably an insignificant place. STATULAE, known only from the Tabula as a station on the Via Valeria, 7 miles from Corfinium, on the E. of the Mons Imeus, must have been situated at or near the village of *Goriano*.

The territory of the Peligni must always have been an important point in regard to the communications of the different nations of Central Italy. On the one side a natural pass, now known as the *Forca Caruso*, called in the Tabula the MONS IMEUS, connected the basin of the *Gizio* and lower valley of the Aternus with the land of the Marsi and basin of the lake Fucinus; on the other the remarkable pass or gorge through which the Aternus forces its way just below *Popoli*, afforded a natural outlet, through which these upland valleys had a direct communication with the sea. These two passes, in conjunction with that which led from the basin of the Fucinus to Carseoli, formed a natural line of way from Rome and the Tyrrhenian sea to the Adriatic, which was undoubtedly frequented long before the Romans subdued the several nations through which it passed, and ages before the Via Valeria was laid down as an artificial road. That highway, indeed, was not continued through the land of the Peligni, and thence to the sea, until the reign of the emperor Claudius [CERFENNIA]. In the other direction also the valley of the *Gizio*, opening into that of the Aternus, afforded direct means of communication with Reate, Interamna, and the valley of the Tiber, while at its southern extremity a practicable pass led through the heart of the Apennines into the valley of the Sagrus, and thus opened a direct line of communication with the interior of Samnium. The importance of this line of route, as well as the early period at which it was frequented, is shown by the circumstance that it was followed by the Roman armies in B. C. 340, when the Samnites, as well as the Marsi and Peligni, were friendly, and the revolt of the Latins cut off their natural line of march into Campania. (Liv. viii. 6.)

This line of road, as given in the Tabula, led from Corfinium by Sulmo to Afidena, and thence

to Aesernia and Venafrum. At the distance of 7 miles from Sulmo that itinerary places a station called "Jovis Larone," evidently the site of a temple, on the highest part of the pass. The spot is still called *Campo di Giove*, and it is probable that the true reading is "Jovis Paleni," the adjoining mountain being still called *Monte di Palena*, and a village or small town at the foot of it bearing the same name. (Cluver, *Ital.* p. 759; Holsten. *Not. ad Cluver.* p. 145; Romanelli, vol. iii. p. 165.) It thus appears that the ancient road followed a more circuitous but easier line than the modern highroad, and thus avoided the passage of the *Piceno di Ciampo Miglia*, an upland valley at the highest part of the pass, much dreaded in winter and spring on account of the terrific storms of wind and snow to which it is subject. (Craven's *Abruzzi*, vol. ii. pp. 45—50.) [E. H. B.]

PELINAÆUS. [CHIOS.]

PELINNA, more commonly PELINNAEUM (Πέλινα, Steph. B. s. v.; Plin. iv. 8. s. 15; Πελινναίων, Scylax, p. 25; Pind. *Pyth.* x. 4; Strab. ix. p. 437; Arrian, *Anab.* i. 7; Liv. xxxvi. 10; Πελinnaίων on coins, Eckhel, vol. ii. p. 146; Εὐ. Πελinnaίων), a town of Thessaly, in the district Histiaeotis, a little above the left bank of the Peneius. (Strab. l. c.) It seems to have been a place of some importance even in the time of Philip (l. c.). Alexander the Great passed through the town in his rapid march from Illyria to Boeotia. (Arrian, l. c.) It did not revolt from the Macedonians together with the other Thessalians after the death of Alexander the Great. (Diod. xviii. 11.) In the war between Antiochus and the Romans, B. C. 191, Pelinnaeum was occupied by the Attalians, but was soon afterwards recovered by the Romans. (Liv. xxxvi. 10, 14.) There are considerable remains of Pelinnaeum at *Old Kardakia* or *Gardhiki*. "The city occupied the face of a rocky height, together with a large quadrangular space at the foot of it on the south. The southern wall is more than half a mile in length, and the whole circumference near three miles." (Leake, *Northern Greece*, vol. iv. p. 288.)

PELIUM (Πέλιον, Arrian, *Anab.* i. 5; Πέλιον, Quadratus, *ap. Steph. B. s. v.*; Liv. xxxi. 40), a town of the Dassaretii, on the Macedonian frontier, and commanding the pass which led into that country. From its situation it was a place of considerable importance, and was attacked by Alexander on his return from the expedition against the Getae, in the war against the two Illyrian kings Cleitus and Glancias. On the defeat of the Illyrians Cleitus set the town on fire. According to Arrian (l. c.), Pelium was situated at the foot of a woody mountain, and close to a narrow defile through which the Eordaeus flowed, leaving in one part space only for four shields abreast, a description which corresponds so exactly with the pass of *Tzougón*, or *Klisúra of Desól*, both as to the river, and breadth of one part of the pass, that the identity can hardly be questioned. Pelium will then be either *Plússa* or *Póryani*, but the former has the preference by its name, which seems to be a vulgar sounding of Πηλιασσα. (Leake, *Northern Greece*, vol. iii. p. 323.) The consul Sulpicius, in his first campaign against Philip (Liv. l. c.), crossed from Eordaea, or *Sarighioli*, which he had ravaged over part of the plain of *Greveni*, and through *Anacelitis* to *Kastoria*, whence he diverged to Pelium, which he occupied, leaving a strong garrison in it, as it

was an advantageous post for making excursions into the enemy's territory.

[E. B. J.]

PELIUM (Πήλιον), a lofty mountain in Thessaly, extending along the coast of Magnesia. It rises to the south of Ossa, and the last falls of the two mountains are connected by a low ridge. (Herod. vii. 129.) It forms a chain of some extent, stretching from Mt. Ossa to the extremity of Magnesia, where it terminates in the promontories of Sepias and Aeantium. It attains its greatest height above Iolcos. According to Ovid it is lower than Ossa (*Fast.* iii. 441), which Dodwell describes as about 5000 feet high. In form it has a broad and extended outline, and is well contrasted with the steeply conical shape of Ossa. On its eastern side Mt. Pelium rises almost precipitously from the sea; and its rocky and inhospitable shore (*ἀκτὴ δάλιμος Πηλίου*, Eurip. *Alc.* 595) proved fatal to the fleet of Xerxes. (Leake, *Northern Greece*, vol. iv. p. 384.) Mt. Pelium is still covered with venerable forests, to which frequent allusion is made in the ancient poets. Homer constantly gives it the epithet of *εἰσοσίφελον* (*Il.* ii. 744, &c.). Its northern summit is clothed with oaks, and its eastern side abounds with chestnuts; besides which there are forests of beeches, elms, and pines. (Dicaearch. *Descript. Mont. Pel.* in *Geogr. Graec. Min.* p. 106, ed. Paris, 1855; Ov. *Fast.* v. 381; Valer. Flacc. ii. 6.)

Mt. Pelium is celebrated in mythology. It plays an important part in the war of the giants and the gods; since the giants are said to have piled Ossa upon Pelium, in order to scale Olympus. It has been observed that this part of the fable is well explained by the respective forms of Ossa and Pelium. As Pelium is viewed from the south, two summits are seen at a considerable distance from each other,—a concavity between them, but so slight as almost to give the effect of a table-mountain, upon which fiction might readily suppose that another hill of the conical form of Ossa should recline. (Holland, *Travels*, vol. ii. p. 96.) Mt. Pelium was said to be the residence of the Centaurs, and more especially of Cheiron, the instructor of Achilles, a legend to which the number of medicinal plants found on the mountain perhaps gave rise. (Dicaearch. *l. c.*; Hom. *Il.* ii. 743, xvi. 143; Pind. *Pyth.* ii. 83, iii. 7; Virg. *Georg.* iii. 92.)

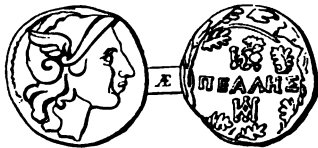
According to Dicaearchus (*l. c.*), the cave of Cheiron and a temple of Zeus Actaeus occupied the summit of the mountain. The same writer relates that it was the custom of the sons of the principal citizens of Demetrias, selected by the priest, to ascend every year to this temple, clothed with thick skins, on account of the cold. Between the two summits of Mt. Pelium there is a fine cavern, now commonly known by the name of the cave of Achilles, and which accords with the position of the cave of Cheiron, mentioned by Dicaearchus. The same writer likewise speaks of two rivers of Mt. Pelium, called Crausindon and Brychon. One of them is now named *Zerrokhia*, and falls into the gulf between *Neokhóri* and *St. George*. (Leake, *Northern Greece*, vol. iv. p. 384, seq.) Lastly, Pelium was connected with the tale of the Argonauts, since the timber of which their ship was built was cut down in the forests of this mountain. The north-western summit of Mt. Pelium is now named *Plessidhi*; but the mountain is frequently called *Zagorá*, from the town of this name immediately below the summit on the eastern side. (Leake, *l. c.*;

Mézières, *Mémoire sur le Pélion et l'Ossa*, Paris, 1853.)

PELLA (Πέλλα, Herod. vii. 123; Thuc. ii. 99, 100; Strab. vii. pp. 320, 323, 330, *Fr.* 22, 23; Ptol. iii. 13. § 39, viii. 12. § 8; Plin. iv. 17; *Itin. Anton.*; *Itin. Hierosol.*; *Peut. Tab.*; Πέλλα, Hierocles), the capital of Macedonia. At the time when Xerxes passed through Macedon, Pella, which Herodotus (*l. c.*) calls a *πολιχνιον*, was in the hands of the Bottiaeans. Philip was the first to make Pella, which Amyntas had been obliged to evacuate (*Xen. Hellen.* v. 2. § 13; comp. Diodor. xiv. 92, xv. 19), a place of importance (*Dem. de Cor.* p. 247), and fixed the royal residence there: there was a navigation from the sea by the Lydias, though the marshes, which was 120 stadia in length, exclusive of the Lydias. (Scyl. p. 26.) These marshes were called *BORBOROS* (Βόρβορος), as appears from an epigram (Theocrit. Chius, *ap. Plat. de Exil.* vol. viii. p. 380, ed. Reiske), in which Aristotle is reproached for preferring a residence near them to that of the Academy. Archestratus (*ap. Athen.* vii. p. 328, a.) related that the lake produced a fish called "chromis," of great size, and particularly fat in summer. From its position on a hill surrounded by waters, the metropolis of Philip, and the birthplace of Alexander (*Juv. x.* 168; *Lucan.* x. 20), soon grew into a considerable city. Had Alexander not been estranged from Macedonia, it would probably have attained greater importance. Antipater lived there as regent of Macedonia, but Cassander spent less of his time at Pella, than at Thessalonica and Cassandrea; from the time of Antigonus Gonatas till that of Perseus, a period of nearly a century, Pella remained the capital, and was a splendid town. (*Liv.* xxvi. 25, xxxvii. 7, xlii. 41, 51, 67, xliii. 43, xlv. 10.) Livy (xlv. 46) has left the following description, derived undoubtedly from Polybius, of the construction of the city towards the lake. "Pella stands upon a height sloping to the SW., and is bounded by marshes which are impassable both in winter and summer, and are caused by the overflowing of a lake. The citadel" (the word "arx" is wanting in our copies of Livy, but seems absolutely necessary both to the sense and the grammar) "rises like an island from the part of the marsh nearest to the city, being built upon an immense embankment, which defies all injury from the waters; though appearing at a distance to be united to the wall of the city, it is in reality separated from it by a wet ditch, over which there is a bridge, so that no access whatever is afforded to an enemy, nor can any prisoner whom the king may confine in the castle escape, but by the easily guarded bridge. In the fortress was the royal treasure." It was surrendered to Aemilius Paullus (*Liv.* xlv. 45), and became, according to Strabo (p. 323) and the Itineraries, a station on the Egnatian Way, and a colony. (*Plin. l. c.*) Dion Chrysostomus (*Orat. Tars. Prior.* vol. ii. p. 12, ed. Reiske) says that Pella was a heap of ruins; but from the fact that there are coins of the colony of Pella, ranging from Hadrian to Philip, this must be an exaggeration. The name of the city is found as late as the sixth century of our era, as it occurs in Hierocles. It would seem indeed as if the name had survived the ruins of the city, and had reverted to the fountain, to which it was originally attached; as at a small distance from the village named *Neokhóri* or *Yenikisy*, which has been identified with a portion of the ancient Pella, there is a spring

called by the Bulgarians *Pel*, and by the Greeks Πέλλα. Below the fountain, are some remains of buildings, said to have been baths, and still called τὰ Λουτρά. These baths are alluded to by the comic poet Machon (*ap. Athen.* viii. p. 348, e.) as producing biliary complaints. Although little remains of Pella, a clear idea may be formed of its extent and general plan by means of the description in Livy, compared with the existing traces, consisting mainly of "tumuli." The circumference of the ancient city has been estimated at about 3 miles. The sources of the fountains, of which there are two, were probably about the centre of the site; and the modern road may possibly be in the exact line of a main street which traverses it from E. to W. The temple of Minerva Alcideus is the only public building mentioned in history (*Liv.* xliii. 51), but of its situation nothing at present is known. Felix Beaujour, who was consul-general at *Salomiki* (*Tableau du Commerce de la Grèce*, vol. i. p. 87), asserted that he saw the remains of a port, and of a canal communicating with the sea. Leake (*Northern Greece*, vol. iii. pp. 261—266), who carefully went over the ground, could find no traces of a port, of which indeed there is no mention in ancient history: remains of a canal could be seen, as he was told, in summer.

An autonomous coin of Pella has the type of an ox feeding, which explains what Steph. B. (*s. v.*; comp. Ulpian, *ad. Dem. de Fals. Leg.*) reports, that it was formerly called *Bovróμος*. (*Eckhel*, vol. ii. p. 73; *Sestini*, *Mon. Græc.* p. 37.) [E. B. J.]



COIN OF PELLA IN MACEDONIA

PELLA (Πέλλα; *Eth.* Πελλαῖος). 1. A city of Palestine, and one of the towns of Decapolis in the Peraea, being the most northerly place in the latter district. (*Plin.* v. 18. s. 16; *Joseph.* *B. J.* iii. 3. § 3.) *Stephanus B.* (*s. v.*) calls it a city of Coele-Syria and *Ptolemy* (v. 15. § 23) also describes it as a city of Decapolis in Coele-Syria. *Stephanus* adds that it was also called *Butis* (ἡ Βούτις), which appellation seems to be preserved in its modern name *El-Budache*. Its name Pella shows that it was either built or colonised by the Macedonians. *Pliny* describes it as abounding in springs ("aquis divitem," *Plin.* l. c.). It was taken by *Antiochus the Great* (*Polyb.* v. 70), and was afterwards destroyed by *Alexander Jannæus*, because its inhabitants would not accept the Jewish religion (*Joseph.* *Ant.* xiii. 15 (23). § 3, *B. J.* i. 4. § 8); but it was afterwards restored by *Pompey*. (*Joseph.* *Ant.* xiv. 4 (7). § 4.) Pella was the place to which the Christians of Jerusalem fled before the destruction of the latter city. (*Euseb.* *H. E.* iii. 5; *Epiph.* *de Mens. et Ponder.* p. 171; *Reland*, *Palaestina*, p. 924.)

2. A town of Syria, on the Orontes, better known under the name of *Apameia*. [*ΑΠΑΜΕΙΑ*, No. 1.]

PELLA'NA or PELLE'NE (ἡ Πέλλανα, *Paus.* iii. 20. § 2; τὰ Πέλλανα, *Strab.* viii. p. 386; Πέλλανη, *Xen. Hell.* vii. 5. § 9; *Polyb.* iv. 81, xvi. 37; *Plut. Agis*, 8), a town of Laconia, on the Eurotas,

and on the road from Sparta to Arcadia. It was said to have been the residence of *Tyndaræus*, when he was expelled from Sparta, and was subsequently the frontier-fortress of Sparta on the Eurotas, as *Sellasia* was on the Oenus. *Polybius* describes it (*iv.* 81) as one of the cities of the Laconian Tripolis, the other two being probably *Carystus* and *Belemina*. It had ceased to be a town in the time of *Pausanias*, but he noticed there a temple of *Asclepius*, and two fountains, named *Pellanis* and *Lanceia*. Below Pellana, was the *Characoma* (Χαράκωμα), a fortification or wall in the narrow part of the valley; and near the town was the ditch, which according to the law of *Agis*, was to separate the lots of the Spartans from those of the *Perioeci*. (*Plut.* l. c.)

Pausanias says that Pellana was 100 stadia from *Belemina*; but he does not specify its distance from Sparta, nor on which bank of the river it stood. It was probably on the left bank of the river at *Mt. Buriá*, which is distant 55 stadia from Sparta, and 100 from *Mt. Khelmis*, the site of *Belemina*. *Mt. Buriá* has two peaked summits, on each of which stands a chapel; and the bank of the river, which is only separated from the mountain by a narrow meadow, is supported for the length of 200 yards by an Hellenic wall. Some copious sources issue from the foot of the rocks, and from a stream which joins the river at the southern end of the meadow, where the wall ends. There are still traces of an aqueduct, which appears to have carried the waters of these fountains to Sparta. The acropolis of Pellana may have occupied one of the summits of the mountain, but there are no traces of antiquity in either of the chapels. (*Leake*, *Moræa*, vol. iii. p. 13, seq.; *Boblaye*, *Récherches*, &c. p. 76; *Ross*, *Reisen im Peloponnes*, p. 191; *Curtius*, *Peloponnesos*, v. ii. p. 255.)

PELENE. 1. (Πελλήνη, Dor. Πελλάνα, *Pellana*, *Steph. B. s. v.*; *Eth.* Πελληνεύς, *Pellenensis*, *Liv.* xxxiv. 29; *Pellenæus*, *Plin.* iv. 6: *Tzerkori*, nr. *Zugrd*), a town of Achaia, and the most easterly of the twelve Achaean cities, whose territory bordered upon that of *Sicyon* on the E. and upon that of *Aegeira* on the W. *Pellene* was situated 60 stadia from the sea, upon a strongly fortified hill, the summit of which rose into an inaccessible peak, dividing the city into two parts. Its name was derived by the inhabitants themselves from the giant *Pallas*, and by the *Argives* from the *Argive Pellen*, a son of *Phorbas*. (*Heral.* i. 145; *Pol.* ii. 41; *Strab.* viii. p. 386; *Paus.* vii. 26. §§ 12—14; *Apoll. Rhod.* i. 176.) *Pellene* was a city of great antiquity. It is mentioned in the *Homeric catalogue*; and according to a tradition, preserved by *Thucydides*, the inhabitants of *Scione* in the peninsula of *Pallene* in Macedonia professed to be descended from the Achaean *Pallenians*, who were driven on the Macedonian coast, on their return from *Troy*. (*Hom.* *Il.* ii. 574; *Thuc.* iv. 120.) At the commencement of the *Peloponnesian War*, *Pellene* was the only one of the Achaean towns which espoused the Spartan cause, though the other states afterwards followed their example. (*Thuc.* ii. 9.) In the time of *Alexander the Great*, *Pellene* fell under the dominion of one of its citizens of the name of *Chaeron*, a distinguished athlete, who raised himself to the tyranny by *Alexander's* assistance. (*Paus.* vii. 27. § 7.) In the wars which followed the re-establishment of the Achaean League, *Pellene* was several times taken and re-taken by the contending parties. (*Pol.* ii. 52, iv. 8, 13; *Plut.* *Cleom.* 17, *Arat.* 31, 32.) The buildings of *Pellene* are de-

scribed by Pausanias (vii. 27). Of these, the most important were a temple of Athena, with a statue of the goddess, said to have been one of the earlier works of Pheidias; a temple of Dionysus Lampter, in whose honour a festival, Lampteria, was celebrated; a temple of Apollo Theoxenius, to whom a festival, Theoxenia, was celebrated; a gymnasium, &c. Sixty stadia from the city was the Mysaeum (*Μύσαιοι*), a temple of the Mysian Demeter; and near it a temple of Asclepius, called Cyrus (*Κύρος*): at both of these places there were copious springs. The ruins of Pellene are situated at *Zugrà*, and are now called *Tzerkoti*. The two temples of Mysaeum and Cyrus are placed by Leake at *Trikkala*, S.E. of the ancient city. (Leake, *Morea*, vol. iii. p. 215, *Peloponnesiaca*, p. 391.)

Between Aegium and Pellene, there was a village also called Pellene, celebrated for the manufacture of a particular kind of cloaks, which were given as prizes in the agonistic contests in the city. (Strab. viii. p. 386; Pind. *Ol.* ix. 146, with Schol.; Aristoph. *Av.* 1421, with Schol.; Hesych. and Phot. *s. v.* *Πελληνικὰ χλαῖνα*.) K. O. Müller (*Dor.* vol. ii. p. 430), however, questions this second Pellene: he supposes that Strabo is describing Pellene as both citadel and village, and he corrects the text, *κεῖται δὲ μεταθὺ Αἰγίου καὶ Κυλλήνης*, instead of *Πελαλήνης*; but the context renders this conjecture improbable.

The harbour of Pellene was called *ARISTONAUTAE* (*Ἀριστοναῦται*), and was distant 60 stadia from Pellene, and 120 from Aegira. It is said to have been so called from the Argonauts having landed there in the course of their voyage. (Paus. vii. 26. § 14, ii. 12. § 2.) It was probably on the site of the modern *Kamári*. (Leake, *Morea*, vol. iii. p. 384.) A little to the E., near the coast, was the fortress *OLYRUS* (*Ὀλυρος*), dependent upon Pellene; Leake places it at *Xylo-castro*. It would thus have stood at the entrance of the gorge leading from the maritime plain into the territory of Pellene, and would have been a position of great importance to the safety of that district. (Xen. *Hell.* vii. 14. §§ 17, 18; Plin. iv. 6; Mel. iii. 3; Steph. B. *s. v.*; Leake, vol. iii. p. 224.) Near *Aristonautae* was *GONUSSA* or *GONOSSA* (*Γονόσσα*), to which Homer gives the epithet of lofty (*αἰεεῖνυ*). According to Pausanias its proper name was *DONUSSA* (*Δονούσσα*), which was changed by Peisistratus into *Gonoússa*, when he collected the poems of Homer. Pausanias says that it was a fortress belonging to the Sicyonians, and lay between Aegira and Pellene; but from its position we may infer that it was at one time dependent upon Pellene. Leake places it at *Koryfi*, the lofty mountain, at the foot of which is *Kamári*, the ancient *Aristonautae*. (Hom. *Il.* ii. 573; Paus. vii. 26. § 13; Leake, vol. iii. p. 385.)

2. A town in Laconia. [*PELLANA*.]



COIN OF PELLENE.

PELODES PORTUS. [*BUTHROTUM*.]

PELOPIS INSULAE, nine small islands lying off Methana, on the Argolic coast. (Paus. ii. 34. § 3.) They must be the islands lying between Epidaurus and Aegina, of which Pityonnesus (*An-*

ghistra) is the largest. (Plin. iv. 12. s. 20; Leake, *Morea*, vol. ii. p. 455.)

PELOPONNESUS. [*ΓΡΑΕΙΑ*.]

PELORUS, PELO'RIIS, or PELO'RIAS (*Πέλωρος ἄκρα*, Ptol.; *Πελορίς*, Thuc., Dion. Per.; *Πελοριάς*, Pol., Strab.: *Capo di Faro*), a celebrated promontory of Sicily, forming the N.E. extremity of the whole island, and one of the three promontories which were considered to give to it the triangular form from which it derived the name of Trinacria. (Pol. i. 42; Strab. vi. pp. 265, 266; Diod. v. 2; Plin. iii. 8. s. 14; Dion. Per. 467—472; Ovid. *Met.* xiii. 727.) It was at the same time the point which projected furthest towards the opposite coast of Italy; so that the narrowest part of the Sicilian straits was that which lay between Cape Pelorus and the coast adjoining the headland of Caenys (*Punta del Pezzo*) on the coast of Bruttium. [*CAENYS*.] A strange story is told by some Roman writers that it derived its name from the pilot of Hannibal, who was put to death by that general from a suspicion of treachery; thus overlooking the fact that it was known by that name to the Greeks for centuries before the time of Hannibal. (Mel. ii. 7. § 17; Val. Max. ix. 8. § 1; Sallust, *ap. Serv. ad Aen.* iii. 411.) The actual headland of Pelorus, now called the *Capo del Faro*, is a low, sandy point; but about 2 miles from its extremity there begins a ridge of hills which quickly rises into a range of mountains, of no great elevation, but steep and strongly marked. These continue in an unbroken range at the back of *Messina*, near which they attain a height of about 3000 feet, and flank the east coast of the island as far as the neighbourhood of *Taormina*, where they turn abruptly to the W. and stretch across in that direction without any real interruption, till they join the more lofty group of the *Monte Madonia*. It is to this range of mountains that the name of *MONS NEPTUNIUS* is applied by Solinus (5. § 12), and which that author describes as separating the Tyrrhenian and Adriatic (i. e. Sicilian) seas. But there is no real geographical line of separation between these mountains and those further W., which were known to the ancients as the *MONS NEBRIDÆ*.

The headland of Pelorus may thus be looked upon as the extremity of a great mountain promontory, formed by the range of the *Mons Neptunius*, and extending from the neighbourhood of *Messina* to that of *Milazzo* (*Myiæ*), or, in a still wider sense, from *Tauromenium* on the E. coast to *Tyndaris* on the N. Diodorus calls it 100 stadia from the promontory to *Messana*, and the distance is still commonly reckoned 12 miles, though it does not really exceed 8. (Diod. xiv. 56.)

From its proximity to *Messana* and its position commanding the passage of the straits, Pelorus was an important naval station, and as such its name is frequently mentioned in history. Thus, in B.C. 425, when the Athenian fleet under Laches was established at *Rhegium*, the Syracusans and their allies took post with their fleet at Pelorus, where they were supported also by a land force. (Thuc. iv. 25.) In B. C. 396 the Carthaginian general Himilco took post at Pelorus with his fleet and army, and, when the Messanians sallied out to attack him, by taking advantage of a north wind, sent his fleet down suddenly to *Messana*, which was surprised and taken before the troops could return to its defence. (Diod. xiv. 56, 57.) Again, during the siege of *Messana* by the Carthaginians at the commencement of the First Punic War, it was at Pelorus that their fleet was

stationed, with the view both of threatening the city and preventing the Romans from crossing the straits. (Pol. i. 11.) And at a later period, during the contest between Octavian and Sextus Pompey in the neighbourhood of Messana, the headland of Pelorus once more became an important post, being one of the points sedulously guarded by Pompey in order to prevent his adversary from effecting a landing. (Appian, *B. C.* v. 105, 116.)

The actual promontory of Pelorus, as already mentioned, is a low spit or point of sand, about 2 miles in length, which has evidently been thrown up by the currents, which flow with great rapidity through the straits. (Smyth's *Sicily*, p. 109.) A tradition, reported by Diodorus, but as ancient as the time of Hesiod, represented it as an artificial work constructed by the giant Orion. (Diod. iv. 85.) Within this sandy point, between the beach and the hills, are enclosed two small lakes or pools which are famous for producing the best eels and cockles in Sicily (Smyth, *l. c.* p. 106),—a reputation they already enjoyed in ancient times, as the "cockles of Pelorus" are repeatedly noticed by Athenæus; and Solinus, who mentions the lakes in question, speaks of them as abounding in fish. There appear to have been three of them in his day, but the marvels which he relates of one of them are purely fabulous. (Athen. i. p. 4. c., iii. p. 92. f.; Solin. 5. §§ 2—4.) A temple of Neptune stood in ancient times upon the promontory, as well as a lighthouse or Pharos, the memory of which is retained in the modern name of *Punta del Faro*, by which the cape is still known. This appellation seems to have indeed come into use before the close of the Roman Empire, as Servius, in describing the width of the Sicilian strait, measures it "a Columna usque ad Pharon." (Serv. *ad Aen.* iii. 411.) But no remains of either building are now visible. [E. H. B.]

PELORUS (Πέλωρος), a small river of Iberia, in Asia, probably a tributary of the Cyrus. (Dion. Cass. xxxvii. 2; comp. Groskurd's *Strab.* vol. ii. p. 375.)

PELSO (Aur. Vict. *de Caes.* 40) or PEISO (Plin. iii. 27), a considerable lake in the north of Pannonia. A large portion of it was drained by the emperor Galerius, who conducted its waters into the Danube, and thus reclaimed large tracts of land, which formed an important addition to the province. (Aur. Vict. *l. c.*) The modern name of this lake is *Plattensee*: during rainy seasons it still overflows its banks far and wide, and forms extensive marshes, which are probably the very districts that were drained by Galerius. Lake Pelso is mentioned under different modifications of this name, such as Lacus Pelsodis (Jornand. *Get.* 52, 53) and Pelsois (Geogr. Rav. iv. 19), while in the middle ages it was called Pelissa. Muchar (*Noric.* i. p. 3, &c.) regards Peiso and Pelso as two lakes, placing the former, with Pliny, near the Deserta Boiorum, and identifying it with the *Neusiedlersee*, while he admits the Pelso to be the *Plattensee*. This hypothesis, however, can hardly be sustained, as it is pretty certain that the *Neusiedlersee* did not exist in the times of the Romans, but was formed at a later period. (Comp. Scheonwisner, *Antiquitates et Historia Sabariae*, p. 17, &c.; Liechtenberg, *Geogr. des Oester. Kaiserstaates*, vol. iii. p. 1245, &c.) [L. S.]

PELTAE (Πέλται: *Eth.* Πεληται, Pelteni), a considerable town of Phrygia, was situated, according to Xenophon (*Anab.* i. 2. § 10), at a dis-

tance of 10 parasangs from Celaenae, at the head of the river Maeander. Xenophon describes it as a populous city, and states that the army of Cyrus remained there three days, during which games and sacrifices were performed. The Peutinger Table, where the name is erroneously written Pella, places it, quite in accordance with Xenophon, 26 miles from Apamea Cibotus, to the conventus of which Peltae belonged. (Plin. v. 29; comp. Ptol. v. 2. § 25; Steph. B. s. v.) Strabo (xii. p. 576) mentions Peltae among the smaller towns of Phrygia, and the Notitiae name it among the episcopal cities of Phrygia Pacatiana. The district in which the town was situated derived from it the name of the Peltaean plain (Πελατηνόν or Πελατινόν πεδίοσ, Strab. xiii. p. 629). Kiepert (*op. Franz, Fünf. Inschriften*, p. 36) fixes the site of Peltae at the place where Mr. Hamilton found ruins of an ancient city, about 8 miles south of *Sandakli* (*Journal of the Roy. Geogr. Society*, viii. p. 144); while Hamilton himself (*Researches*, ii. p. 203) thinks that it must have been situated more to the south-west, near the modern *Ishekli*. But this latter hypothesis seems to place it too far west. [L. S.]

PELTUINUM (*Eth.* Peluinias, -ntis: *Aesedonia*), a considerable town of the Vestini, and one of the four ascribed to that people by Pliny (iii. 12. s. 17). Its name is not found in Ptolemy or the Itineraries, but its municipal importance is attested by various inscriptions. One of these confirms the fact mentioned by Pliny, that the Aufinates were closely connected with, or dependent on, Peluinum, apparently the more important place of the two. We learn from the *Liber Coloniarum* (p. 229) that it attained the rank of a colony, probably under Augustus: but at a later period, as we learn from an inscription of the date of A. D. 242, it was reduced to the condition of a Praefectura, though it seems to have been still a flourishing town. (Orell. *Inscr.* no. 4036; Zumpt, *de Coloniais*, p. 359, not.) Its site was unknown to Cluverius, but can be fixed with certainty at a spot called *Aesedonia*, between the villages of *Castel Nuovo* and *Prata*, about 14 miles SE. of *Aquila*, on the road from thence to *Popoli*. The ancient name is retained by a neighbouring church, called in ecclesiastical documents *S. Paolo a Peluino*. A considerable part of the circuit of the ancient walls is still visible, with remains of various public buildings, and the ruins of an amphitheatre of reticulated work. (Giovenazzi, *Aveia*, p. 119; Romanelli, vol. iii. pp. 264—263; Orelli, *Inscr.* 106, 3961, 3981.) [E. H. B.]

PELVA, a town of Dalmatia, which the Antonine Itinerary places on the road from Sirnium to Salona. Schafarik (*Slav. Alt.* vol. i. pp. 60, 247) identifies it with *Pleva*, a place in *Bosnia*, with a river of the same name, of which Pelva is the Latinised form. [E. B. J.]

PELUSIUM (Πηλοσίον, Ptol. iv. 5. § 11, vii. 15. § 11; Steph. B. s. v.; Strab. xvii. p. 802, seq.: *Eth.* Πηλουσιώτης, Πηλοσίος), was a city of Lower Egypt, situated upon the easternmost bank of the Nile, the Ostium Pelusiacum, to which it gave its name. It was the *STX* of the Hebrew Scriptures (*Ezek.* xxx. 15); and this word, as well as its Egyptian appellation, Peremoun or Peromi, and its Greek (πηλος) import the city of the ooze or mud (*osai*, Coptic, *mud*), Pelusium lying between the seaboard and the Deltaic marshes, about two and a half miles from the sea. The Ostium Pelusiacum was choked by sand as early as the first century B. C.,

and the coast-line has now advanced far beyond its ancient limits, so that the city, even in the third century A. D., was at least four miles from the Mediterranean. The principal produce of the neighbouring lands was flax, and the linum Pelusiacum (Plin. xix. 1. s. 3) was both abundant and of a very fine quality. It was, however, as a border-fortress on the frontier, as the key of Aegypt as regarded Syria and the sea, and as a place of great strength, that Pelusium was most remarkable. From its position it was directly exposed to attack by the invaders of Aegypt; several important battles were fought under its walls, and it was often besieged and taken. The following are the most memorable events in the history of Pelusium:

1. Sennacherib, king of Assyria, B. C. 720—715, in the reign of Sethos the Ethiopian (25th dynasty) advanced from Palestine by the way of Libna and Lachish upon Pelusium, but retired without fighting from before its walls (*Isaiah*, xxxi. 8; Herod. ii. 141; Strab. xiii. p. 604). His retreat was ascribed to the favour of Hephaestos towards Sethos, his priest. In the night, while the Assyrians slept, a host of field-mice gnawed the bow-strings and shield-straps of the Assyrians, who fled, and many of them were slain in their flight by the Aegyptians. Herodotus saw in the temple of Hephaestos at Memphis, a record of this victory of the Aegyptians, viz. a statue of Sethos holding a mouse in his hand. The story probably rests on the fact that in the symbolism of Aegypt the mouse implied destruction. (Comp. Herodotus. *Hieroglyph.* i. 50; Aelian, *H. An.* vi. 41.)

2. The decisive battle which transferred the throne of the Pharaohs to Cambyses, king of the Medo-Persians, was fought near Pelusium in B. C. 525. The fields around were strewn with the bones of the combatants when Herodotus visited Lower Aegypt; and the skulls of the Aegyptians were distinguishable from those of the Persians by their superior hardness, a fact confirmed by the mummies, and which the historian ascribes to the Aegyptians shaving their heads from infancy, and to the Persians covering them up with folds of cloth or linen. (Herod. ii. 10, seq.) As Cambyses advanced at once to Memphis, Pelusium probably surrendered itself immediately after the battle. (Polyæn. *Stratag.* vii. 9.)

3. In B. C. 373, Pharnabazus, satrap of Phrygia, and Iphicrates, the commander of the Athenian armament, appeared before Pelusium, but retired without attacking it, Nectanebus, king of Aegypt, having added to its former defences by laying the neighbouring lands under water, and blocking up the navigable channels of the Nile by embankments. (Diodor. xv. 42; Nepos, *Iphicr.* c. 5.)

4. Pelusium was attacked and taken by the Persians, B. C. 309. The city contained at the time a garrison of 5000 Greek mercenaries under the command of Philophron. At first, owing to the rashness of the Thebans in the Persian service, the defendants had the advantage. But the Aegyptian king Nectanebus hastily venturing on a pitched battle, his troops were cut to pieces, and Pelusium surrendered to the Theban general Lacrates on honourable conditions. (Diodor. xvi. 43.)

5. In B. C. 333, Pelusium opened its gates to Alexander the Great, who placed a garrison in it under the command of one of those officers entitled "Companions of the King." (Arrian, *Exp. Alex.* iii. 1, seq.; Quint. Curt. iv. 33.)

6. In B. C. 173, Antiochus Epiphanes utterly

defeated the troops of Ptolemy Philometor under the walls of Pelusium, which he took and retained after he had retired from the rest of Aegypt. (Polyb. *Legat.* § 82; Hieronym. in *Daniel.* xi.) On the fall of the Syrian kingdom, however, if not earlier, Pelusium had been restored to its rightful owners, since

7. In B. C. 55, it belonged to Aegypt, and Marcus Antonius, as general of the horse to the Roman proconsul Gabinus, defeated the Aegyptian army, and made himself master of the city. Ptolemy Auletes, in whose behalf the Romans invaded Aegypt at this time, wished to put the Pelusians to the sword; but his intention was thwarted by Antonius. (Plut. *Anton.* c. 3; Val. Max. ix. 1.)

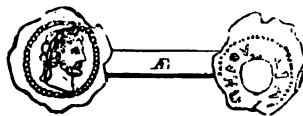
8. In B. C. 31, immediately after his victory at Actium, Augustus appeared before Pelusium, and was admitted by its governor Seleucus within its walls.

Of the six military roads formed or adopted by the Romans in Aegypt, the following are mentioned in the Itinerarium of Antoninus as connected with Pelusium:—

1. From Memphis to Pelusium. This road joined the great road from Pœlcis in Nubia at Babylon, nearly opposite Memphis, and coincided with it as far as Scenae Veteranorum. The two roads, viz. that from Pœlcis to Scenae Veteranorum, which turned off to the east at Heliopolis, and that from Memphis to Pelusium, connected the latter city with the capital of Lower Aegypt, Trajan's canal, and Arsinoe, or Suez, on the Sinus Heropolites.

2. From Acca to Alexandria, ran along the Mediterranean sea from Raphia to Pelusium.

Pelusium suffered greatly from the Persian invasion of Aegypt in A. D. 501 (Eutychii, *Annal.*), but it offered a protracted, though, in the end, an ineffectual resistance to the arms of Amrou, the son of Asi, in A. D. 618. As on former occasions, the surrender of the key of the Delta, was nearly equivalent to the subjugation of Aegypt itself. The khalifs, however, neglected the harbours of their new conquest generally, and from this epoch Pelusium, which had been long on the decline, now almost disappears from history. Its ruins, which have no particular interest, are found at *Tineh*, near *Damietta*. (Champollion, *l'Egypte*, vol. ii. p. 82; Dénon, *Descript. de l'Egypte*, vol. i. p. 208, iii. p. 306.) [W. B. D.]



COIN OF PELUSIUM.

PEME (*It. Ant.* p. 156), probably the same as the Pempe (Πέμπη) of Stephanus B. (s. v.), a town of Aegypt, in the Heptanomia, 20 miles above Memphis, on the left bank of the Nile, now called *Bembe*. In the old editions of Pliny (v. 29. s. 35) we find a place called Pemma, belonging to the Nomads dwelling on the borders of Aegypt and Aethiopia; but Sillig, instead of "Cysten, Pennmam, Gadagalien," reads "Cysten, Macadagalien."

PENELIUS. 1. The chief river of Thessaly. [THESSALIA.]

2. The chief river of Elis. [ELIS.]
PENESTAE, in Thessaly. See *Dict. of Antiq. s. v.*
PENESTAE, a people of Illyricum, who appear

to have possessed a large tract of mountainous country to the N. of the Dassaretæ, and extending to the E. as far as the frontier of Macedonia, while on the W. and NW. it almost reached to the Labeates and the dominions of Gentius. (Liv. xliii. 20, 21, 22, 23, 25, xlv. 11.) The principal city of this warlike tribe was USCANA; besides which they had the two fortresses of DRAUDACUM and OAKNEUM. [E. B. J.]

PENIEL or PENUEL (i. e. "Face of God," *Εἶδος Θεοῦ*, LXX.), a place beyond Jordan, where Jacob wrestled with the angel (*Gen.* xxxii. 30), and where a town was afterwards founded by the tribe of Gad. (*Judges*, viii. 8.)

PENIUS, a small river of Colchis, falling into the Euxine, on which stood a town of the same name. (Plin. iv. 4; *Ov. ex Pont.* iv. 10. 47.)

PENNELOCUS, in the Antonine Itin., and PENNOLUCOS in the Peutinger Table, is a place in Gallia in the country of the Nantuates, between Viviscus (*Vevay*) and Tarnaja (*St. Maurice*). In the Itin. the distance of Pennelocus from Viviscus is marked viiij.; but it is uncertain whether they are Roman miles or Gallic leagues. It is generally assumed that *Vileneuve* at the eastern end of the Lake of Geneva is the site of Pennelocus, but the distance from *Vevay* does not agree. D'Anville found in some old maps a place called *Penne* on the direction of the road, but the position of *Penne* does not agree with the distances in the Itin. Pennelocus was in the Vallis Pennina or the *Valais*. [G. L.]

PENNINÆ ALPES. [ALPES, p. 108, a.]

PENNOCRUCIUM, a town in the territory of the Cornavii, in Britannia Romana, sometimes identified with *Penkridge* in *Staffordshire*, but more probably *Stretton*. (*Itin. Ant.* p. 470; Camden, p. 636.) [T. H. D.]

PENTADEMITÆ (Πενταδημίται), a tribe of Teuthrania in Mysia, which is mentioned only by Ptolemy (v. 2. § 15). [L. S.]

PENTA'POLIS. [CYRENAICA.]

PENTEDA'CTYLOS (Plin. vi. 29. s. 34; Πενταδάκτυλον ὄρος, Ptol. iv. 5. § 25), a mountain in Egypt, on the Arabian Gulf, S. of Berenice.

PEN'TELE. [ATTICA, p. 327, a.]

PENTELEIUM (Πεντέλειον), a fortress near Phenens, in the north of Arcadia, situated upon a mountain of the same name. For details see PHENEUS.

PENTE'LICUS MONS. [ATTICA, pp. 322, a., 323, b.]

PENTRI (Πέντροι), a tribe of the Samnites, and apparently one of the most important of the subdivisions of that nation. Their capital city was BOVIANUM (Liv. ix. 31), in the very heart of the Samnite territory, and it is therefore probable that they occupied the whole of that rugged and mountainous district which extends from the frontiers of Latium, in the valley of the Liris, to those of the Frentani, towards the Adriatic. But it is impossible to determine their exact limits, or to separate their history from that of the remaining Samnites. It is probable, indeed, that, throughout the long wars of the Romans with the Samnites, the Pentri were the leading tribe of the latter people, and always took part in the war, whether specified or not. The only occasion when we hear of their separating themselves from the rest of their countrymen, is during the Second Punic War, when we are told that all the other Samnites, *except the Pentri*, declared in favour of Hannibal after the battle of Cannæ, B. C. 216.

(Liv. xxii. 61.) This is the last occasion on which we find their name in history; all trace of the distinction between them and the other Samnites seems to have been subsequently lost, and their name is not even mentioned by Strabo or Pliny. The geographical account of their country is given under the article SAMNIUM. [E. H. B.]

PEOR (Φορῶν, LXX.), a mountain in the land of Moab. (*Numb.* xxiii. 28.) It is placed by Eusebius (s. v. Ἀραβὼθ Μοαβῆ) between Livias and Esbus, over against Jericho.

PEOS ARTEMIDOS. [SPEOS ARTEMIDOS.]

PEPARE'THUS (Πεπαρηθός: *Εἰθ. Πεπαρηθός*), an island in the Aegæan sea, lying off the coast of Thessaly, to the east of Halonnesus. Pliny describes it as 9 miles in circuit, and says that it was formerly called Evoenus (iv. 12. s. 23). It was said to have been colonised by some Cretans under the command of Staphylus. (*Seymn.* Ch. 579; *Hom. Hymn. Apoll.* 32.) Peparethus was an island of some importance, as appears from its frequent mention in history, and from its possessing three towns (ἑπτὰ πόλεις, Scylax, p. 23), one of which bore the same name as the island. (Strab. ix. p. 436.) The town suffered from an earthquake in the Peloponnesian War, B. C. 426. (Thuc. iii. 89.) It was attacked by Alexander of Pheræ (Diod. xv. 95), and the island was laid waste by Philip, because the inhabitants, at the instigation of the Athenians, had taken possession of Halonnesus. (*Dem. de Cor.* p. 248. *Epist. Phil.* p. 162.) In B. C. 207, Philip sent a garrison to the city of Peparethus, to defend it against the Romans (Liv. xxviii. 5); but he destroyed it in B. C. 200, that it might not fall into the hands of the latter. (Liv. xxxi. 28.) Peparethus was celebrated in antiquity for its wine (Athen. i. p. 29; Heracl. Pont. *Fragm.* 13; Plin. xiv. 7. s. 9) and oil. (*Ov. Met.* vii. 470.) Diocles, the earliest Greek historian who wrote upon the foundation of Rome, was a native of Peparethus. [See *Dict. of Biogr.* Vol. I. p. 1010.] Peparethus is now called *Khilidhromia*, and still produces wine, which finds a good market on the mainland. (Leake, *Northern Greece*, vol. iii. p. 112.)

PEPERINE (Πεπερίνη), an island off the SW. coast of India, which undoubtedly derived its name from producing pepper. (Ptol. vii. 1. § 95.)

PEPHNUS (Πέφνος, Paus.; Πεφνός, Steph. B.), a town of Laconia, on the eastern coast of the Messenian gulf, distant 20 stadia from Thalamæ. In front of it was an island of the same name, which Pausanias describes as not larger than a great rock, in which stood, in the open air, brazen statues of the Dioscuri, a foot high. There was a tradition, that the Dioscuri were born in this island. The island is at the mouth of the river *Milæa*, which is the minor Pamisus of Strabo (viii. p. 361). In the island, there are two ancient tombs, which are called those of the Dioscuri. The Messenians said that their territories originally extended as far as Pephnus. [MESSENIA, p. 345, a.] (Paus. iii. 26. §§ 2, 3; Gell. *Itiner. of the Morea*, p. 238; Leake, *Morea*, vol. i. p. 330, *Peloponnesiaca*, p. 178; Boblaye, *Recherches*, &c. p. 93; Curtius, *Peloponnesos*, vol. ii. pp. 283, 284.)

PEPUZA (Πέπουσα), a town in the western part of Phrygia, which is mentioned only by late writers. It gave its name to an obscure body of heretics noticed by Epiphanius (*Haeres.* xlviii. 14); but they did not exist long, since their town was ruined and deserted when he wrote. (Comp. Philostorg.

Hist. Eccl. iv. 8, where it is called Petusa; *Aristaem. Comm. in Can.* 8, where its name is Petusa.) Kiepert (*ap. Franz, Fünf. Inschriften*, p. 33) believes that its site may possibly be marked by the ruins found by Arundell (*Discoveries in As. Min.* i. pp. 101, 127) near *Beah-Shehr* and *Kalinkefi*, in the south of *Ushak*. [L. S.]

PERAEA (*Περαία*), the name of several districts lying beyond (*πέραν*) a river or on the other side of a sea.

1. The district of Palestine lying beyond the Jordan, and more particularly the country between the Jordan on the W., the city of Pella on the N., the city of Philadelphia and Arabia Petraea on the E., and the land of the Moabites on the S. [*PALÆSTINA*, p. 532.]

2. (*Ἡ τῶν Ῥοδίων περαία*, *Strab.* xiv. pp. 651, 652; *Polyb.* xvii. 2, 6, 8, xxxi. 25; *Liv.* xxxii. 33, xxxiii. 18; *χώρα ἡ τῶν Ῥοδίων ἡ ἐν τῇ ἠψέλλῳ*, *Scylax*, p. 38) a portion of the S. coast of Caria, opposite to Rhodes, and subject to it. It commenced at Mt. Phoenix, and extended as far as the frontiers of Lycia. (*Strab. l. c.*) The peninsula containing Mt. Phoenix was called the Rhodian Chersonesus. (*Plin.* xxxi. 2, 20; *Diod.* v. 60, 62.) For a description of this district, which is very beautiful and fertile, see *Vol. I.* pp. 519., b, 520, a.

3. (*Περαία Τενεδίων*, *Strab.* xiii. p. 596), a small district on the coast of Mysia, opposite to Tenedus, and extending from the promontory Sigæum to Alexandria Troas.

PERAEA. [*CORINTHUS*, p. 685, b.]

PERAETHĒIS. [*MEGALOPOLIS*, p. 310, a.]

PERCEIANA (*Ιτίν. Ant.* p. 432), a town of Hispania Baetica, lying S. of Merida. For its coins see *Sestini*, p. 107. [T. H. D.]

PERCOTE (*Περκότη; Eth. Περκόσιος*), an ancient town of Mysia, on the Hellespont, between Abydos and Lampsacus, and probably on the little river Percotes. (*Hom. Il.* ii. 835, xi. 229; *Xenoph. Hellen.* v. 1. § 23.) Percote continued to exist long after the Trojan War, as it is spoken of by Herodotus (v. 117), *Scylax* (p. 35), *Apollonius Rhodius* (i. 932), *Arrian* (*Anab.* i. 13), *Pliny* (v. 32), and *Stephanus Byz.* (s. v.). Some writers mention it among the towns assigned to Themistocles by the king of Persia. (*Plut. Them.* 30; *Athen.* i. p. 29.) According to *Strabo* (xiii. p. 590) its ancient name had been Percope. Modern travellers are unanimous in identifying its site with *Bergas* or *Bergan*, a small Turkish town on the left bank of a small river, situated on a sloping hill in a charming district. (*Sibthorpe's Journal*, in *Walpole's Turkey*, i. p. 91; *Richter, Wallfahrten*, p. 434.) [L. S.]

PERCOTES (*Περκότης*), a small river of Mysia, flowing from Mount Ida into the Hellespont. (*Hom. Il.* ii. 835.) It is easily identified as the stream flowing in the valley of the modern town of *Bergaz*. [*Comp. PERCOTE.*] [L. S.]

PERDICES, a town in Mauretania Caesariensis, 25 M. P. from Sitifis, perhaps *Ras-el-Ouad*. (*It. Ant.* pp. 29, 36; *Coll. Épiac.* c. 12.)

PERGA. [*PERGE.*]

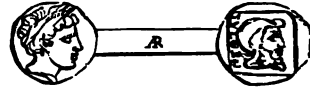
PERGAMUM. [*ILUM.*]

PETGAMUM (*Πέργαμον; Eth. Πέργαμνός*, Pergamenus), sometimes also called PERGAMUS (*Ptol.* v. 2. § 14, viii. 17. § 10; *Steph. B. s. v.*), an ancient city, in a most beautiful district of Teuthrania in Mysia, on the north of the river Caicus. Near the point where Pergamum was situated, two other rivers, the Selinus and Cetius, emptied them-

selves into the Caicus; the Selinus flowed through the city itself, while the Cetius washed its walls. (*Strab.* xiii. p. 619; *Plin.* v. 33; *Paus.* vi. 16. § 1; *Liv.* xxxvii. 18.) Its distance from the sea was 120 stadia, but communication with the sea was effected by the navigable river Caicus. Pergamum, which is first mentioned by *Xenophon* (*Anab.* vii. 8. § 8), was originally a fortress of considerable natural strength, being situated on the summit of a conical hill, round the foot of which there were at that time no houses. Subsequently, however, a city arose at the foot of the hill, and the latter then became the acropolis. We have no information as to the foundation of the original town on the hill, but the Pergamenians believed themselves to be the descendants of Arcadians, who had migrated to Asia under the leadership of the Heraclid Telephus (*Paus.* i. 4. § 5); they derived the name of their town from Pergamus, a son of Pyrrhus, who was believed to have arrived there with his mother Andromache, and, after a successful combat with Arius, the ruler of Teuthrania, to have established himself there. (*Paus.* i. 11. § 2.) Another tradition stated that Asclepius, with a colony from Epidaurus, proceeded to Pergamum; at all events, the place seems to have been inhabited by many Greeks at the time when *Xenophon* visited it. Still, however, Pergamum remained a place of not much importance until the time of Lysimachus, one of the generals of Alexander the Great. This Lysimachus chose Pergamum as a place of security for the reception and preservation of his treasures, which amounted to 9000 talents. The care and superintendence of this treasure was intrusted to Philetæus of Tiium, an eunuch from his infancy, and a person in whom Lysimachus placed the greatest confidence. For a time Philetæus answered the expectations of Lysimachus, but having been ill-treated by Arsinoë, the wife of his master, he withdrew his allegiance and declared himself independent, B. C. 283. As Lysimachus was prevented by domestic calamities from punishing the offender, Philetæus remained in undisturbed possession of the town and treasures for twenty years, contriving by dexterous management to maintain peace with his neighbours. He transmitted his principality to a nephew of the name of Eumenes, who increased the territory he had inherited, and even gained a victory over Antiochus, the son of Seleucus, in the neighbourhood of Sardes. After a reign of twenty-two years, from B. C. 263 to 241, he was succeeded by his cousin Attalus, who, after a great victory over the Galatians, assumed the title of king, and distinguished himself by his talents and sound policy. (*Strab.* xiii. pp. 623, 624; *Polyb.* xviii. 24; *Liv.* xxxiii. 21.) He espoused the interests of Rome against Philip of Macedonia, and in conjunction with the Rhodian fleet rendered important services to the Romans. It was mainly this Attalus that amassed the wealth for which his name became proverbial. He died at an advanced age, in B. C. 197, and was succeeded by his son Eumenes II., from B. C. 197 to 169. He continued his friendship with the Romans, and assisted them against Antiochus the Great and Persens of Macedonia; after the defeat of Antiochus, the Romans rewarded his services by giving to him all the countries in Asia Minor west of Mount Taurus. Pergamum, the territory of which had hitherto not extended beyond the gulfs of Elæa and Adramyttium, now became a large and powerful kingdom. (*Strab. l. c.*; *Liv.* xxxviii. 39.) Eumenes III. was nearly killed at

Delphi by assassins said to have been hired by Perseus; yet at a later period he favoured the cause of the Macedonian king, and thereby incurred the ill-will of the Romans. Pergamum was mainly indebted to Eumenes II. for its embellishment and extension. He was a liberal patron of the arts and sciences; he decorated the temple of Zeus Nicephorus, which had been built by Attalus outside the city, with walks and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value. (Strab. *l. c.*; Athen. i. p. 3.) He was succeeded by his son Attalus II.; but the government was carried on by the late king's brother Attalus, surnamed Philadelphus, from B. C. 159 to 138. During this period the Pergamians again assisted the Romans against the Pseudo-Philip. Attalus also defeated Diegylis, king of the Thracian Cæni, and overthrew Prusias of Bithynia. On his death, his ward and nephew, Attalus III., surnamed Philometor, undertook the reins of government, from B. C. 138 to 133, and on his death bequeathed his kingdom to the Romans. Soon after, Aristonius, a natural son of Eumenes II., revolted and claimed the kingdom of Pergamum for himself; but in B. C. 130 he was vanquished and taken prisoner, and the kingdom of Pergamum became a Roman province under the name of Asia. (Strab. *l. c.*, xiv. p. 646.) The city of Pergamum, however, continued to flourish and prosper under the Roman dominion, so that Pliny (*l. c.*) could still call it "longe clarissimum Asiae Pergamum;" it remained the centre of jurisdiction for the district, and of commerce, as all the main-roads of Western Asia converged there. Pergamum was one of the Seven Churches mentioned in the book of Revelations. Under the Byzantine emperors the greatness and prosperity of the city declined; but it still exists under the name of *Bergamah*, and presents to the visitor numerous ruins and extensive remains of its ancient magnificence. A wall facing the south-east of the acropolis, of hewn granite, is at least 100 feet deep, and engrafted into the rock; above it a course of large substructions forms a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Aegean sea. The ruins of this temple show that it was built in the noblest style. Besides this there are ruins of an ancient temple of Aesculapius, which, like the Nicephorion, was outside the city (Tac. *Ann.* iii. 63; Paus. v. 13. § 2); of a royal palace, which was surrounded by a wall, and connected with the Caicus by an aqueduct; of a prytæneum, a theatre, a gymnasium, a stadium, an amphitheatre, and other public buildings. All these remains attest the unusual splendour of the ancient city, and all travellers speak with admiration of their stupendous greatness. The numerous coins which we possess of Pergamum attest that Olympia were celebrated there; a vase found there represents a torch-race on horseback; and Pliny (x. 25) relates that public cock-fights took place there every year. Pergamum was celebrated for its manufacture of ointments (Athen. xv. p. 689), pottery (Plin. xxxv. 46), and parchment, which derives its name (*charta Pergamena*) from the city. The library of Pergamum, which is said to have consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (Comp. Spon and Wheler, *Voy.* i. p. 260, &c.; Choiseul-Gouffier, *Voyage Pittoresque*, ii. p. 25, &c.;

Arundell, *Seven Churches*, p. 281, &c.; Dallaway, *Constantinople Anc. and Modern*, p. 303; Leake, *Asia Minor*, p. 266; Fellows, *Asia Minor*, p. 34, &c.; Richter, *Wallfahrten*, p. 488, &c.; Eckhel, *Doct. Num.* vol. iv. p. 445; A. G. Capelle, *Commentat. de Regibus et Antiquit. Pergamensis*, Amstelodami, 1842, 8vo.) [L. S.]



COIN OF PERGAMUS IN MYSLA.

PERGAMUS (Πέργαμος, Herod. vii. 112), a fortress in the Pieric hollow, by which Xerxes passed in his march, leaving Mt. Pangæum on his right. It is identified with *Præviata*, where the lower mountain ridge forms a junction with Pangæum, and separates the Pieric valley from the plain of Philippi. (Leake, *Northern Greece*, vol. iii. p. 178.) [E. B. J.]

PERGAMUS (Πέργαμος), a town of Crete, to which a mythical origin was ascribed. According to Virgil it was founded by Aeneas (*Aen.* iii. 153), according to Velleius Paterculus (i. 1) by Agamemnon, and according to Servius by the Trojan prisoners belonging to the fleet of Agamemnon (ad *Virg. Aen. l. c.*). Lycurgus, the Spartan legislator, was said to have died at this place, and his tomb was shown there in the time of Aristoxenus. (Plut. *Lyc.* 32.) It is said by Servius (*l. c.*) to have been near Cydonia, and is mentioned by Pliny (iv. 12. s. 20) in connection with Cydonia. Consequently it must have been situated in the western part of the island, and is placed by Pashley at *Platanid.* (*Travels in Crete*, vol. ii. p. 23.) Scylax says (p. 18, Huds.) that the Dictynnaeum stood in the territory of Pergamus.

PERGANTIUM (Περγάντιον; *Eth.* Περγάντιον, Steph. B. s. v.), a city of the Ligures. It is the small island named *Breganson*, on the south coast of France. It is separated by a narrow channel from a point on the mainland which is turned towards *Nes.* one of the Stoehades or *Iules d'Ilières*. [G. L.]

PERGE or PERGA (Πέργη; *Eth.* Περγαίος), an ancient and important city of Pamphylia, between the rivers Catarrhactes and Cestrus, at a distance of 60 stadia from the mouth of the latter. (Strab. xiv. p. 667; Plin. v. 26; Pomp. Mel. i. 14; Ptol. v. 5. § 7.) It was renowned for the worship of Artemis, whose temple stood on a hill outside the town, and in whose honour annual festivals were celebrated. (Strab. *l. c.*; Callim. *Hymn. in Dian.* 187; Scylax, p. 39; Dionys. Per. 854.) The coins of Perge represent both the goddess and her temple. Alexander the Great occupied Perge with a part of his army after quitting Phasella, between which two towns the road is described as long and difficult (Arrian, *Anab.* i. 26; comp. Polyb. v. 72, xxii. 25;



COIN OF PERGE.

Liv. xxxviii. 37.) We learn from the Acts of the Apostles (xiv. 24, 25) that Paul and Barnabas preached the gospel at Perge. (Comp. *Acts*, xiii. 13.) In the ecclesiastical notices and in Hierocles (p. 679) Perge appears as the metropolis of Pamphylia. (Comp. Steph. B. *s. v.*; Eckhel, *Doctr. Num.* i. 3, p. 12.) There are considerable ruins of Perge about 16 miles to the north-east of Adalia, at a place now called *Eski-Kalesi*. (Comp. Leake, *Asia Minor*, p. 132; Texier, *Descript. de l'Asie Min.*, where the ruins are figured in 19 plates; Fellows, *Asia Minor*, p. 190, &c.) [L. S.]

PERIMULA (Περμουλα, Ptol. vii. 2. § 5), the name of a town of some commercial importance on the W. side of the Sinus Magnus (or gulf of Siam), on a tongue of land anciently called the Aurea Chersonesus, and now known by the name of *Malacca*. Lassen places it in lat. 7° N. In its immediate neighbourhood was a small bay or indentation of the coast, which was called the Sinus Perimulicus (Περμουλικὸς κόλπος). [V.]

PERIMULICUS SINUS. [PERIMULA.]

PERINTHUS (ἡ Πέρινθος, Ptol. iii. 11. § 6, viii. 11. § 7; Xenoph. *Anab.* vii. 2. § 8; *Eth. Περίθιος*), a great and flourishing town of Thrace, situated on the Propontis. It lay 22 miles W. of Selymbria, on a small peninsula (Plin. iv. 18) of the bay which bears its name, and was built like an amphitheatre, on the declivity of a hill (Diod. xvi. 76.) It was originally a Samian colony (Marcian, p. 29; Plut. *Qu. Gr.* 56), and, according to Syncellus (p. 238), was founded about n. c. 599. Panofka, however (p. 22), makes it contemporary with Samothrace, that is about b. c. 1000. It was particularly renowned for its obstinate defence against Philip of Macedon (Diod. xvi. 74—77; Plut. *Phoc.* 14). At that time it appears to have been a more important and flourishing town even than Byzantium; and being both a harbour and a point at which several main roads met, it was the seat of an extensive commerce (Procop. *de Aed.* iv. 9). This circumstance explains the reason why so many of its coins are still extant; from which we learn that large and celebrated festivals were held here (Mionnet, i. p. 399—415; Eckhel, *Doctr. Num.* vol. iv. p. 445; Morell, *Spec. Rei Num.* tab. xiii. 143). According to Tzetzes (*Chil.* iii. 812), it bore at an early period the name of Mygdonia; and at a later one, but not before the fourth century of our era, it assumed the name of Heraclæia; which we find sometimes used alone, and sometimes with the additions H. Thraciæ and H. Perinthus. (Procop. *l. c.* and *B. Vand.* i. 12; Zosim. i. 62; Justin, xvi. 3; Eutrop. ix. 15; Amm. Marc. xxii. 2; *Itin. Ant.* pp. 175, 176, 323; *Jorn. de Regn. Succ.* p. 51, &c. On the variations in its name, see Tzschucke, *ad Melam*, ii. 2, vol. iii. pt. ii. p. 102, seq.) Justinian restored the old imperial palace, and the aqueducts of the city. (Procop. *l. c.*) It is now called *Eski Fregli*, and still con-



COIN OF PERINTHUS.

tains some ancient ruins and inscriptions. (See Clarke's *Travels*, viii. p. 122, sqq.) [T. H. D.]

PERISADYES (Περιαδάδες, Περιαδάδες), an Illyrian people, near the silver mines of Damastium, whose name seems to be corrupt. (Strab. vii. p. 326; Kramer and Groskurd, *ad loc.*)

PERITUR, a place in Lower Pannonia (*Itin. Hieros.* p. 562), probably the same as the one mentioned in the Peutinger Table under the name of Piretis, and in the Antonine Itinerary (p. 266) under that of Pyrrri or Pyrrum, and situated on the road from Petovio to Siscia. (See Weasseling, *ad It. Hieros. l. c.*) [L. S.]

PERIZZITES. [PALAESTINA, p. 529.]

PERMESSUS. [BOEOTIA, p. 413, a.]

PERNE (Πέρνη), a small island off the coast of Ionia, which, during an earthquake, became united with the territory of Miletus. (Plin. ii. 91.) There was also a town in Thrace of this name, which is mentioned only by Steph. B. (*s. v.*) [L. S.]

PERNICIACUM, or PERNACUM in the Table, in North Gallia, is placed on a road from Bagacum (*Bava*) to Aduatua (*Tongern*). The road passed from Bagacum to Geminiacum (*Gemblou*). From Geminiacum to Perniciacum is xii. in the Anton. Itin., and xiii. in the Table; and from Perniciacum to Aduatua is xiv. in the Itin. and xvi. in the Table. The road is generally straight, but there is no place which we can identify as the site of Perniciacum; and the geographers do not agree on any position. [G. L.]

PERORSI (Πέρορσοι, Πύρορσοι, Ptol. iv. 6. §§ 16, 17; Polyb. *ap. Plin.* v. l. s. 8, vi. 35), a people of Libya, subdued by Suetonius Paullinus, who inhabited a few fertile spots spread over the long extent of maritime country between the Canarii, who dwelt opposite to the Fortunate Islands, and the Pharusii, who occupied the banks of the *Senegal*. (Leake, *London Geog. Journ.* vol. ii. p. 17.) [E. B. J.]

PERPERE'NA (Περπερήνα), a place in Mysia, on the south-east of Adramyttium, in the neighbourhood of which there were copper mines and good vineyards. It was said by some to be the place in which Thucydides had died. (Strab. xiii. p. 607; Plin. v. 32; Steph. B. *s. v.* Περπερών, from whom we learn that some called the place Perine; while Ptol. v. 2. § 16, calls it Perpere or Permere; Galen, *Περπύρα*, p. 358; comp. Sestini, p. 75.) Some, without sufficient reason, regard Perperena as identical with Theodosiupolis, mentioned by Hierocles (p. 661). [L. S.]

PERRANTHES. [AMBRACIA.]

PERRHAEBI, PERRHAE'BIA. [THESSALIA.]

PERRHIDAE. [ATTICA, p. 330, a.]

PERSABORA (Πηρσαβώρα, Zosim. iii. 17), a very strong place in Mesopotamia, on the W. bank of the Euphrates, to which the emperor Julian came in his march across that country. Zosimus, who gives a detailed account of its siege, states that it was in size and importance second only to Ctesiphon. Ammianus, speaking of the same war, calls the place Pirisabora (xxiv. c. 2); and Libanius Soph. mentions a city of the same name as the then ruling king of Persia, evidently supposing that it derived its name from Sapor (or *Shahpur*). (*Orat. Fm.* p. 315.) Forbiger has conjectured that it is represented by the present *Aubar*, and that it was situated near the part of the river Euphrates whence the canal *Nahr-sares* flows, and no great distance from the Siphara of Ptolemy (v. 18. § 7). [V.]

PERSEPOLIS (Περσέπολις, Diod. xvii. 70; Ptol. vi. 4. § 4; Curt. v. 4. 6; Περσάπολις, Strab. xv. 729; *Eth. Περσεπολίτης*), the capital of Persia at the time of the invasion of Alexander, and the seat of the chief palaces of the kings of Persia. It was situated at the opening of an extensive plain (now called *Mardusht*), and near the junction of two streams, the Araxes (*Bendamir*) and the Medus (*Pulvân*). The ruins, which are still very extensive, bear the local name of the *Chel Minar*, or Forty Columns. According to Diodorus the city was originally surrounded by a triple wall of great strength and beauty (xvii. 71). Strabo states that it was, after Susa, the richest city of the Persians, and that it contained a palace of great beauty (xv. p. 729), and adds that Alexander burnt this building to avenge the Greeks for the similar injuries which had been inflicted on them by the Persians (xv. p. 730). Arrian simply states that Alexander burnt the royal palace, contrary to the entreaty of Parmenion, who wished him to spare this magnificent building, but does not mention the name of Persepolis. (*Anab.* iii. 18.) Curtius, who probably drew his account from the many extant notices of Alexander's expedition by different officers who had accompanied him, has fully described the disgraceful burning of the city and palace at Persepolis by the Greek monarch and his druken companions. He adds that, as it was chiefly built of cedar, the fire spread rapidly far and wide.

Great light has been thrown upon the monuments which still remain at Persepolis by the researches of Niebuhr and Ker Porter, and still more so by the interpretation of the cuneiform inscriptions by Colonel Rawlinson and Prof. Lassen. From the result of their inquiries, it seems doubtful whether any portion of the present ruins ascend to so high a period as that of the founder of the Persian monarchy, Cyrus. The principal buildings are doubtless due to Darius the son of Hystaspes, and to Xerxes. The palace and city of Cyrus was at Pasargada, while that of the later monarchs was at Persepolis. (Rawlinson, *Journ. of Roy. As. Soc.* vol. x; Lassen, in *Ersch and Gruber's Encycl. s.v.*; Ferguson, *Palaces of Ninereh and Persepolis Restored*, Lond. 1851.) It has been a matter of some doubt how far Persepolis itself ever was the ancient site of the capital; and many writers have supposed that it was only the high place of the Persian monarchy where the great palaces and temples were grouped together. On the whole, it seems most probable that the rock on which the ruins are now seen was the place where the palaces and temples were placed, and that the city was extended at its feet along the circumjacent plain. Subsequent to the time of Alexander, Persepolis is not mentioned in history except in the second book of the Maccabees, where it is stated that Antiochus Epiphaneus made a fruitless attempt to plunder the temples. (*2 Maccab.* ix. 1.) In the later times of the Muhammedan rule, the fortress of *Istakhr*, which was about 4 miles from the ruins, seems to have occupied the place of Persepolis; hence the opinion of some writers, that *Istakhr* itself was part of the ancient city. (Niebuhr, ii. p. 121; Chardin, *Voyages*, viii. p. 245; Ker Porter, vol. i. p. 576; Ouseley, *Travels*, ii. p. 222.) [V.]

PERSEICUS SINUS (ὁ Περσικὸς κόλπος, Strab. ii. p. 78, xv. p. 727; Ptol. vi. 3. § 1. 4. § 1. μυχός, Ptol. vi. 19. § 1; ἡ κατὰ Πέρσας θάλασσα, Strab. xvi. p. 765; ἡ Περσικὴ θάλασσα, Agathem. i. 3;

Mare Persicum, Plin. vi. 13. s. 16), the great gulf which, extending in a direction nearly NW. and SE., separated the provinces of Susiana and Persia, and the western portion of Carmania from the opposite shores of Arabia Felix. There are great differences and great errors in the accounts which the ancients have left of this gulf; nor indeed are the statements of the same author always consistent the one with the other. Thus some writers gave to it the shape of the human head, of which the narrow opening towards the SE. formed the neck (Mela, iii. 8; Plin. vi. 24. s. 28.) Strabo in one place states that, at the entrance, it was only a day's sail across (xv. p. 727), and in another (xvi. p. 765) that from Harmuza the opposite Arabian shore of Mace was visible, in which Ammianus (xxiii. 6) agrees with him. He appears to have thought that the Persian Gulf was little inferior in size to the Euxine sea (*L. c.*), and reckons that it was about 20,000 stadia in length. (Cf. Agathem. i. 3.) He placed it also, according to a certain system of parallelism, due S. of the Caspian (ii. p. 121, cf. also xi. p. 519). The earliest mention of the Persian Gulf would appear to be that of Hecataeus (Steph. B. s. v. Κύρην); but a doubt has been thrown upon this passage, as some MSS. read *κόπος* instead of *κόπος*. [V.]

PERSIS (ἡ Περσίς, Aeschyl. *Pers.* 60; Herod. iii. 19; Plin. vi. 23. s. 25; Amm. Marc. xxiii. 6, &c.; ἡ Περσική, Herod. iv. 39; *Eth. Πέρσης*, Persa), the province of Persia, which must be considered as the centre of the ancient realm of Persia, and the district from which the arms of the Persians spread over all the neighbouring nations, was bounded on the N. by Media and part of the chain of the Paracothras M.; on the W. by Susiana, which is separated from Persis by the small stream Arosis or Oroatis; on the S. by the Persian Gulf, and on the E. by the desert waste of Carmania. In the earlier periods of history this province was altogether unknown, and it was not till the wars of Alexander and of his successors that the Greeks formed any real conception of the position and character of the land, from which their ancient and most formidable enemies took their name. The whole province was very mountainous, with few extended plains; it possessed, however, several valleys of great beauty and fertility, as those for instance in the neighbourhood of Persepolis (Strab. xv. p. 727; Arrian, *Ind.* c. 40; Amm. Marc. xxiii. 6; Chardin, *Voy.* iii. p. 255); the coast-line appears to have been, as it is now, sandy and hot, and uninhabitable, owing to the poison-bearing winds. (Plin. xii. 20.) The principal mountain chains bore the names of Paracothras (*Elyend*) and Ochus (perhaps *Nakhtu*), and were, in fact, prolongations to the sea of the still higher ranges of Media. It was watered by no great river, but a number of smaller streams are mentioned, some of them doubtless little more than mountain torrents. The chief of these were the Araxes (*Bend-amir*), the Medus (*Pulvân*), and the Cyrus (*Kür*), in the more inland part of the country; and along the coast, the Bagrada, Padargus, Heratemis, Rhogonis, Oroatis, &c. (Plin. vi. 23. s. 26; Arrian, *Ind.* c. 39; Amm. Marc. xxiii. 6; Strab. xvi. p. 727, &c.) The principal cities of Persis were, PASARGADA, its earliest capital, and the site of the tomb of its first monarch, Cyrus; PERSEPOLIS, the far-famed seat of the palaces and temples of Darius the son of Hystaspes, and his successors; GABAE, one of the residences of the Persian kings; TAOCE, and ASPADANA.

The Persae were properly the native inhabitants

of this small district; though in later times the name was applied generally to the subjects of the great king, whose empire extended, under Darius the son of Hystaspes, from India to the Mediterranean. In the earliest times of the Old Testament they are not mentioned by name as a distinct people, and when, in the later days of the captivity, their name occurs, they must be taken as the inhabitants of the great empire above noticed (*Ezek.* xxxviii. 5; *Esth.* i. 3—18; *Ezra.* iv. 5; 1 *Maccab.* i. 1, &c.), and not simply of the limited district of Persis. According to Herodotus, the ancient people were divided into three leading classes, warriors, husbandmen, and nomades. In the first class, the Pasargadae, Maphii, and Maspii, were the most important subdivisions. The Achaemenidae, from whom their well-known line of kings descended, was one of the families of the Pasargadae. The tribes of husbandmen bore the names of Panthialaei, Derusiaei and Germanii; those of the nomades were called, Dai, Mardi, Dropici and Sagartii. (*Herod.* i. 125.) It is clear from this account that Herodotus is describing what was the state of the Persae but a little while before his own times, and that his view embraces a territory far more extensive than that of the small province of Persis. We must suppose, from his notice of the nomade tribes, that he extended the Persian race over a considerable portion of what is now called *Khorasan*; indeed, over much of the country which at the present day forms the realm of Persia. In still later times, other tribes or subdivisions are met with, as the Parataeni, Messabatae, Stabaei, Suzaei, Hippophagi, &c. &c. Herodotus states further that the most ancient name of the people was Artaei (*Herod.* vii. 61), a form which modern philology has shown to be in close connection with that of the Aarii, the earliest title of their immediate neighbours, the Medes. Both alike are derived from the old Zend and Sanscrit *Arya*, signifying a people of noble descent; a name still preserved in the modern *Ariaka* (*Ariaka*). (*Müller, Journ. Asiat.* iii. p. 299; *Lassen, Ind. Alterth.* ii. p. 7.) There can be no doubt that the name Persae is itself of Indian origin, the earliest form in which it is found on the cuneiform inscriptions being *Parasa*. (*Lassen, Alt-Pers. Keil-Inscr.* p. 60.)

The Persian people seem to have been in all times noted for the pride and haughtiness of their language (*Aeschyl. Pers.* 795; *Amm. Marc.* xxiii. 6); but, in spite of this habit of boasting, in their earlier history, under Cyrus and his immediate successors, they appear to have made excellent soldiers. Herodotus describes fully the arms and accoutrements of the foot-soldiers, archers, and lancers of the army of Xerxes (vii. 61), on which description the well-known sculptures at Persepolis afford a still living commentary. (Cf. also *Strab.* xv. p. 734; *Xen. Cyrop.* vi. 3. § 31.) Their cavalry also was celebrated (*Herod.* l. c. ix. 79, 81; *Xen. Cyrop.* vi. 4. § 1). Strabo, who for the most part confines the name of Persae to the inhabitants of Persis, has fully described some of the manners and customs of the people. On the subject of their religious worship Herodotus and Strabo are not at one, and each writer gives separate and unconnected details. The general conclusion to be drawn is that, in the remotest ages, the Persians were pure fire-worshippers, and that by degrees they adopted what became in later times a characteristic of their religious system, the Dualistic arrangement of two separate principles of good and evil, Hormuzd and

Ahriman. (*Strab.* xv. p. 727—736; *Herod.* i. 33, 133; *Xen. Cyrop.* i. 22.) Many of their ancient religious customs have continued to the present day; the fire-worshippers of India still contending that they are the lineal descendants of the ancient Persians. The language of the ancient people was strictly Indo-Germanic, and was nearly connected with the classical Sanscrit: the earliest specimens of it are the cuneiform inscriptions at *Murghab*,—the site of Pasargadae, and the place where Cyrus was buried,—and those of Darius and Xerxes at Persepolis and *Echistân*, which have been deciphered by Colonel Rawlinson and Professor Lassen. (*Rawlinson, Journ. As. Soc.* vol. x.; *Lassen, Zeitschrift f. Morgenl.* vi. 1; *Hitzig, Grabchrift d. Darius*, Zurich, 1847; *Benfey, Pers. Keil-Inscrift*, Leipzig, 1847.)

The government of Persia was a rigid monarchy. Their kings lived apart from their subjects in well secured palaces (*Esth.* iv. 2, 6), and rejoiced in great parks (*παρθεσαιοι*), well stocked with game and animals for the chase (*Cyrop.* i. 3. § 14, viii. 1. § 38, *Anab.* i. 2. § 7; *Curt.* viii. 1. § 11), and passed (in later times, when their empire was most widely extended) their summer at Ecbatana, their spring at Susa, and their winter at Babylon. (*Nehem.* i. 1; *Dan.* viii. 2; *Esth.* i. 2, 5; *Xen. Anab.* iii. 5. § 15, *Cyrop.* viii. 6. § 22.) Like other eastern monarchs, the Persian kings possessed a well appointed harem, many curious details of which we gather from the history of Esther (cf. also *Curt.* iii. § 3; *Athen.* xiii. p. 557; *Plut. Artax.* c. 43); and they were accustomed to receive from their subjects direct adoration (*προσκύνησις*), as the presumed descendants or representatives of Hormuzd. (*Plut. Themist.* c. 7; *Curt.* vi. 6. § 2, viii. 5. § 6.) Their local government was a pure despotism; but in some extraordinary cases a sort of privy council was called of the seven chief princes, who stood around the royal throne, like the Amshaspands round the throne of Hormuzd. (*Herod.* vii. 8, viii. 67; *Esth.* i. 14, 19, vii. 14.) Whatever document had once passed the king and had been sealed by the royal signet was deemed irrevocable. (*Esth.* i. 19, viii. 8; *Dan.* vi. 9, 16; cf. also *Chardin, Voy.* iii. 418.) Over the individual provinces—which in the time of Darius were said to have been twenty in number (*Her.* iii. 89), but were subsequently much more numerous (*Esth.* i. 1), probably from the subdivision of the larger ones—were placed satraps, whose business it was to superintend them, to collect the revenues, and to attend to the progress of agriculture. (*Her.* iii. 89, 97; *Joseph. Ant.* xi. 3, &c.) Between the satraps and the kings was a well organised system of couriers, who were called *κρυπτοι* or *ἀστυδρομοι* (*Plut. Fort. Alex.* vii. p. 294, ed. Reiske), who conveyed their despatches from station to station on horses, and had the power, when necessary, to press horses, boats, and even men into their service. As this service was very irksome and oppressive, the word *κρυπτοβουσι* came to mean compulsion or detention under other circumstances. (*Joseph. Ant.* xiii. 2. § 3; *Esth.* iii. 13, 15, viii. 10, 14; *Bentley's Menander*, p. 56.)

The history of the Persian empire need not be repeated here, as it is given under the names of the respective kings in the *Dict. of Biogr.* [V.]

PERTUSA, a town of the Mergetes in Hispania Tarraconensis, which still exists under the old name on the *Alcanadre*. (*Itin. Ant.* p. 391.) [T.H.D.]

PERUSIA (*Περουσία*: *Eth.* Perusinus; *Perugia*), one of the most important and powerful cities of

Etruria, situated nearly on the eastern frontier of that country, on a lofty hill on the right bank of the Tiber, and overlooking the lake of Thrasymene which now derives from it the name of *Lago di Perugia*. It closely adjoins the frontiers of Umbria, and hence the tradition reported by Servius, that it was originally an Umbrian city, inhabited by the tribe called Sarsinates, is at least a very probable one. (Serv. *ad Aen.* x. 201.) The same author has, however, preserved to us another tradition, which ascribes the foundation of Perugia to a hero named Auletes, the brother of Ocnus, the reputed founder of Mantua. (*Ib.* x. 198.) Justin's assertion that it was of Achaean origin (xx. 1) may be safely rejected as a mere fable; but whatever historical value may be attached to the statements of Servius, it seems probable that Perugia, in common with the other chief places in the same part of Etruria, was in the first instance an Umbrian city, and subsequently passed into the hands of the Etruscans, under whom it rose to be a powerful and important city, and one of the chief members of the Etruscan confederacy. It is not till B. C. 310, when the Romans had carried their arms beyond the Ciminian forest, that the name of Perugia is heard of in history; but we are told that at that period it was one of the most powerful cities of Etruria. (*Liv.* ix. 37.) The three neighbouring cities of Perugia, Cortona, and Arretium, on that occasion united in concluding a peace with Rome for thirty years (*Liv.* l. c.; *Diod.* xx. 35); but they seem to have broken it the very next year, and shared in the great defeat of the Etruscans in general at the Vadimonian lake. This was followed by another defeat under the walls of Perugia itself, which compelled that city to sue for peace; but the statement that it surrendered at discretion, and was occupied with a Roman garrison, is one of those obvious perversions of the truth that occur so frequently in the Roman annals. (*Liv.* ix. 40.) When we next meet with the name of Perugia, it is still as an independent and powerful state, which in B. C. 295, in conjunction with Clusium, was able to renew the war with Rome; and though their combined forces were defeated by Cn. Fulvius, the Perusians took the lead in renewing the contest the next year. On this occasion they were again defeated with heavy loss by Fabius, 4500 of their troops slain, and above 1700 taken prisoners. (*Id.* x. 30, 31.) In consequence of this disaster they were compelled before the close of the year to sue for peace, and, by the payment of a large sum of money, obtained a truce for forty years, B. C. 294. (*Id.* x. 37.) At this time Livy still calls the three cities of Perugia, Volsinii, and Arretium (all of which made peace at the same time) the three most powerful states and chief cities of Etruria. (*Id.* l. c.)

We find no other mention of Perugia as an independent state; and we have no explanation of the circumstances or terms under which it ultimately became a dependency of Rome. But during the Second Punic War it figures among the allied cities which then formed so important a part of the Roman power: its cohorts were serving in her armies (*Liv.* xxiii. 17), and towards the end of the contest it was one of the "populi" of Etruria which came forward with alacrity to furnish supplies to the fleet of Scipio. Its contribution consisted of corn, and timber for shipbuilding. (*Id.* xxviii. 45.) With this exception, we meet with no other mention of Perugia till near the close of the republican period, when it bore so conspicuous a part in the civil war between

Octavian and L. Antonius, in B. C. 41, as to give to that contest the name of Bellum Perusinum. (*Suet.* *Aug.* 9; *Tac.* *Ann.* v. 1; *Oros.* vi. 18.) It was shortly after the outbreak of hostilities on that occasion that L. Antonius, finding himself pressed on all sides by three armies under Agrippa, Salvidienus, and Octavian himself, threw himself into Perugia, trusting in the great natural strength of the city to enable him to hold out till the arrival of his generals, Ventidius and Asinius Pollio, to his relief. But whether from disaffection or incapacity, these officers failed in coming to his support, and Octavian surrounded the whole hill on which the city stands with strong lines of circumvallation, so as to cut him off from all supplies, especially on the side of the Tiber, on which Antonius had mainly relied. Famine soon made itself felt in the city; the siege was protracted through the winter, and Ventidius was foiled in an attempt to compel Octavian to raise it, and drew off his forces without success. L. Antonius now made a desperate attempt to break through the enemy's lines, but was repulsed with great slaughter, and found himself at length compelled to capitulate. His own life was spared, as were those of most of the Roman nobles who had accompanied him; but the chief citizens of Perugia itself were put to death, the city given up to plunder, and an accidental conflagration having been spread by the wind, ended by consuming the whole city. (*Appian.* *B. C.* v. 32—49; *Dion Cass.* xlviii. 14; *Vell. Pat.* ii. 74; *Flor.* iv. 5; *Suet.* *Aug.* 14, 96.) A story told by several writers of Octavian having sacrificed 300 of the prisoners at an altar consecrated to the memory of Caesar, is in all probability a fiction, or at least an exaggeration. (*Dion Cass.* l. c.; *Suet.* *Aug.* 15; *Senec. de Clem.* i. 11; *Merivale's Roman Empire*, vol. iii. p. 227.)

Perugia was raised from its ashes again by Augustus, who settled a fresh body of citizens there, and the city assumed in consequence the surname of Augusta Perugia, which we find it bearing in inscriptions; but it did not obtain the rank or title of a colony; and its territory was confined to the district within a mile of the walls. (*Dion Cass.* xlviii. 14; *Orell. Inscr.* 93—95, 608.) Notwithstanding this restriction, it appears to have speedily risen again into a flourishing municipal town. It is noticed by Strabo as one of the chief towns in the interior of Etruria, and its municipal consideration is attested by numerous inscriptions. (*Strab.* v. p. 226; *Plin.* iii. 5. s. 8; *Ptol.* iii. 1. § 48; *Tab. Peut.*; *Orell. Inscr.* 2531, 3739, 4038.) From one of these we learn that it acquired under the Roman Empire the title of Colonia Vibia; but the origin of this is unknown, though it is probable that it was derived from the emperor Trebonianus Gallus, who appears to have bestowed some conspicuous benefits on the place. (*Vermiglioli, Inscr. Perug.* pp. 379—400; *Zamp. de Colon.* p. 436.) The name of Perugia is not again mentioned in history till after the fall of the Roman Empire, but its natural strength of position rendered it a place of importance in the troubled times that followed; and it figures conspicuously in the Gothic wars, when it is called by Procopius a strong fortress and the chief city of Etruria. It was taken by Belisarius in A. D. 537, and occupied with a strong garrison: in 547 it was besieged by Totila, but held out against his arms for nearly two years, and did not surrender till after Belisarius had quitted Italy. It was again recovered by Narses in 552. (*Procop.* *B. G.* i. 16, 17, iii. 6, 25, 35, iv. 33.)

It is still mentioned by Paulus Diaconus (*Hist. Lang.* ii. 16) as one of the chief cities of Tuscia under the Lombards, and in the middle ages became an independent republic. *Perugia* still continues a considerable city, with 15,000 inhabitants, and is the capital of one of the provinces of the Roman states.

The modern city of *Perugia* retains considerable vestiges of its ancient grandeur. The most important of these are the remains of the walls, which agree in character with those of *Chiusi* and *Todi*, being composed of long rectangular blocks of travertine, of very regular masonry, wholly different from the ruder and more massive walls of Cortona and *Volterra*. It is a subject of much doubt whether these walls belong to the Etruscan city, or are of later and Roman times. The ancient gates, two of which still exist, must in all probability be referred to the latter period. The most striking of these is that now known as the *Arco d'Augusto*, from the inscription "Augusta Perusia" over the arch: this probably dates from the restoration of the city under Augustus, though some writers would assign it to a much more remote period. Another gate, known as the *Porta Marsia*, also retains its ancient arch; while several others, though more or less modernised, are certainly of ancient construction as high as the impost. It is thus certain that the ancient city was not more extensive than the modern one; but, like that, it occupied only the summit of the hill, which is of very considerable elevation, and sends down its roots and underfalls on the one side towards the Tiber, on the other towards the lake of *Thrasymene*. Hence the lines of circumvallation drawn round the foot of the hill by Octavian enclosed a space of 56 stadia, or 7 Roman miles (*Appian, B. C. v. 33*), though the circuit of the city itself did not exceed 2 miles.

The chief remains of the ancient Etruscan city are the sepulchres without the walls, many of which have been explored, and one—the family tomb of the *Volumnii*—has been preserved in precisely the same state as when first discovered. From the inscriptions, some of which are bilingual, we learn that the family name was written in Etruscan "Velimnas," which is rendered in Latin by *Volumnius*. Other sepulchres appear to have belonged to the families whose names assumed the Latin forms, *Axia*, *Caesia*, *Petronia*, *Vettia*, and *Vibia*. Another of these tombs is remarkable for the careful construction and regular masonry of its arched vault, on which is engraved an Etruscan inscription of considerable length. But a far more important monument of that people is an inscription now preserved in the museum at *Perugia*, which extends to forty-six lines in length, and is the only considerable fragment of the language which has been preserved to us. [ETRURIA, p. 858.] Numerous sarcophagi, urns, vases, and other relics from the various tombs, are preserved in the same museum, as well as many inscriptions of the Roman period. (*Vermiglioli, Iscrizioni Perugine*, 2 vols. 4to., *Perugia*, 1834; *Id. Il Sepolcro dei Volumni*, 4to., *Perugia*, 1841; *Dennis's Etruria*, vol. ii. pp. 458—489.)

We learn from ancient authors that *Juno* was regarded as the tutelary deity of *Perusia* till after the burning of the city in B. C. 40, when the temple of *Vulcan* being the only edifice that escaped the conflagration, that deity was adopted by the surviving citizens as their peculiar patron. (*Dion Cass. xlviii. 14*; *Appian. B. C. v. 49*.) [E. H. B.]

PESLA or PESCLA (*Not. Imp. c. 28*, vol. i.

p. 75, ed. Bücking), is probably the border-fortress in the N. of the Thebaid, which Ptolemy (iv. 5. § 71) calls Πασσαίων or Πάσσακος. *Pesla* stood on the right bank of the Nile, and was the quarters of a German company (turma) of cavalry (D'Anville, *Mém. sur l'Égypte*, p. 190). [W. B. D.]

PESSINUS, PESINUS (Πεσσινός, Πεσινός; *Eth. Πεσινούβριος*), the principal town of the *To-listoboi*, in the west of Galatia, situated on the southern slope of Mount *Dindymus* or *Agdistis*, near the left bank of the river *Sangarius*, from whose sources it was about 15 miles distant. (*Paus. i. 4. § 5*; *Strab. xii. p. 567*.) It was 16 miles south of *Gerna*, on the road from *Ancyra* to *Amorium*. (*It. Ant.* pp. 201, 202.) It was the greatest commercial town in those parts, and was believed to have derived its name from the image of its great patron divinity, which was said to have fallen (πείσιν) from heaven. (*Herodian, i. 11*; *Amm. Marc. xxii. 9*.) *Pessinus* owes its greatest celebrity to the goddess *Rhea* or *Cybele*, whom the natives called *Agdistis*, and to whom an immensely rich temple was dedicated. Her priests were anciently the rulers of the place; but in later times their honours and powers were greatly reduced. (*Strab. l. c., x. p. 469*; *Diod. Sic. iii. 58, &c.*) Her temple contained her image, which, according to some, was of stone (*Liv. xxix. 10, 11*), or, according to others, of wood, and was believed to have fallen from heaven. (*Apollod. iii. 11*; *Amm. Marc. l. c.*) The fame of the goddess appears to have extended all over the ancient world; and in B. C. 204, in accordance with a command of the *Sibylline books*, the Romans sent a special embassy to *Pessinus* to fetch her statue, it being believed that the safety of Rome depended on its removal to Italy. (*Liv. l. c.*; *Strab. xii. p. 567*.) The statue was set up in the temple of *Victory*, on the *Palatine*. The goddess, however, continued nevertheless to be worshipped at *Pessinus*; and the *Galli*, her priests, sent a deputation to *Manlius* when he was encamped on the banks of the *Sangarius*. (*Liv. xxxviii. 18*; *Polyb. xx. 4*.) At a still later period, the emperor *Julian* worshipped the goddess in her ancient temple. (*Amm. Marc. l. c.*) The kings of *Pergamum* adorned the sanctuary with a magnificent temple, and porticoes of white marble, and surrounded it with a beautiful grove. Under the Roman dominion the town of *Pessinus* began to decay, although in the new division of the empire under *Constantine* it was made the capital of the province *Galatia Salutaris*. (*Hierocl. p. 697*.) After the sixth century the town is no longer mentioned in history. Considerable ruins of *Pessinus*, especially a well-preserved theatre, exist at a distance of 9 or 10 miles to the south-east of *Sevri Hisar*, where they were first discovered by *Texier*. (*Descript. de l'Asie Mineure*.) They extend over three hills, separated by valleys or ravines. The marble seats of the theatre are nearly entire, but the scena is entirely destroyed; the whole district is covered with blocks of marble, shafts of columns, and other fragments, showing that the place must have been one of unusual magnificence. (*Hamilton, Researches, i. p. 438, foll.*; *Leake, Asia Minor, p. 82, foll.*, who seems to be mistaken in looking for *Pessinus* on the right bank of the *Sangarius*. [L. S.]

PETA'LIAE, incorrectly called *Petalia* (Πεταλία) by *Strabo* (x. p. 444), small islands off the coast of *Euboea*, at the entrance of the *Enripus*, now *Petalia*. (*Plin. iv. 12. s. 23*; *Leake, Northern Greece, vol. ii. p. 423*.)

PETAVONIUM (Πεταυόνιον, Ptol. ii. 6. § 35), a town of the Superatii in Hispania Tarraconensis, SE. of Asturica. (*Itin. Ant.* p. 423.) [T. H. D.]

PETELIA or PETILIA (Πετηλία: *Eth.* Πετηλιός, Petelinus: *Strongoli*), an ancient city of Bruttium, situated about 12 miles N. of Crotona, and 3 miles from the E. coast of the peninsula. According to the Greek traditions it was a very ancient city, founded by Philoctetes after the Trojan War. (Strab. vi. p. 254; Virg. *Aen.* iii. 401; Serv. *ad loc.*) This legend probably indicates that it was really a town of the Chones, an Oenotrian tribe; as the foundation of Chone, in the same neighbourhood, was also ascribed to Philoctetes. It was only a small place (Virg. *l. c.*), but in a strong situation. We have no account of its receiving a Greek colony, nor is its name ever mentioned among the Greek cities of this part of Italy; but, like so many of the Oenotrian towns, became to a great extent Hellenised or imbued with Greek culture and manners. It was undoubtedly for a long time subject to Crotona, and comprised within the territory of that city; and probably for this reason, its name is never mentioned during the early history of Magna Graecia. But after the eruption of the Lucanians, it fell into the hands of that people, by whom it was strongly fortified, and became one of their most important strongholds. (Strab. *l. c.*) It is apparently on this account, that Strabo calls it "the metropolis of the Lucanians," though it certainly was not included in Lucania as the term was understood in his day. Petelia first became conspicuous in history during the Second Punic War, when its citizens remained faithful to the Roman alliance, notwithstanding the general defection of the Bruttians around them, B. C. 216. They were in consequence besieged by the Bruttians as well as by a Carthaginian force under Himilco: but though abandoned to their fate by the Roman senate, to whom they had in vain sued for assistance, they made a desperate resistance; and it was not till after a siege of several months, in which they had suffered the utmost extremities of famine, that they were at length compelled to surrender. (Liv. xxiii. 20, 30; Polyb. vii. 1; Appian, *Annib.* 29; Frontin. *Strat.* iv. 5. § 18; Val. Max. vi. 6, ext. § 2; Sil. Ital. xii. 431.) The few inhabitants who escaped, were after the close of the war restored by the Romans to their native town (Appian, *l. c.*), and were doubtless treated with especial favour; so that Petelia rose again to a prosperous condition, and in the days of Strabo was one of the few cities of Bruttium that was still tolerably flourishing and populous. (Strab. vi. p. 254.) We learn from inscriptions that it still continued to be a flourishing municipal town under the Roman Empire (Orell. *Inscr.* 137, 3678, 3939; Mommsen, *Inscr. R. N.* pp. 5, 6): it is mentioned by all the geographers and its name is still found in the Tabula, which places it on the road from Thurii to Crotona. (Mel. ii. 4. § 8; Plin. iii. 10. s. 15; Ptol. iii. 1. § 75; *Tab. Peut.*) But we are unable to trace its history further: its identification with *Strongoli* is, however, satisfactorily made out by the inscriptions which have been found in the latter city. *Strongoli* is an episcopal see, with about 7000 inhabitants: its situation on a lofty and rugged hill, commanding the plain of the *Nieto* (Neaethus), corresponds with the accounts of Petelia, which is represented as occupying a position of great natural strength. There are no ruins of the ancient city, but numerous

minor objects of antiquity have been found on the spot, besides the inscriptions above referred to.

The existence of a second town of the name of Petelia in *Lucania*, which has been admitted by several writers, rests mainly on the passage of Strabo where he calls Petelia the metropolis of *Lucania*; but he is certainly there speaking of the well-known city of the name, which was undoubtedly in Bruttium. The inscriptions published by Antonii, to prove that there was a town of this name in the mountains near Velia, are in all probability spurious (Mommsen, *I. R. N.* App. p. 2), though they have been adopted, and his authority followed by Bonanelli and Cramer. (Romanelli, vol. i. p. 342; Cramer's *Italy*, vol. ii. p. 367.)

The PETELINI MONTES (τὰ Πετηλινα ὄρη), mentioned by Plutarch (*Crass.* 11), to which Spartacus retired after his defeat by Crassus, are evidently the rugged group of the Apennines S. of the Cratis, between Petelia and Consentia. [E. H. B.]

PETEON (Πέτειον: *Eth.* Πετειώνιος), a town of Boeotia, mentioned by Homer (*Il.* ii. 500), was situated near the road from Thebes to Anthedon. (Strab. ix. p. 410.) Strabo contradicts himself in the course of the same page (*l. c.*), in one passage placing Peteon in the Thebais, and in another in the Haliartia. (Comp. Plut. *Narr. Am.* 4: *Fit.* iv. 7. s. 12; Steph. B. s. v.) The position of Peteon is uncertain. Leake supposes it may be represented by some ancient remains at the southern extremity of the lake *Paralimni*. (*Northern Greece*, vol. i. p. 320.)

PETINESCA, in the country of the Helvetii, is placed in the Itins. between Aventicum (*Avenche*) and Salodurum (*Solothurn*); at the distance of xiii. in the Anton. Itin. from Aventicum and xiii. in the Table; and at the distance of x. from Salodurum in both the Itineraries. Some geographers have placed Petinesca at a place named *Birew*; but the distance does not agree with that given by the Itins. between Petinesca and Salodurum, as D'Anville observes, who also says that the position of *Bienna* (*Biel*) corresponds to the ancient numbers, if we take them to indicate Gallic leagues. Cluver also placed Petinesca at *Biel*. [G. L.]

PETITARUS. [ACHELOUS.]

PETOVIO (Ποτόβιον, or Παταβιον, Ptol. ii. 15. § 4: *Pettau*), also called Postovio (*Itin. Aust.* p. 262; and in inscriptions *ap. Orelli*, n. 3592), *Pattavio*, and *Petaviona*, was an important town in Upper Pannonia, on the river *Dravus* and the frontiers of Noricum. In inscriptions it is called a Roman colony, and bears the surname of *Ulpia*; whence it may be inferred that it received Roman colonists from either Trajan or Hadrian, who probably also extended the place. Its importance is sufficiently attested by the fact that it was the station of the Legio XIII. Gemina, and that an imperial palace existed outside its walls. (Tac. *Hist.* iii. 1; Amm. Marc. xiv. 37; *It. Hieros.* p. 561; Geogr. Rav. iv. 19.) The modern town of *Pettau* is situated on the left bank of the *Drave*; and as coins, inscriptions, and other ancient remains are found only on the opposite side, it is probable that the ancient Petovio was situated on the right bank opposite to the modern *Pettau*. (Comp. K. Mayer, *Versuch über Steyermärkische Alterthümer*, Grätz, 1782, 4to.; Muchar, *Noricum*, i. p. 364.) [L. S.]

PETRA (Πέτρα), "rock," the name of several towns. 1. In Europe. 1. PETRA PERTUSA, in Umbria. [INTERCISA.]

2. (Πέτρα: *Eth. Περώνος*, Petrinus: *Petralia*), a city of Sicily, mentioned both by Pliny and Ptolemy among the inland towns of the island. Cicero also notices the Petriani among the communities that suffered from the exactions of Verres (Cic. *Verr.* iii. 39; Plin. iii. 8. s. 14; Ptol. iii. 4. § 14); and their name is mentioned at an earlier period by Diodorus as submitting to the Romans during the First Punic War. (Diod. xxiii. 18; *Exc. H.* p. 505.) The name is written Petraea by Silius Italicus (xiv. 248), and the Petrinae of the Antonine Itinerary is in all probability the same place. (*Itin. Ant.* p. 96.) Though so often mentioned by ancient authors, they afford very little clue to its position; but it is probable that the name is retained by the modern *Petralia*, a small town about 8 miles W. of *Gangi*, supposed to represent the ancient Engyum. [ENGYUM.] Ptolemy indeed places these two towns near one another, though he erroneously transfers them both to the neighbourhood of Syracuse, which is wholly at variance with the mention of Petra in Diodorus among the towns subject to the Carthaginians as late as B. C. 254. (Cluver. *Sicil.* p. 367.) [E. H. B.]

3. A fortress of Macedonia, among the mountains beyond Libethra, the possession of which was disputed by the Thessalian Perrhaebi and the Macedonian kings. (Liv. xxxix. 26, xlv. 32.) It commanded a pass which led to Pythium in Thessaly, by the back of Olympus. By this road L. Aemilius Paullus was enabled to throw a detachment on the rear of the Macedonian army which was encamped on the Enipeus, after the forces of Perseus had been overthrown at the pass of Petra by P. Scipio Nasica, who had been sent against it with the consul's eldest son Q. Fabius Maximus. (Liv. xiv. 41.) Petra was situated on a great insulated rock naturally separated from the adjoining mountain at the pass which leads from *Elasóna* or *Servia* into the maritime plains of Macedonia. Here, which is at once the least difficult and most direct of the routes across the Olympene barrier, or the frontier between Macedonia and Thessaly, exactly on the *Zygds*, are the ruins of Petra. (Leake, *Northern Greece*, vol. iii. pp. 337, 430.) [E. B. J.]

4. A fortress of the *Maedi*, in Thrace. (Liv. xl. 22.)

5. A town in Illyricum, situated upon a hill upon the coast, which had only a moderately good harbour. (Caes. *B. C.* iii. 42.)

6. A place in the Corinthia. [Vol. I. p. 685, a.]

7. A place in the immediate neighbourhood of Elia. [Vol. I. p. 821, a.]

PETRA. II. *In Asia*. 1. (Πέτρα, Ptol. v. 17. § 5, viii. 20. § 19; Πέτρα or Πέτρα, Suid. s. v. *Γενέθλιος*; the SELA of the Old Testament, 2 *Kings*, xiv. 7; *Isaiah*, xvi. 1: respecting its various names: see Robinson, *Biblical Researches*, vol. ii. *Notes and Ill.* p. 653), the chief town of Arabia Petraea, once the capital of the Idumaeans and subsequently of the Nabataei, now *Wady Musa*. [NABATAEI.]

Petra was situated in the eastern part of Arabia Petraea, in the district called under the Christian emperors of Rome Palaestina Tertia (*Vet. Rom. Itin.* p. 721, Wessel.; Malala, *Chronogr.* xvi. p. 400, ed. Bonn). According to the division of the ancient geographers, it lay in the northern district, Gebalene; whilst the modern ones place it in the southern portion, *Esh-Sherah*, the Seir, or mountain-land, of the Old Testament (*Genesis*, xxxvi. 8).

It was seated between the Dead Sea and the Elanitic gulf; being, according to Diodorus Siculus (xix. 98), 300 stadia S. of the former, whilst the Tab. Peut. places it 98 Roman miles N. of the latter. Its site is a wilderness overtopped by Mount Hor, and diversified by cliffs, ravines, plains, and *Wady*s, or watered valleys, for the most part but ill cultivated. Strabo (xvi. p. 779) describes it as seated in a plain surrounded with rocks, hemmed in with barren and streamless deserts, though the plain itself is well watered. Pliny's description (vi. 32), which states the extent of the plain at rather less than 2 miles, agrees very nearly with that of Strabo, and both are confirmed by the reports of modern travellers. "It is an area in the bosom of a mountain, swelling into mounds, and intersected with gullies." (Irby and Mangles, ch. viii.) It must not, however, be understood to be completely hemmed in with rocks. Towards the N. and S. the view is open; and from the eastern part of the valley the summit of Mount Hor is seen over the western cliffs. (Robinson, ii. p. 528.) According to Pliny (*l. c.*) Petra was a place of great resort for travellers.

Petra was subdued by A. Cornelius Palma, a lieutenant of Trajan's (Dion Cass. lxxviii. 14), and remained under the Roman dominion a considerable time, as we hear of the province of Arabia being enlarged by Septimius Severus A. D. 195 (id. lxxv. 1, 2; Eutrop. viii. 18). It must have been during this period that those temples and mausoleums were made, the remains of which still arrest the attention of the traveller; for though the predominant style of the architecture is Egyptian, it is mixed with florid and over-loaded Roman-Greek specimens, which clearly indicate their origin. (Robinson, ii. p. 532.)

The valley of *Wady Musa*, which leads to the town, is about 150 feet broad at its entrance, and is encircled with cliffs of red sandstone, which gradually increase from a height of 40 or 50 feet to 200 or 250 feet. Their height has been greatly exaggerated, having been estimated by some travellers at 700 and even 1000 feet (Irby and Mangles, ch. viii.; Stephens, ii. p. 70; see Robinson, ii. p. 517 and note). The valley gradually contracts, till at one spot it becomes only about 12 feet broad, and is so overlapped by the cliffs that the light of day is almost excluded. The ravine or *Sik* of *Wady Musa* extends, with many windings, for a good English mile. It forms the principal, and was anciently the only avenue to Petra, the entrance being broken through the wall. (Diod. Sic. ii. 48, xix. 97; Robinson, ii. p. 516; Laborde, p. 55.) This valley contains a wonderful necropolis hewn in the rocks. The tombs, which adjoin or surmount one another, exhibit now a front with six Ionic columns, now with four slender pyramids, and by their mixture of Greek, Roman, and Oriental architecture remind the spectator of the remains which are found in the valley of Jehoshaphat and in other parts of Palestine. The further side of the ravine is spanned by a bold arch, perhaps a triumphal one, with finely-sculptured niches evidently intended for statues. This, like the other remains of this extraordinary spot, is ascribed by the natives either to the Pharaolis or to the Jins or evil genii. Along the bottom of the valley, in which it almost vanishes, winds the stream mentioned by Strabo and Pliny, the small but charming *Wady Musa*. In ancient times its bed seems to have been paved, as many traces still show. Its stream was spanned by frequent bridges, its sides strengthened with stone walls or quays, and numerous small canals derived

from it supplied the inhabitants with water. But now its banks are overspread with hyacinths, oleanders, and other flowers and shrubs, and overshadowed by lofty trees.

Opposite to where the *Sik* terminates, in a second ravine-like but broader valley, another monument, the finest one at Petra, and perhaps in all Syria, strikes the eye of the traveller. This is the *Khusneh*,—well preserved, considering its age and site, and still exhibiting its delicate chiselled work and all the freshness and beauty of its colouring. It has two rows of six columns over one another, with statues between, with capitals and sculptured pediments, the upper one of which is divided by a little round temple crowned with an urn. The Arabs imagine that the urn contains a treasure.—*El Khusneh*, whence the name,—which they ascribe to Pharaoh (Robinson, ii. p. 519). The interior does not correspond with the magnificence of the *façade*, being a plain lofty hall, with a chamber adjoining each of its three sides. It was either a mausoleum, or, more probably, a temple.

From this spot the cliffs on both sides the *Wady* are pierced with numerous excavations, the chambers of which are usually small, though the *façades* are occasionally of some size and magnificence; all, however, so various that scarce two are exactly alike. After a gentle curve the *Wady* expands, and here on its left side lies the theatre, entirely hewn out of the rock. Its diameter at the bottom is 120 feet (Irby and Mangles, p. 428), and it has thirty-three, or, according to another account, thirty-eight, rows of seats, capable of accommodating at least 3000 spectators. Strangely enough, it is entirely surrounded with tombs. One of these is inscribed with the name of Q. Praefectus Florentinus (Laborde, p. 59), probably the governor of Arabia Petraea under Hadrian or Antoninus Pius. Another has a Greek inscription, not yet deciphered. A striking effect is produced by the bright and lively tints of the variegated stone, out of which springs the wild fig and tamarisk, while creeping plants overspread the walls, and thorns and brambles cover the pedestals and cornices (*Isaiah*, xxxiv. 13). Travellers are agreed that these excavations were mostly tombs, though some think they may originally have served as dwellings. A few were, doubtless, temples for the worship of Baal, but subsequently converted into Christian churches.

Proceeding down the stream, at about 150 paces from the theatre, the cliffs begin to expand, and soon vanish altogether, to give place to a small plain, about a mile square, surrounded with gentle eminences. The brook, which now turns to the W., traverses the middle of this plain till it reaches a ledge of sandstone cliffs, at a distance of rather more than a mile. This was the site of Petra, and is still covered with heaps of hewn stones, traces of paved streets, and foundations of houses. There are remains of several larger and smaller temples, of a bridge, of a triumphal arch of degenerate architecture, and of the walls of a great public building—*Kusr Faron*, or the palace of Pharaoh.

On an eminence south of this is a single column (*Zub Faron*, i. e. *hasta virilis Pharaonis*), connected with the foundation-walls of a temple whose pillars lie scattered around in broken fragments. Laborde (p. 59) thinks that the Acropolis occupied an isolated hill on the W. At the NW. extremity of the cliffs is the *Deir*, or cloister, hewn in the rock. A ravine, like the *Sik*, with many

windings, leads to it, and the approach is partly by a path 5 or 6 feet broad, with steps cut in the rock with inexpressible labour. Its *façade* is larger than that of the *Khusneh*; but, as in that building, the interior does not answer to it, consisting of a large square chamber, with a recess resembling the niche for the altar in Greek ecclesiastical architecture, and bearing evident signs of having been converted from a heathen into a Christian temple. The destruction of Petra, so frequently prophesied in Scripture, was at length wrought by the Mahometans. From that time it remained unvisited, except by some crusading kings of Jerusalem; and perhaps by the single European traveller, Thetmar, at the beginning of the 13th century. It was discovered by Burckhardt, whose account of it still continues to be the best. (Robinson, ii. p. 527.) Laborde's work is chiefly valuable for the engravings. See also Irby and Mangles, *Travels*, ch. viii.; Robinson, *Bibl. Researches*, vol. ii. p. 512, seq. [T. H. D.]

2. A town in the land of the Lazi in Colchis, founded by Joannes Tzibus, a general of Justinian, in order to keep the Lazi in subjection. It was situated upon a rock near the coast, and was very strongly fortified. (Procop. *B. Pers.* ii. 15, 17.) It was taken by Choroës in A. D. 541, and its subsequent siege by the Romans is described by Gibbon as one of the most remarkable actions of the age. The first siege was relieved; but it was again attacked by the Romans, and was at length taken by assault after a long protracted resistance, A. D. 551. It was then destroyed by the Romans, and from that time disappears from history. Its ruins, which are now called *Oudjenar*, are described by Dubois. (Procop. *B. Pers.* ii. 17, 20, 30, *B. Goth.* iv. 11, 12; Gibbon, c. xlii. vol. v. p. 201, ed. Smith; Dubois, *Voyage autour du Caucase*, vol. iii. p. 86, seq.)

3. A very strong fortress in Sogdiana, held by Arimazes when Alexander attacked it. (Curt. vi. 11; comp. Arrian, iv. 19; Strab. xi. p. 517.) It is probably the modern *Kohiten*, near the pass of *Kobgias* or *Derbend*. [See *Dict. of Biogr.* Vol. I. p. 286.]

PETRAS MAJOR (*Πέτρας ἡ μέγας*, Scyl. p. 45; Ptol. iv. 5. § 3; *Stadiasm.* § 33), a harbour of Marmarica, a day's sail from Plynî Portus, and the same as the large harbour which Strabo (xvii. p. 838) places near Ardanis Prom., and describes as lying opposite to Chersonesus of Crete, at a distance of 3000 stadia. It agrees in position with *Port Bardiah*, where there are springs to the W. of *Marsea Soloum*. [E. B. J.]

PETRAS MINOR (*Πέτρας ἡ μικρός*, Scyl. l. c.; Ptol. iv. 5. § 2; *Stadiasm.* § 39), a harbour of Marmarica, half a day's sail from Antipyrgus. It has been identified with *Mugharab-el-Hebea*, where there are a great number of catacombs remarkable for their Graeco-Aegyptian style. These curious excavations, of which plans are given in Pacher (*Voyage dans la Marmarique*, Planches, pl. v.), are to be identified according to that traveller (p. 49), with the sinuous caverns of BOMBÆA (*Βόμβαία*), resembling the Aegyptian "hypogæa," which the Greeks called "Syringes," mentioned by Synesius (*Ep.* 104); but Barth (*Wanderungen*, p. 512) has shown that the description of the bishop of Ptolemais cannot be applied to these catacombs and their locality. A coin with the epigraph ΠΕ-ΡΑ, which Pellerin referred to this port in Marmarica is by Eckhel (iv. 116) assigned to a Cretan mint [E. B. J.]

PETRIANA, a fortress in the N. of Britannia Romana, between the Wall and the river *Irthing*, where the Ala Petriana was quartered. Camden (p. 1020) identifies it with *Old Penrith*; but Horsley (*Brit. Rom.* p. 107) and others fix it, with more probability, at *Cambeck Fort* or *Castle-steeds*. (*Not. Imp.*) It is called Banna by the Geogr. Rav. (Horsley, p. 498.) [T. H. D.]

PETRINA. [PETRA, No. 2.]

PETROCORII (*Περποκόριοι*, Ptol. ii. 7. § 12), a Gallic people, whom Ptolemy places in Aquitania. He names the chief city Vesunna, which is *Perigord*. Caesar mentions them (vii. 75) as sending a contingent of 5000 men to aid in raising the siege of Alesia; this is all that he says about them. The passage in Pliny (iv. 19. s. 33) in which he describes the position of the Petrocorii is doubtful: "Cadurci, Nitiobriges (a correction, see NITIOBRIGES), Tarneque amne discreti a Tolosanis Petrocorii." This passage makes the Tarnis (*Tarn*) the boundary between the territory of Tolosa (*Toulouse*) and the Petrocorii, which is not true, for the Cadurci were between the Petrocorii and the territory of *Toulouse*. Scaliger proposed to write the passage thus: "Cadurci, Nitiobriges, Tarne amni discreti a Tolosanibus Petrocorii." But this is not true, for the Nitiobriges did not extend to the *Tarn*. Strabo (iv. pp. 190, 191) mentions the Petrocorii among the people between the *Garonne* and the *Loire*, and as near the Nitiobriges, Cadurci, Lemovices, and Arverni. He says that there are iron mines in the country. The Petrocorii occupied the diocese of *Perigoux* and *Sarlat* (D'Anville). Besides Vesunna their territory contained Corterate, Trajectus, Diolindum, and some other small places. [G. L.]

PETROMANTALUM, in Gallia, is placed by the Antonine Itinerary on a road which runs from Carocotinum through Rotomagus (*Rouen*) to Lutetia (*Paris*). It also appears on a road from Caesaromagus (*Beauvais*) to Briva Isarae or *Pontoise*, on the *Oise*, a branch of the *Seine*. In the Table the name is written Petrumiac. The site is uncertain. The name bears some resemblance to that of *Magni*; but the site of *Magni* does not accurately correspond to the distances in the Itineraries. [G. L.]

PETRONII VICUS, in Gallia Narbonensis. Honoré Bouche gives an inscription found at *Pertuis*, on the right bank of the Druentia (*Durance*), about 4 leagues north of Aquae Sextiae (*Aix*), in which inscription the place is called "vicus C. Petronii ad ripam Druentiae." (D'Anville, *Notice*, &c.) [G. L.]

PETROSACA. [MANTINELA, p. 262, b.]

PETUARIA. [PARISI.]

PEUCE (*Πεύκη*, Ptol. iii. 10. § 2; Strab. vii. p. 305), an island of Moesia Inferior, formed by the two southernmost mouths of the Danube. It derived its name from the abundance of pine-trees which grew upon it. (Eratosth. in *Schol. Apollon.* iv. 310.) It was of a triangular shape (Apollon. *l. c.*), and as large as Rhodes. By Martial (vii. 84. 3) it is called a Getic island; by Valerius Flaccus (viii. 217) a Sarmatian one. It has been identified with the modern island of *Piczina* or *St. George*, between *Badabag* and *Ismail*; but we must recollect that these parts were but little known to the ancients, and that in the lapse of time the mouths of the Danube have undergone great alterations. (Plin. iv. 12. s. 24; Mela, ii. 7; Avien. *Descr. Orb.* 440; Dion. Perieg. 401; Claud. *IV Cons. Honor.* 630, &c.) [T. H. D.]

PEUCELAOTIS (*Πευκελαώτις*, Arrian, *Anab.*

iv. 22, *Indic.* 4; *Πευκολαώτις*, Strab. xv. p. 698; Plin. vi. 17. s. 21: *Eth.* Peucolaitae, Plin.; *Πευκαλείς*, Dionys. Per. 1142), a district of India on the NW. frontier, along the Cophen or *Cábul* river, in the direction of the *Panjab*. The actual name of the town, which was probably Peucela, is nowhere found, but the form of the word leaves no doubt that it is, like the majority of the names which have been preserved by Arrian, of genuine Sanscrit or Indian origin. Strabo and Pliny both call the city itself Peucolaitis. Arrian in one place gives the name to a district (iv. 22), without mentioning that of the capital or chief town; in another he calls the capital Peucelaotis, or, according to the Florentine MS., Peucela. (*Indic.* c. 1.) There can be little doubt that this is the same place or district mentioned in Ptolemy under the form of Proclais (vii. 1. § 44), and in the *Periplus Mar. Erythr.* (c. 47). Both are connected with the Gandaræ, — the Sanscrit *Gandáras*, — and both are alike placed in NW. India. Prof. Wilson has shown that the Greek name is derived from the Sanscrit *Pushkara* or *Pushkala*, the *Pushkalavati* of the Hindus, which was placed by them in the country of the *Gandháras*, the Gandaritis of Strabo, and which is still represented by the modern *Pekhely* or *Pakholi*, in the neighbourhood of *Pesháwar*. (Wilson, *Ariana*, pp. 183, 184.) [V.]

PEUCETHI (*Πευκέτιοι*), a people of Southern Italy, inhabiting the southern part of Apulia. This name was that by which they were known to the Greeks, but the Romans called them *POEDICULI*, which, according to Strabo, was the national appellation employed also by themselves. (Strab. vi. pp. 277, 282.) Their national affinities and origin, as well as the geographical details of the country occupied by them, will be found in the article *APULLA*. [E. H. B.]

PEUCINI (*Πευκίνοι*, Ptol. iii. 5. § 19, 10. § 9; Strab. vii. p. 305, seq.; Plin. iv. 14. s. 28), a branch of the Bastarnæ, inhabiting the island of Peuce. Tacitus (*German.* 46) and Jornandes (*Goth.* 16) write the name Peuceni, which also appears in several MSS. of Strabo; whilst Ammianus Marcellinus (xxii. 8. § 43) calls them Peuci, and Zosimus (i. 42) *Πεύκαιοι*. [T. H. D.]

PHABIRANUM (*Φαβίρανον*), a place in the country of the Chanci Minores, that is, the district between the Albis and Visurgis (Ptol. ii. 11. § 27), is generally identified with the modern city of *Bremen*; though some, with more probability, look for its site at *Bremervörde*. (Wilhelm, *Germanien*, p. 162.) [L. S.]

PHACIUM (*Φάκιον*; *Eth.* *Φακίεύς*), a town of Thessaly, in the district Pelasgiotis, placed by Leake a little below the right bank of the Peneius at *Alifaka*, but by Kiepert upon the left bank. Brasidas marched through Phacium in B. C. 424. (Thuc. iv. 78.) The town was laid waste by Philip, B. C. 198 (Liv. xxxii. 13), and was occupied by the Roman praetor Baebius in the war with Antiochus, B. C. 191. (Liv. xxxvi. 13.) Phacium is probably the same place as Phacus, which Polybius (xxi. 25) calls a town of Macedonia. (Comp. Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 493.)

PHACUSSA (Plin. iv. 12. s. 23; *Φακούσσα*, pl., Steph. B. s. v.), an island in the Aegean sea, one of the Sporades, now *Fecussa*.

PHAEA'CES. [CORCYRA.]

PHAEDRIADES. [DELPHI, p. 764.]

PHAEDRIAS. [MEGALOPOLIS, p. 309, b.]

PHAENIA'NA (*Φαινίανα*), a town in Rhaetia

or Vindelicis, on the southern bank of the Danube is mentioned only by Ptolemy (ii. 12. § 4). [L. S.]

PHAENO (Φαινός, Euseb. *Onomast. s. v. Φαινών*; Φαινός, Hierocl. p. 723), formerly a city of Idumaea, and afterwards a village of Arabia Petraea, between Petra and Zoar, containing copper mines, where condemned criminals worked. It was identified with Punon, one of the stations of the Israelites in their wanderings. (*Numb. xxxiii. 42*; see Reland, *Palæstina*, p. 951; Wesseling, *ad Hierocl. l. c.*)

PHAESTUS. I. (Φαιστός: *Eth. Φαιστῖος*), a town in the S. of Crete, distant 60 stadia from Gortyna, and 20 from the sea. (Strab. x. p. 479; Plin. iv. 12. s. 20.) It was said to have derived its name from an eponymous hero Phaestus, a son of Hercules, who migrated from Sicyon to Crete. (Paus. ii. 6. § 7; Steph. B. s. v.; Eustath. *ad Hom. l. c.*) According to others it was founded by Minos. (Diod. v. 78; Strab. l. c.) It is mentioned by Homer (*Il. ii. 648*), and was evidently one of the most ancient places in the island. It was destroyed by the Gortynians, who took possession of its territory. (Strab. l. c.) Its port was Matalum, from which it was distant 40 stadia, though it was only 20 from the coast. (Strab. l. c.) We also learn from Strabo that Epimenides was a native of Phaestus. The inhabitants were celebrated for their sharp and witty sayings. (Athen. vi. p. 261, e.) Phaestus is mentioned also by Scylax, p. 18; Polyb. iv. 55.

Stephanus B. (*s. v. Φαιστός*) mentions in the territory of Phaestus a place called Lisses, which he identifies with a rock in the Odyssey (iii. 293), where in our editions it is not used as a proper name, but as an adjective, — λισσῆ, "smooth." Strabo (l. c.) mentions a place *Olusses* or *Olusse* in the territory of Phaestus (Ὀλύσσην τῆς Φαιστῖας); but this name is evidently corrupt; and instead of it we ought probably to read *Lisses*. This place must not be confounded with *Lissus*, which was situated much more to the W. (Kramer, *ad Strab. l. c.*)



COIN OF PHAESTUS.

2. A town of Thessaly in the district Pelasgiotis, a little to the right of the Peneius. It was taken by the Roman prætor Baebius in B. C. 191. (Liv. xxxvi. 13.)

3. A town of the Locri Ozolæ in the interior, with a port called the port of Apollo Phaestius. (Plin. iv. 3. s. 4.) Leake places Phaestus at *Vit-lari*, where are the ruins of a fortress of no great extent, and the port of Apollo near *C. Andromakhi*. (Leake, *Northern Greece*, vol. ii. p. 621.)

4. The later name of Phrixia in Triphylia in Elis. [PHRIXA.]

PHAGRES (Φάγρης, Hecat. *ap. Steph. B. s. v.*; Herod. vii. 112; Thuc. ii. 99; Scyl. p. 27; Strab. vii. p. 331, *Fr. 33*), a fortress in the Pieric hollow, and the first place after the passage of the Strymon. It is identified with the post station of *Orfaná*, on the great road from Greece to Constantinople, where *bank* coins have been often found, and, among

other small productions of Hellenic art, oval *sing* bullets of lead, or the "glandes" of which Lucan (vii. 512) speaks in his description of the battle of Pharsalia. These are generally inscribed with Greek names in characters of the best times, or with some emblem, such as a thunderbolt. (Leake, *Northern Greece*, vol. iii. p. 176; Clarke, *Travels*, vol. viii. p. 58.) [E. B. J.]

PHALIA (Φαλια, *Stadium*. § 43; Φαλια, Ptol. iv. 5. § 2), a harbour of Marmarica, the name of which Oshausen (*Phoenisische Ortsnamen*, in *Rhein. Mus.* 1852, p. 324) connects with a Phoenician original. Barth (*Reise*, p. 505) has identified it with a small bay upon the coast, a little to the N. of *Wady Temminch*. [E. B. J.]

PHALACHTHIA (Φαλαχθία), a town of Thessaly in the district Thessalotis. (Ptol. iii. 13. § 45.)

PHALACRA (Φαλάκρα), a promontory of Mount Ida, in Mysia, of which the exact position is unknown. (Eustath. *ad Hom. Il. viii. 47*; Schol. *ad Nicand. Alexiph. 40*; Tzetz. *ad Lycoph. 40*, 1170.) Stephanus Byz., who mentions it under the name Phalacrae, states that all barren and sterile mountains were called Phalacra. [L. S.]

PHALACRINE. [FALACRINUM.]

PHALACRUM. [CORCYRA, p. 669, b.]

PHALAE'SEAE (Φαλαίσαι: *Eth. Φαλαισαῖος*), a town of Arcadia, in the district Maleantis, on the road from Megalopolis to Sparta, 20 stadia from the Hermæum towards Belbina. Leake originally placed it near *Gardhiki*, but subsequently a little to the eastward of Bura, where Gell remarked some Hellenic remains among the ruins of the *Burika Aslyvia*. (Paus. viii. 35. § 3; Steph. B. s. v.; Leake, *Morea*, vol. ii. p. 298; *Peloponnesiaca*, p. 237.)

PHALANNA (Φάλασσα: *Eth. Φαλασσαῖος*), a town of the Perrhaebi in Thessaly, situated on the left bank of the Peneius, SW. of Gonnus. Strabo says (ix. p. 440) that the Homeric *Orthe* became the acropolis of Phalanna; but in the lists of P'liny (iv. 9. s. 16) *Orthe* and Phalanna occur as two distinct towns. Phalanna was said to have derived its name from a daughter of Tyro. (Steph. B. s. v.) It was written Phalannus in Ephorus, and was called Hippias by Hecataeus. (Steph. B.) Phalanna is mentioned in the war between the Romans and Perseus, B. C. 171. (Liv. xlii. 54, 65.) Phalanna probably stood at *Karadjoli*, where are the remains of an ancient city upon a hill above the village. (Leake, *Northern Greece*, vol. iii. p. 379, vol. iv. p. 298.)

PHALANTHUM (Φάλανθον: *Eth. Φαλάνθιος*), a town and mountain of Arcadia, in the district Orchomenia, near Methydrium. (Paus. viii. 35. § 9; Steph. B. s. v.; Leake, *Peloponnesiaca*, p. 240.)

PHALARIA. [LAMEIA.]

PHALARUS. [BOBOTIA, p. 412, b.]

PHALASAENA (ἡ Φαλάσσαρα: *Eth. Φαλασσαῖος*), a town of Crete, situated on the NW. side of the island, a little S. of the promontory Cimarus or Corycus, described by Dicaearchus as having a closed-up port and a temple of Artemis called *Dictynna*. Strabo says that Phalasaena was 60 stadia from Polyrrhenia, of which it was the port-town; and Scylax observes that it is a day's sail across from Lacedaemon to the promontory of Crete, on which is Phalasaena, being the first city to the west of the island. (Strab. x. pp. 474, 479; Scylax, pp. 17, 18; Dicaearch. *Descrip. Graec.* 119; Steph. B. s. v.; P'liny iv. 12. s. 20.) The Cylonians had at

one time taken possession of Phalasarna, but were compelled by the Romans to give it up. (Polyb. xxiii. 15.)

There are considerable remains of the walls of Phalasarna. They exist in a greater or less degree of preservation, from its northern side, where it seems to have reached the sea, to its south-western point, cutting off the acropolis and the city along with it as a small promontory. There are other remains, the most curious of which is an enormous chair on the SW. side of the city, cut out of the solid rock; the height of the arms above the seat is 2 feet 11 inches, and its other dimensions are in proportion. It was no doubt dedicated to some deity, probably to Artemis. Near this chair there are a number of tombs, hewn in the solid rock, nearly 30 in number. (Pashley, *Travels in Crete*, vol. ii. p. 62, seq.)

PHALERUM. [ΑΤΤΙΚΑ, pp. 304, 305.]

PHALORIA (Liv.; Φαλώρη, Φαλώρεια, Steph. B. s. v.: *Eth. Φαλωρείς, Φαλωρείτης*), a town of Histiaeotis in Thessaly, apparently between Tricca and the Macedonian frontier. Leake places it in one of the valleys which intersect the mountains to the northward of *Trikkala*, either at *Sklátina* or at *Ardhám*. (Liv. xxxii. 15, xxxvi. 13, xxxix. 25; Leake, *Northern Greece*, vol. iv. pp. 528, 529.)

PHALYCUM (Φάλυκον), a town of Megaris mentioned by Theophrastus (*Hist. Pl.* ii. 8), is clearly the same place as the Alycum (Άλυκον) of Plutarch, who relates that it derived its name from a son of Sciron, who was buried there. (*Thea.* 32.) It perhaps stood at the entrance of the Scironian pass, where Dodwell (vol. ii. p. 179) noticed some ancient vestiges, which he erroneously supposed to be those of Tripodiscus. [TRIPODISCUS.]

PHANA, a town in Aetolia. [ΠΑΡΑΝΙΑ.]

PHANAE. [ΧΙΟΣ, p. 609.]

PHANAGORIA (Φαναγορία, Strab. xi. p. 494; Ptol. v. 9. § 6; ἡ Φαναγόρεια, τὰ Φαναγόρεια, Hecat. ap. Steph. B. s. v.; Strab. xi. p. 495; Scymn. Ch. 891; Arrian, ap. Eustath. ad Dionys. Per. 306, 549; Φαναγόρη, Dionys. Per. 552; comp. Priscian, 565; Avien. 753; Φαναγόρα, Steph. B. s. v. Ταυρικῆ; Φαναγόρου πόλις, Scylax, p. 31; Anonym. Periopl. P. Euz. p. 2; Phanagorus, Amm. Marc. xxii. 8; Φαναγορίς, Procop. B. Goth. iv. 5; *Eth. Φαναγορείς*, less correctly *Φαναγορείτης*, Steph. B. s. v.), a Greek city on the Asiatic side of the Cimmerian Bosphorus, founded by the Teians under Phanagorus or Phanagoras, who fled thither from the Persians. (Eustath. ad Dionys. Per.; Scymn. Ch., Steph. B., Periopl. P. Euz. ll. cc.) It was situated upon an island, now called *Taman*, formed by the main branch of the Anticites (*Kuban*), which flows into the Black Sea, and a smaller branch, which falls into the sea of *Azof*. The main branch of the *Kuban* forms a lake before it enters the sea, called in ancient times *Corocondamitis* (Strab. xi. p. 494), now the *Kubanskoi Liman*, on the left of which, entering from the sea, stood Phanagoria. (Strab. xi. p. 495; respecting Phanagoria being upon an island, see Steph. B., Eustath., Amm. Marc., l. c.) The city became the great emporium for all the traffic between the coast of the Palus Maotis and the countries on the southern side of the Caucasus, and was chosen by the kings of Bosphorus as their capital in Asia, Panticapaeum being their capital in Europe. (Strab., Steph. B., l. c.) It was at Phanagoria that the insurrection broke out against Mithridates the Great, shortly before his death; and his sons, who held the citadel, were obliged to surrender to the

insurgents. (Appian, *Mithr.* 108; *Dict. of Biogr.* Vol. II. p. 1102, b.) In the sixth century of our era, Phanagoria was taken by the neighbouring barbarians and destroyed. (Procop. B. Goth. iv. 5.) The most remarkable building in Phanagoria seems to have been a temple of Aphrodite, surnamed *Apaturus* (Ἀπάτουρος), because the goddess, when attacked by the giants in this place, is said to have summoned Hercules to her aid, and then to have concealed him and to have handed over the giants separately to him to be slain (δολοφονεῖν ἐξ ἀπάτης, Strab. xi. p. 495; Steph. B. s. v. Ἀπάτουρον; Böckh, *Inscr.* No. 2120.) We learn from an inscription that this temple was repaired by Sauro-mates, one of the kings of Bosphorus. The site of Phanagoria is now only a mass of bricks and pottery; and there is no building above ground. One cause of the disappearance of all the ancient monuments at Phanagoria was the foundation in its neighbourhood at an early period of the Russian colony of *Tmutarakína*. Doutour noticed traces of towers towards the eastern extremity of the town, where the citadel probably stood. The town of *Taman* contains several ancient remains, inscriptions, fragments of columns, &c., which have been brought from Phanagoria. There are numerous tombs above the site of Phanagoria, but they have not been explored like those at Panticapaeum. In one of them, however, which was opened towards the end of last century there was found a bracelet of the purest massive gold, representing the body of a serpent, having two heads, which were studded with rubies so as to imitate eyes and also ornamented with rows of gems. It weighed three-quarters of a pound. (Clarke, *Travels*, vol. i. p. 394, seq.; Pallas, *Reisen*, vol. ii. p. 286, &c.; Dubois, *Voyage autour du Caucase*, vol. v. p. 64, seq.; Ukert, vol. iii. pt. ii. p. 491.)

PHANAROEIA (Φανάρωια), a broad and extensive valley in Pontus, watered by the rivers *Iris*, *Lycus*, and *Scylax*, and enclosed between the chain of *Paryades* to the east, and *Mounts Lithrus* and *Ophlimus* to the west. The soil there was the best in Pontus, and yielded excellent wine and oil and other produce in abundance. (Strab. ii. p. 73, xii. pp. 547, 556, 559; Plin. vi. 4; Ptol. v. 6. § 3, where it is erroneously called Phanagoria.) Phanaroea contained the towns of *Eupatoria*, *Cabira*, *Polemionium*, and others. [PONTUS.] [L. S.]

PHANOTE (*Eth. Φανότες*, Pol.), a strongly fortified town of Chaonia in Epirus, and a place of military importance. It stood on the site of the modern *Gardhiki*, which is situated in the midst of a valley surrounded by an amphitheatre of mountains, through which there are only two narrow passes. It lies about halfway between the sea and the *Antigonean* passes, and was therefore of importance to the Romans when they were advancing from *Illyria* in B. C. 169. (Liv. xliii. 23; Ptol. xxvii. 14; Leake, *Northern Greece*, vol. i. p. 72, seq.)

PHANOTEUS. [ΠΑΝΟΤΕΥΣ.]

PHARAE (Φάρα). 1. Sometimes *PHARA* (Φάρα, Strab. viii. p. 388; Pharae, Plin. iv. 6; Φαρίες, Herod. i. 145, properly the name of the people: *Eth. Φαριεύς*, Strab. l. c.; Φαριεύς, Polyb. i. 6; Steph. B. s. v.: the territory ἡ Φαρακῆ, Strab. l. c.; Polyb. iv. 59), a town of Achaia, and one of the twelve Achaean cities, was situated on the river *Pierus* or *Peirus*, 70 stadia from the sea, and 150 stadia from *Patrae*. It was one of the four cities which took the lead in restoring the Achaean League in B. C. 280. In the Social War (B. C. 220, seq.) it

suffered from the attacks of the Aetolians and Eleans. Its territory was annexed by Augustus to Patrae, when the latter city was made a Roman colony after the battle of Actium. Pharae contained a large agora, with a curious statue of Hermes. The remains of the city have been found on the left bank of the *Kamenitza*, near *Prevezó*. (Herod. i. 145; Strab. viii. pp. 386, 388; Pol. ii. 41, iv. 6, 59, 60, v. 94; Paus. vii. 22. § 1, seq.; Plin. iv. 6; Leake, *Morea*, vol. ii. p. 158.)

2. (*Φαράι*, Strab. Paus.; *Φηρή*, Hom. *Il.* v. 543; *Φηράλ*, *Il.* ix. 151; *Φεράλ*, Xen. *Hell.* iv. 8. § 7; *Εὐκ. Φαράτης*, Strab. viii. p. 388; *Φαραιδίτης*, Paus. iv. 30. § 3; *Kalamáta*), an ancient town of Messenia, situated upon a hill rising from the left bank of the river Nedon, and at a distance of a mile from the Messenian gulf. Strabo describes it as situated 5 stadia from the sea (viii. p. 361), and Pausanias 6 (iv. 31. § 3); but it is probable that the earth deposited at the mouth of the river Nedon has, in the course of centuries, encroached upon the sea. Pharae occupied the site of *Kalamáta*, the modern capital of Messenia; and in antiquity also it seems to have been the chief town in the southern Messenian plain. It was said to have been founded by Pharis, the son of Hermes. (Paus. iv. 30. § 2.) In the *Iliad* it is mentioned as the well-built city of the wealthy Diocles, a vassal of the Atridae (v. 543), and as one of the seven places offered by Agamemnon to Achilles (ix. 151); in the *Odyssey*, Telemachus rests here on his journey from Pylos to Sparta (iii. 490). After the capture of Messene by the Achaeans in B. C. 182, Pharae, Abia, and Thuria separated themselves from Messene, and became each a distinct member of the league. (Polyb. xxv. 1.) Pharae was annexed to Laconia by Augustus (Paus. iv. 30. § 2), but it was restored to Messenia by Tiberius. [MESSENIA, p. 345.] Pausanias found at Pharae temples of Fortune, and of Nicomachus and Gorgasus, grandsons of Asclepius. Outside the city there was a grove of Apollo Carneus, and in it a fountain of water. (Paus. iv. 30. § 3, seq., iv. 31. § 1.) Strabo correctly describes Pharae as having an anchorage, but only for summer (viii. p. 361); and at present, after the month of September ships retire for safety to *Armyrá*, so called from a river strongly impregnated with salt flowing into the sea at this place: it is the *ἕσπερ ἄλωρον*, mentioned by Pausanias (iv. 30. § 2) as on the road from Abia to Pharae.

There are no ancient remains at *Kalamáta*, which is not surprising, as the place has always been well occupied and inhabited. The height above the town is crowned by a ruined castle of the middle ages. It was the residence of several of the Latin chieftains of the *Morea*. William Villehardouin II. was born here. In 1685 it was conquered and enlarged by the Venetians. It was the headquarters of the insurrection of 1770, and again of the revolution of 1821, which spread from thence over the whole peninsula. (Leake, *Morea*, vol. i. p. 342, seq.; Boblaye, *Récherches*, *fc.* p. 104; Curtius, *Peloponnesos*, vol. ii. p. 158.)

3. The later name of the Homeric Phare or Pharis in Laconia. [PHARE.]

PHARAN or PARAN (*Φαράς*), the name of a desert S. of Palestine, between this country and Aegypt. (*Gen.* xxi. 21; 1 *Kings*, xi. 18.) It is usually identified with the *Wady Feirán*, a beautiful and well watered valley, surrounded by mountains, N.W. of Sinai, and near the western arm of the

Red Sea (Niebuhr, *Reisebeschreibung*, vol. i. p. 240, *Arabien*, p. 402); but though *Feirán* may have preserved the ancient name of the desert, it appears from Numbers (x. 12, 33, xiii. 26) that the latter was situated in the desert of Kadesh, which was upon the borders of the country of the Edomites, and which the Israelites reached after their departure from Mt. Sinai, on their way towards the land of Edom. (Burckhardt, *Syria*, p. 618.)

In the *Wady Feirán* are the remains of an ancient church, assigned to the fifth century, and which was the seat of a bishopric as early as A. D. 400. (Robinson, *Biblical Researches*, vol. i. p. 186.) This city is described under the name of *Feirán* by the Arabic Edrisi, about A. D. 1150, and by Makrizi about A. D. 1400. (Burckhardt, *Syria*, p. 617.) It is apparently the same as Pharan (*Φαράν*), described by Stephanus B. (s. v.) as a city between Aegypt and Arabia, and by Ptolemy (v. 17. §§ 1, 3) as a city of Arabia Petraea near the western arm of the Red Sea. A species of amethyst found in this valley had the name of Pharanitic. (Plin. xxxvii. 9. s. 40.) The valley of Pharan mentioned by Josephus (*B. J.* iv. 9. § 4) is obviously a different place from the *Wady Feirán*, somewhere in the vicinity of the Dead Sea, and is perhaps connected with the desert of Parán, spoken of above. (Robinson, *Biblical Researches*, vol. i. p. 552.)

PHARBAETHUS (*Φαρβαίθος*, Ptol. iv. 5. § 52; Steph. B. s. v.; *Εὐκ. Φαρβαίθης*, Herod. ii. 166; *Φαρβηρίτης*, Strab. xvii. p. 802), the capital of the Pharbaethite Nome in Lower Aegypt. (Plin. v. 9. s. 9.) It stood W. of the Pelusian arm of the Nile, 16 miles S. of Tanais. The nome was a Praefectura under the Roman emperors; and under the Pharaohs was one of the districts assigned to the Calasirian division of the Aegyptian army. Pharbaethus is now *Horbeyt*, where the French Commission found some remains of Aegyptian statuary (Champollion, *l'Egypte*, vol. ii. p. 99). [W.B.D.]

PHARCADON (*Φαρκαδών*, *Φαρκηδών*; *Εὐκ. Φαρκηδώνιος*), a city of Histiaeotis in Thessaly, situated to the left of the Peneius, between Pelinnaeum and Atrax. It is probably represented by the ruins situated upon the slope of the rocky height above *Gritziáno*. (Strab. ix. p. 438; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 316, seq.)

PHARE or PHARIS, afterwards called PHARAE (*Φάρα*, *Φάρις*, *Φαράι*), a town of Laconia in the Spartan plain, situated upon the road from Amyclae to the sea. (Paus. iii. 20. § 3.) It was mentioned in the *Iliad* (ii. 582), and was one of the ancient Achaean towns. It maintained its independence till the reign of Teleclus, king of Sparta; and, after its conquest, continued to be a Lacedaemonian town under the name of Pharae. (Paus. iii. 2. § 6.) It was said to have been plundered by Aristomenes in the Second Messenian War. (Paus. iv. 16. § 8.) It is also mentioned in a corrupt passage of Strabo (viii. p. 364), and by other ancient writers. (Lycophr. 552; Stat. *Theb.* iv. 226; Steph. B. s. v. *Φάρις*.) Pharis has been rightly placed at the deserted village of *Eufió*, which lies south of the site of Amyclae, and contains an ancient "Treasury," like those of Mycenae and Orchomenus, which is in accordance with Pharis having been one of the old Achaean cities before the Dorian conquest. It is surprising that the French Commission have given no description or drawing of

this remarkable monument. The only account we possess of it, is by Mure, who observes that "it is, like that of Mycenae, a tumulus, with an interior vault, entered by a door on one side, the access to which was pierced horizontally through the slope of the hill. Its situation, on the summit of a knoll, itself of rather conical form, while it increases the apparent size of the tumulus, adds much to its general loftiness and grandeur of effect. The roof of the vault, with the greater part of its material, is now gone, its shape being represented by a round cavity or crater on the summit of the tumulus. The doorway is still entire. It is 6 feet wide at its upper and narrower part. The stone lintel is 15 feet in length. The vault itself was probably between 30 and 40 feet in diameter." Mure adds: "Menelaus is said to have been buried at Amyclae. This may, therefore, have been the royal vault of the Spartan branch, as the Mycenaean monument was of the Argive branch of the Atridan family." But even if we suppose the monument to have been a sepulchre, and not a treasury, it stood at the distance of 4 or 5 miles from Amyclae, if this town is placed at *Aghia Kyriaki*, and more than 2 miles, even if placed, according to the French Commission, at *Sklavokhóri*. [AMYCLAE.] In addition to this, Menelaus, according to other accounts, was buried at Therapne. (Mure, *Tour in Greece*, vol. ii. p. 246; Leake, *Morea*, vol. iii. p. 3, *Peloponnesiaca*, p. 354; Curtius, *Peloponnesos*, vol. ii. p. 248.)

PHARMACU'SA (Φαρμακῦσσα), a small island before the entrance of the bay of Iassus, not far from Cape Poseidion; its distance from Miletus is stated at 120 stadia. In this island Attalus was killed, and near it Julius Caesar was once captured by pirates. (*Stadiasm. Mar. Mag.* p. 282; Steph. B. s. v.; Suet. *Caes.* 4; Plut. *Caes.* 1.) It still bears its ancient name *Pharmaco*. [L. S.]

PHARMATE'NUS (Φαρματηνός), a small coast river of Pontus, 120 stadia to the west of Pharmacia. (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 12.) Hamilton (*Researches*, i. p. 266) identifies it with the *Boazaar Su*. [L. S.]

PHARNA'CIA (Φαρνακία: *Eth.* Φαρνακίς), an important city on the coast of Pontus Polemoniacus, was by sea 150 stadia distant from cape Zephyrium (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 12), but by land 24 miles. According to Pliny (vi. 4) it was 80 (180?) miles east of Amisus, and 95 or 100 miles west of Trapezus. (Comp. *Tab. Peut.*, where it is called Carnassus for Cerasus, this latter city being confounded with Pharmacia.) It was evidently founded by one Pharmaces, probably the grandfather of Mithridates the Great; and the latter during his wars with the Romans kept his harem at Pharmacia. Its inhabitants were taken from the neighbouring Cotyura, and the town was strongly fortified. (Strab. xi. p. 548; Plut. *Lucull.* 18.) The place acquired great prosperity through its commerce and navigation, and through the iron-works of the Chalybes in its vicinity. (Strab. xi. pp. 549, 551.) According to Scylux (p. 33) the site of this town had previously been occupied by a Greek colony called Choerades, of which, however, nothing is known. But that he actually conceived Choerades to have occupied the site of Pharmacia, is clear from the mention of the island of Ares (*Ἄρεως νῆσος*) in connection with it, for that island is known to have been situated off Pharmacia. (Arrian and Anonym. *Peripl. I. c.*) Arrian is the only one who affirms that Pharmacia occupied the

site of Cerasus; and although he is copied in this instance by the anonymous geographer, yet that writer afterwards correctly places Cerasus 150 stadia further east (p. 13). The error probably arose from a confusion of the names Choerades and Cerasus; but in consequence of this error, the name of Cerasus was in the middle ages transferred to Pharmacia, which hence still bears the name of *Kerasunt* or *Kerasonda*. (Comp. Hamilton, *Researches*, i. pp. 250, 261, foll.; Cramer, *Asia Minor*, i. p. 281.) Pharmacia is also mentioned by Stephanus Byz. (s. v.), several times by Strabo (ii. p. 126, xi. p. 499, xii. pp. 547, 549, 560, xiv. p. 677), and by Ptolemy (v. 6. § 5). Respecting its coins, see Eckhel (*Doctr. Num.* vol. iii. p. 357). Another town of the same name in Phrygia is mentioned by Stephanus Byz. (s. v.). [L. S.]

PHARODINI. [VARINI.]

PHAROS (Φάρος, Ephorus, *ap. Steph. B.*, Fr. 151; Scyl. p. 8; Scymn. p. 427; Diodor. xv. 13; Strab. vii. p. 315), an island off the coast of Illyricum, which was colonised by Greek settlers from Paros, who, in the first instance, gave it the name of their own island, which was afterwards changed to Pharos. In this settlement, which took place B. C. 385, they were assisted by the elder Dionysius. When the Romans declared war against the Illyrians B. C. 229, Demetrius, a Greek of Pharos, betrayed his mistress, Queen Teuta, for which he was rewarded with the greater part of her dominions. (Polyb. ii. 11.) The traitor, relying on his connection with the court of Macedon, set the Romans at defiance; he soon brought the vengeance of the republic upon himself and his native island, which was taken by L. Aemilius in B. C. 219. (Polyb. iii. 16; Zonar. viii. 20.) Pliny (iii. 30) and Ptolemy (ii. 17. § 14) speak of the island and city under the same name, PHARIA (Φάρια), and Polybius (l. c.) says the latter was strongly fortified. The city, the ancient capital, stood at *Stari Grad* or *Citta Vecchia*, to the N. of the island, where remains of walls have been found, and coins with the legend ΦΑΡΙΩΝ. After the fall of the Roman Empire the island continued for a long time in the hands of the Narentine pirates. Its Slavonic name is *Ihear*, a corruption of Pharos; and in Italian it is called *Lésina* or *Liesina*. For coins of Pharos see Eckhel, vol. ii. p. 160; Sestini, *Monet. Vet.* p. 42; Mionnet, vol. ii. p. 46. (Wilkinson, *Dalmatia*, vol. i. pp. 243—251; Neigebauer, *Die Sud-Slaven*, pp. 107—111.) [E. B. J.]

PHAROS (Φάρος, Strab. xvii. p. 791, seq.; Steph. B. s. v.: *Eth.* Φάριος), a long narrow strip of rock lying off the northern coast of Aegypt, having the New Port of Alexandria E. and the Old Harbour SW. [ALEXANDREIA, Vol. I. p. 97.] Its name is said to have been derived from a certain pilot of Menelaus, who, on his return from the Trojan War, died there from a serpent's bite. Pharos is mentioned in the *Odyssey* (iv. 355), and is described as one day's sail from Aegypt. This account has caused considerable perplexity, since Pharos is actually rather less than a mile from the seaboard of the Delta; and it is not probable that the land, in the course of centuries, has advanced or the sea receded materially. It is perfectly intelligible, however, if we suppose the author of the *Odyssey* to mean by Aegyptus, not the country itself but its river, since the Pharos is even now nearly a day's sail from the Canopic arm of the Nile. Any other theory is untenable; for this portion of the coast of the Delta consists of rocky bars and

shelves, which remain unchanged, and, though its surface has been heightened, its superficial area has not been materially enlarged since the country was peopled. Pharos was inhabited by fishermen under the Pharaohs of Aegypt; but it first became a place of importance under the Macedonian kings. During his survey of the coast, B. C. 332, Alexander the Great perceived that the island would form, with the help of art, an excellent breakwater to the harbour of his projected capital. He accordingly caused its southern extremity to be connected with the mainland by a stone mole seven stadia, or about an English mile, in length, which from this circumstance was called the Heptastadium or Seven-furlong Bridge. At either end the mole was left open for the passage of ships, and the apertures were covered by suspension bridges. In later times a street of houses, erected on the mole itself, converted the island of Pharos into a suburb of Alexandria, and a considerable portion of the modern city stands on the foundations of the old Heptastadium.

Yet, long after its junction with the Delta, Pharos was spoken of as an island (*ἡ παλαιὰ νῆσος*, Aelian, *H. An.* ix. 21; *τοπρώτερον νῆσος*, Zonar. iv. 10). The southern portion of this rocky ledge (*χωρὸς*) was the more densely populated; but the celebrated lighthouse, or the Tower of the Pharos, stood at the N.E. point, directly in a line with point Pharillon, on the eastern horn of the New Port. The lighthouse was erected, at a cost of 800 talents, in the reign of Ptolemy I., but was not completed until that of his successor Philadelphus. Its architect was Sostratus of Cnidus, who, according to Pliny (*xxxvi.* 12. s. 18), was permitted by his royal patron to inscribe his own name upon its base. There is indeed another story, in which it is related that Sostratus, being forbidden to engrave his name on his work, secretly cut it in deep letters on a stone of the building, which he then adroitly covered with some softer and perishable material, on which were inscribed the style and titles of Ptolemy. Thus a few generations would read the name of the king, but posterity would behold the authentic impress of the architect. (*Strab.* xvii. p. 791; *Suidas*, s. v. *Φάρος*; *Steph. B.* s. v.; *Lucian*, *de Conscr. Hist.* c. 62.) Pharos was the seat of several temples, the most conspicuous of which was one dedicated to Hephaestus, standing near the northern extremity of the Heptastadium.

That Pharos, in common with many of the Deltaic cities, contained a considerable population of Jews, is rendered probable by the fact that here the translators of the Hebrew Scriptures resided during the progress of their work. (*Joseph. Antiq.* xii. 2. § 13.) Julius Caesar established a colony at Pharos, less perhaps to recruit a declining population than with a view to garrison a post so important as regarded the turbulent Alexandrians. (*Caesar, B. Civ.* iii. 112.) Subsequently the island seems to have been comparatively deserted, and inhabited by fishermen alone. (*Montfaucon, Sur le Phare d'Alexandrie, Mém. de l'Acad. des Inscriptions* ix. p. 285.) [W. B. D.]

PHARPAR. [DAMASCUS.]

PHARRA'SII. [PRASII.]

PHARSA'LUS (*Φάρσαλος*; *Eth.* *Φαρσάλιος*; the territory is *Φαρσαλία*, *Strab.* ix. p. 430), one of the most important cities of Thessaly, situated in the district Thessaliotis near the confines of Phthiotis, upon the left bank of the Enipeus, and at the foot of t. Narthacium. The town is first mentioned after

the Persian wars; but it is probable that it existed much earlier, since there is no other locality in this part of Thessaly to be compared to it for a combination of strength, resources, and convenience. Hence it has been supposed that the city was probably named Phthia at a remote period, and was the capital of Phthiotis. (*See Leake, Northern Greece*, vol. iv. p. 484.) Among its ruins there are some remains which belong apparently to the most ancient times. On one side of the northern gateway of the acropolis are the remnants of Cyclopien walls; and in the middle of the acropolis is a subterraneous construction, built in the same manner as the treasury of Atreus at Mycenae. Leake observes that Pharsalus "is one of the most important military positions in Greece, as standing at the entrance of the most direct and central of the passes which lead from the plains of Thessaly to the vale of the Spercheus and Thermopylae. With a view to ancient warfare, the place had all the best attributes of a Hellenic polis or fortified town: a hill rising gradually to the height of 600 or 700 feet above the adjacent plain, defended on three sides by precipices, crowned with a small level for an acropolis, watered in every part of the declivity by subterraneous springs, and still more abundantly at the foot by sources so copious as to form a perennial stream. With these local advantages, and one of the most fertile plains in Greece for its territory, Pharsalus inevitably attained to the highest rank among the states of Thessaly, and became one of the largest cities of Greece, as its ruined walls still attest." The city was nearly 4 miles in circuit, and of the form of an irregular triangle. The acropolis consisted of two rocky tabular summits, united by a lower ridge. It was about 500 yards long, and from 100 to 50 broad, but still narrower in the connecting ridge. Livy speaks of Palaepharsalus (*xliv.* 1), and Strabo distinguishes between Old and New Pharsalus. (*Strab.* ix. p. 431.) It is probable that at the time of these writers the acropolis and the upper part of the town were known by the name of Palaepharsalus, and that it was only the lower part of the town which was then inhabited.

Pharsalus is mentioned by Scylax (p. 25) among the towns of Thessaly. In B. C. 455 it was besieged by the Athenian commander Myronides, after his victory in Boeotia, but without success. (*Thuc.* i. 111.) At the commencement of the Peloponnesian War, Pharsalus was one of the Thessalian towns that sent succour to the Athenians. (*Thuc.* ii. 22.) Medius, tyrant of Larissa, took Pharsalus by force, about B. C. 395. (*Diod.* xiv. 82.) Pharsalus, under the conduct of Polydamas, resisted Jason for a time, but subsequently formed an alliance with him. (*Xen. Hell.* vi. 1. § 2, seq.) In the war between Antiochus and the Romans, Pharsalus was for a time in the possession of the Syrian monarch; but on the retreat of the latter, it surrendered to the consul Acilius Glabrio, B. C. 191. (*Liv.* xxxvi. 14.)

Pharsalus, however, is chiefly celebrated for the memorable battle fought in its neighbourhood between Caesar and Pompey, B. C. 48. It is a curious fact that Caesar has not mentioned the place where he gained his great victory; and we are indebted for the name to other authorities. The exact site of the battle has been pointed out by Leake with his usual clearness. (*Northern Greece*, vol. iv. p. 475, seq.) Merivale, in his narrative of the battle (*History of the Romans under the Empire*, vol. ii. p. 286, seq.), has raised some difficulties in the in-

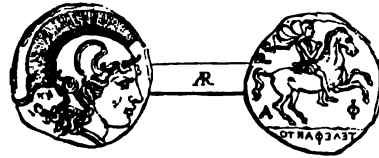
terpretation of Caesar's description, which have been commented upon by Leake in an essay printed in the *Transactions of the Royal Society of Literature* (vol. iv. p. 68, seq., 2nd Series), from which the following account is taken.

A few days previous to the battle Caesar had taken possession of Metropolis, a city westward of Pharsalus, and had encamped in the plain between these two cities. Meantime Pompey arrived at Larissa, and from thence advanced southwards towards Pharsalus; he crossed the Enipeus, and encamped at the foot of the heights, which are adjacent to the modern *Férsala* on the east. Caesar's camp, or rather his last position before the battle, was in the plain between Pharsalus and the Enipeus, at the distance of about 3 miles from the still extant north-western angle of the walls of Pharsalus. There was a distance of 30 stadia, or about 4 Roman miles, from the two camps. (Appian, *B. C.* ii. 65.) Appian adds that the army of Pompey, when drawn up for battle, extended from the city of Pharsalus to the Enipeus, and that Caesar drew up his forces opposite to him. (*B. C.* ii. 75.) The battle was fought in the plain immediately below the city of Pharsalus to the north. There is a level of about 2½ miles in breadth between the Enipeus and the elevation or bank upon which stood the northern walls of Pharsalus. Merivale is mistaken in saying that "the plain of Pharsalus, 5 or 6 miles in breadth, extends along the *left* bank of the Enipeus." It is true that 5 or 6 miles is about the breadth of the plain, but this breadth is equally divided between the two sides of the river; nor is there anything to support Merivale's conjecture that the course of the river may have changed since the time of the battle. Leake observes that the plain of 2½ miles in breadth was amply sufficient for 45,000 men drawn up in the usual manner of three orders, each ten in depth, and that there would be still space enough for the 10,000 cavalry, upon which Pompey founded chiefly his hopes of victory; for the breadth of the plain being too great for Caesar's numbers, he thought himself sure of being able, by his commanding force of cavalry, to turn the enemy's right.

At first Pompey drew up his forces at the foot of the hills; but when Caesar refused to fight in this position, and began to move towards Scotussa, Pompey descended into the plain, and arranged his army in the position already described. His right wing being protected by the Enipeus, which has precipitous banks, he placed his cavalry, as well as all his archers and slingers, on the left. Caesar's left wing was in like manner protected by the Enipeus; and in the rear of his right wing, behind his small body of horse, he stationed six cohorts, in order to sustain the anticipated attack of the enemy's cavalry. Pompey resolved to await the charge. Caesar's line advanced running, halted midway to recover their breath, and then charged the enemy. While the two lines were thus occupied, Pompey's cavalry on the left began to execute the movement upon which he placed his hopes of victory; but after driving back Caesar's small body of horse, they were unexpectedly assailed by the six cohorts and put to flight. These cohorts now advanced against the rear of Pompey's left; while Caesar at the same time brought up to his front the third line, which had been kept in reserve. Pompey's troops now gave way in every direction. Caesar then advanced to attack the fortified camp of the enemy, which was defended for some time by the cohorts left in charge

of it; but at length they fled to the mountains at the back of the camp. Pompey proceeded straightway to Larissa, and from thence by night to the sea-coast. The hill where the Pompeians had taken refuge being without water, they soon quitted it and took the road towards Larissa. Caesar followed them with four legions, and, by taking a shorter road, came up with them at the distance of 6 miles. The fugitives now retired into another mountain, at the foot of which there was a river; but Caesar having cut off their approach to the water before nightfall, they descended from their position in the morning and laid down their arms. Caesar proceeded on the same day to Larissa. Leake observes that the mountain towards Larissa to which the Pompeians retired was probably near Scotussa, since in that direction alone is any mountain to be found with a river at the foot of it.

In the time of Pliny, Pharsalus was a free state (iv. 8. s. 15). It is also mentioned by Hierocles (p. 642) in the sixth century. It is now named *Férsala* (τὰ Φέρσαλα), and the modern town lies at the foot of the ancient Acropolis.



COIN OF PHARSALUS.

PHARUSII (Φαρουσιοί, Strab. ii. p. 131, xvii. pp. 826, 828; Ptol. iv. 6. § 17; Polyb. *ap. Plin.* v. 1. s. 8, vi. 35), a people on the W. coast of N. Africa, about the situation of whom Strabo, Pliny, and Ptolemy are in perfect agreement with one another, if the thirty journeys of Strabo (p. 826) between them and Lixus (*El-Araïh*), on the W. coast of Morocco, to the S. of Cape Spartel, be set aside as an error either of his information or of the text; which latter is not improbable, as numbers in MSS. are so often corrupt. Nor is this mere conjecture, because Strabo contradicts himself by asserting in another place (p. 828) that the Pharusii had a great desert between them and Mauretania, which they crossed, like natives of the present day, with bags of water hung from the bellies of their horses. (Leake, *London Geog. Journ.* vol. ii. p. 16.) This locality, extending from beyond Cape Bojador to the banks of the Senegal, was the seat of the many towns of the Tyrians, amounting, according to some (Strab. p. 826), to as many as 300, which were destroyed by the Pharusii and Nigritæ. (Comp. Humboldt, *Cosmos*, vol. ii. p. 129, note 123, trans.) Strabo reckons this number of 300 commercial settlements, from which this part of the coast of the Atlantic received the name of SINUS EMPTORICUS, as an exaggeration. He appears in this to have followed the criticism of Artemidorus upon Eratosthenes, whom Strabo depreciates. The number 300 may be an exaggeration, or one not intended to be literally taken; but it is incredible that Eratosthenes should represent a coast as covered with Phœnician factories where none existed.

When Ezekiel prophesies the fall of Tyre, it is said (xxvii. 10) "The men of Pheres (the common version reads Persia), and Lud, and Phut were in thine armies." These Pheres thus joined with the Phut or Mauretians, and the Ludim, who were

nomads of Africa (the Septuagint and the Vulgate understand the Lydians), may be reasonably supposed to belong to the same region. Without the vowel points, the name will represent the powerful and warlike tribe whom the Greeks call Pharusii. The similarity of the names seems to have given rise to the strange story which Sallust (*B. J.* 18) copied from the Punic books, that Hercules had led an army of Persians into Africa. ("Pharusii quondam Persae," *Plin.* v. 8; comp. *Pomp. Mela*, iii. 10. § 3.) The fierce tribes of Africa thus furnished the Phoenicians with inexhaustible supplies of mercenary troops, as they afterwards did to Carthage. (Kenrick, *Phoenicia*, pp. 135, 277.) [E. B. J.]

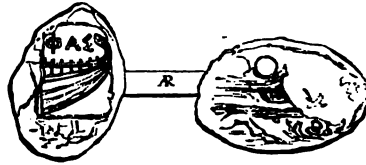
PHARYGAE. [TARPE.]

PHARYGIUM (Φαργίον), a promontory of Phocis, with a station for shipping, lying E. of Anticyra, between Marathus and Myus, now called *Aghá*. (Strab. ix. p. 423; Leake, *Northern Greece*, vol. ii. p. 549.)

PHASAE' LIS (Φασαήλις, Joseph., *Steph. B.*, a. v.; Φασαήλις, *Ptol.* v. 16. § 7; Phaselis, *Plin.* xiii. 4. s. 19, xxi. 5. s. 11; *Éth. Φασαηλίτης*), a town of Palestine built by Herod the Great in the Anlon or Ghor, N. of Jericho, by which means a tract formerly desert was rendered fertile and productive. (Joseph. xvi. 5. § 2, xvii. 11. § 5, xviii. 2. § 2, *B. J.* i. 21. § 9.) The name seems still to have existed in the middle ages, for Brocardus, quoted by Robinson, speaks of a village named Phasellum, situated a league N. of *Dik*, and corresponding to the position of *El-Azjeh*, where there are ruins. (Robinson, *Biblical Researches*, vol. ii. p. 305.)

PHASE' LIS (Φασαήλις; *Éth. Φασαηλίτης*), a maritime town of Lycia, on the Pamphylian gulf, whence some say that it was a town of Pamphylia (*Plin.* v. 36; *Steph. B.* s. v.; *Dionys. Per.* 855; *Stadiasm. Mar. Mag.* § 205); but Strabo (xiv. p. 667) distinctly informs us that Phaselis belonged to Lycia, and that Olbia was the first Pamphylian town on the coast. The town was a Dorian colony (Herod. ii. 178), situated on a headland, and conspicuous to those sailing from Cilicia to Rhodes. (*Liv.* xxxvii. 23; *Cic. in Verr.* ii. 4.) Behind it rose a mountain of the same name, probably the same which is elsewhere called τὰ Στάδια (*Stadiasm. Mar. Mag.* § 204; *Strab.* xiv. p. 666); and in its vicinity there was a lake and a mountain-pass leading between Mount Climax and the sea-coast into Pamphylia. Phaselis had three harbours, and rose to a high degree of prosperity, though it did not belong to the political confederacy of the other Lycian towns, but formed an independent state by itself. It is mentioned by Thucydides (ii. 69, comp. viii. 88, 89; *Polyb.* xxx. 9) as a place of some importance to the commerce of the Athenians with Phoenicia and Cilicia. At a later period, having become the haunt of the pirates, it was attacked and taken by Servilius Isauricus. (*Cic. in Verr.* iv. 10; *Eutrop.* vi. 3; *Flor.* iii. 6.) Although it was restored after this disaster, yet it never recovered its ancient prosperity; and Lucan (viii. 249, &c.) describes it as nearly deserted when visited by Pompey in his flight from Pharsalus. According to Athenaeus (xiv. p. 688) the town was celebrated for the manufacture of rose-perfume, and Nicander (*ap. Athen.* p. 683) praised its roses. It was the common opinion among the ancients that the phaselii (φασηλοί), a kind of light sailing boats, were invented at Phaselis, whence all the coins of the town show the image of such a boat. Pausanias

(iii. 3. § 6) reports that the spear of Achilles was exhibited in the temple of Athena at Phaselis. In Hierocles (p. 683) the name of the place is corrupted into Phasydes; and the Acts of Councils show it to have been the see of a bishop. It may also be remarked that Phaselis was the birth-place of Theodectes, a tragic poet and rhetorician of some note. (*Steph. B.* s. v.; comp. *Scylax*, p. 39; *Ptol.* v. 3. § 3, 5. § 2; Eckhel, *Doctr. Num.* iii. p. 6.) There are still considerable remains of the ancient Phaselis. The lake in its vicinity, says Beaufort (*Karamania*, p. 56), is now a mere swamp, occupying the middle of the isthmus, and was probably the source of those baneful exhalations which, according to Livy and Cicero, rendered Phaselis so unhealthy. The principal port was formed by a stone pier, at the western side of the isthmus; it projected about 200 yards into the sea, by which it has been entirely overthrown. The theatre is scooped out of the hill, and fronting it are the remains of several large buildings. There are also numerous sarcophagi, some of them of the whitest marble, and of very neat workmanship. The modern name of Phaselis is *Tekrova*. (Comp. *Fellowes, Asia Minor*, p. 211, foll.; Leake, *Asia Minor*, p. 190.) [L. S.]



COIN OF PHASELIS.

PHASIA' NI (Φασιανοι), a tribe in the eastern part of Pontus, on the river Phasis, from which both they and the district called *Φασιανή χώρα* derived their names. (*Xenoph. Anab.* iv. 6. § 5, vii. 8. § 25; *Diodor.* xiv. 29; *Eustath. ad Dionys. Per.* 689.) [L. S.]

PHASIS (Φάσις), a navigable river in Colchis, on the east of the Euxine, which was regarded in ancient times as forming the boundary between Europe and Asia, and as the remotest point in the east to which a sailer on the Euxine could proceed. (*Strab.* xi. p. 497; *Eustath. ad Dionys. Per.* 687; *Arrian, Peripl. Pont. Eux.* p. 19; *Herod.* iv. 40; *Plat. Phaed.* p. 109; *Anonym. Peripl. Pont.* p. 1; *Procop. Bell. Goth.* iv. 2, 6.) Subsequently it came to be looked upon as forming the boundary line between Asia Minor and Colchis. Its sources are in the southernmost part of the Montes Moschici (*Plin.* vi. 4; *Solin.* 20); and as these mountains were sometimes regarded as a part of Mount Caucasus, Aristotle and others place its sources in the Caucasus. (*Strab.* xi. p. 492, xii. p. 548; *Aristot. Met.* i. 13; *Procop. L. c.*; *Geogr. Rav.* iv. 20.) Strabo (xi. p. 497; comp. *Dionys. Per.* 694; *Schol. ad Apollon. Rhod.* ii. 401) makes the Phasis in a general way flow from the mountains of Armenia, and Apollonius specifies its sources as existing in the country of the Amananti, in Colchis. For the first part of its course westward it bore the name Boas (*Procop. Bell. Pers.* ii. 29), and after receiving the waters of its tributaries Rhion, Glaucus, and Hippus, it discharges itself as a navigable river into the Euxine, near the town of Phasis. (*Strab.* xi. pp. 498, 500; *Plin. L. c.*) Some of the most ancient writers believed

that the Phasis was connected with the Northern Ocean. (Schol. ad *Apollon. Rhod.* iv. 259; Pind. *Pyth.* iv. 376, *Isthm.* ii. 61.) The length of its course was also erroneously estimated by some at 800 Roman miles (Jul. Honor. p. 697, ed. Gronov.), but Aethicus (*Cosmogr.* p. 719) states it more correctly to be only 305 miles. The fact is that its course is by no means very long, but rapid, and of such a nature as to form almost a semicircle; whence Agathemerus (ii. 10) states that its mouth was not far from its sources. (Comp. Strab. xi. p. 500; Apollon. Rhod. ii. 401; Ov. *Met.* vii. 6; Amm. Marc. xxii. 8; Prisc. 673.) The water of the Phasis is described as very cold, and as so light that it swam like oil on the Euxine. (Arrian, *Peripl. Pont. Eux.* p. 7, &c.; Procop. *Bell. Pers.* ii. 30; comp. Hesiod. *Theog.* 340; Hecat. *Fragm.* 187; Herod. iv. 37, 45, 86; Scylax, p. 25; Polyb. iv. 56, v. 55; Ptol. v. 10. §§ 1, 2.) The different statements of the ancients respecting the sources and the course of this river probably arose from the fact that different rivers were understood by the name Phasis; but the one which in later times was commonly designated by it, is undoubtedly the modern *Rioni* or *Rion*, which is sometimes also mentioned under the name *Fachs*, a corruption of Phasia. It has been conjectured with great probability that the river called Phasis by Aeschylus (*ap. Arrian, l. c.*) is the Hypanis; and that the Phasis of Xenophon (*Anab.* iv. 6. § 4) is no other than the Araxes, which is actually mentioned by Constantine Porphy. (*de Adm. Imp.* 45) under the two names Erax and Phasia. [L. S.]

PHASIS (Φάσις), the easternmost town on the coast of the Euxine, on the southern bank, and near the mouth of the river Phasis, which is said to have received this name from the town having previously been called Arcturus. (Plut. *de Fluv. s. v.*; Eustath. ad *Dion. Per.* 689.) It was situated in a plain between the river, the sea, and a lake, and had been founded by the Milesians as a commercial establishment. (Strab. xi. p. 498; Steph. B. s. v.) The country around it was very fertile, and rich in timber, and carried on a considerable export commerce. In the time of Ammianus Marcellinus (xxii. 8), the place still existed as a fort, with a garrison of 400 picked men. It contained a temple of Cybele, the great goddess of the Phasiani. (Comp. Arrian, *Peripl. Pont. Eux.* p. 9; Scylax, p. 32; Strab. xi. pp. 497, 500; Ptol. v. 10. § 2, viii. 19. § 4; Pomp. Mela, i. 19; Plin. vi. 4; Zosim. ii. 33.) Some geographers regard Phasis and Sebastopolis as two names belonging to the same place [SEBASTOPOLIS]. The name of the town and river Phasis still survives in the languages of Europe in the word pheasants (phasianae aves), these birds being said to have been introduced into Europe from those regions as early as the time of the Argonauts. (Aristoph. *Acharn.* 726; Plin. ii. 39, 44, x. 67; Martial, iii. 57, 16; Suet. *Vit.* 13; Petron. 93.) [L. S.]

PHASIS (Φάσις), a river of Taprobane or Ceylon. It is clear from the statement of Ptolemy that it was on the N. side of the island; but like other rivers and places in that island, it is hardly possible now to identify it with any modern stream. Forbiger has conjectured that it is the same as the *Aweria*. Lassen has supposed it to be the *Ambá*, in that portion of the island which was called *Nagadwipa*. If this be so, it flowed into the sea a little to the N. of the narrow ledge of rocks which connects Ceylon with the mainland of *Hindustán*. Forbiger further

supposes that this is the same river which Pliny calls *Cydara* in his account of the island of Taprobane (vi. 22. s. 24). [V.]

PHAURA. [ATTICA, p. 330, b.]

PHAZANIA. [GARAMANTES.]

PHAZE'MON (Φαζυμόν), a small town in the west of Pontus, south of Gazelonitis, and north of Amasia; it contained hot mineral springs, which, according to Hamilton (*Researches*, i. p. 333), are the modern baths of *Cauvea*. (Strab. xii. pp. 553, 560, 561.) Pompey, after his victory over Mithridates, planted a colony there, and changed its name into Neapolis, from which the whole district was called Neapolitis, having previously been called Phazemonitis. (Strab. xii. p. 560; Steph. B. s. v. Φαζυμόν, for thus the name is erroneously written.) Phazemon is generally supposed to correspond in situation with the modern town of *Mazifum* or *Marsifum*. [L. S.]

PHECA or PHECADUM, a fortress near Gomphi in Thessaly. (Liv. xxxi. 41, xxxii. 14.) [GOMPHII.]

PHEGAEA. [ATTICA, p. 330, b.]

PHE'GIA. [PSORHIS.]

PHEIA or PHEA (αἰ Φεῖα, Hom. *Il.* vii. 135, *Od.* xv. 297; Φεῖα, Thuc. Strab.; Φεῖα, Steph. B. s. v.: *Ἐθ. Φεῖαρης*, Steph. B.), a city of Elis in the Pisatis, situated upon the isthmus connecting the promontory Ichthys (*C. of Katákolō*) with the mainland. Strabo erroneously speaks of two promontories upon this part of the coast; one called Pheia, from the name of the neighbouring town, and another more to the south, of which he has not given the name. (Strab. viii. 343.) Pheia is mentioned by Homer, who places it near the Iardanus, which is apparently the mountain torrent north of Ichthys, and which flows into the sea on the northern side of the lofty mountain *Skaphidi*. (Hom. *l. c.*) Upon a very conspicuous peaked height upon the isthmus of Ichthys are the ruins of a castle of the middle ages, called *Pontikókastro*, built upon the remains of the Hellenic walls of Pheia. On either side of Ichthys are two harbours; the northern one, which is a small creek, was the port of Pheia; the southern one is the broad bay of *Katákolō*, which is now much frequented, but was too open and exposed for ancient navigation. The position of these harbours explains the narrative of Thucydides, who relates that in the first year of the Peloponnesian War (B. C. 431), the Athenian fleet, having sailed from Methone in Messenia, landed at Pheia (that is, in the bay of *Katákolō*), and laid waste the country; but a storm having arisen, they sailed round the promontory Ichthys into the harbour of Pheia. In front of the harbour was a small island, which Polybius calls Pheias (Strab. *l. c.*; Polyb. iv. 9). About a mile north of the small creek at *Pontikókastro*, there is a harbour called *Khortús*, which Leake is disposed to identify with the port mentioned by Thucydides, on the ground that the historian describes it "not as the port of Pheia, but as a harbour in the district Pheia" (τὸν ἐν τῇ Φθειᾷ λιμένα); but we think it more probable that the historian intended the creek at the foot of *Pontikókastro*. In any case Pheia stood on the isthmus of Ichthys, and neither at *Khortús* nor at the mouth of the torrent of *Skaphidi*, at one or other of which spots Pheia is placed by Boblaye, though at neither are there any ancient remains. (Leake, *Morea*, vol. ii. p. 189, seq., *Peloponnesiaca*, p. 213, seq.; Boblaye, *Récherches*, &c. p. 131; Curtius, *Peloponnesos*, vol. ii. p. 44, seq.)

PHELLIA. [LACONIA, p. 110, a.]

PHELLOE. [AEGEIRA.]

PHELLUS. [ANTIPHELLUS.]

PHENEUS (Φενης, Hom. *Il.* ii. 605; Φενός, Steph. B. s. v.: *Eth.* Φενεδρῆς: the territory ἡ Φενεαρχία, Paus.; ἡ Φενεαῖς, Alciphr. iii. 48; ἡ Φενική, Polyb.), a town in the NE. of Arcadia, whose territory was bounded on the N. by that of the Achaean towns of Aegira and Pallene, E. by the Symphalia, W. by the Cleitoria, and S. by the Caphyatis and Orchomenia. This territory is shut in on every side by lofty mountains, offshoots of Mt. Cyllene and the Aroanian chain; and it is about 7 miles in length and the same in breadth. Two streams descend from the northern mountains, and unite their waters about the middle of the valley; the united river is now called *Fonitiko*, and bore in ancient times the name of Oblius and Aroanius. (Paus. viii. 14. § 3.) There is no opening through the mountains on the S.; but the waters of the united river are carried off by *katavóthra*, or subterranean channels in the limestone rocks, and, after flowing underground, reappear as the sources of the river Ladon. In order to convey the waters of this river in a single channel to the *katavóthra*, the inhabitants at an early period constructed a canal, 50 stadia in length, and 30 feet in breadth. (Paus. *l. c.*; comp. Catull. *lxviii.* 109.) This great work, which was attributed to Hercules, had become useless in the time of Pausanias, and the river had resumed its ancient and irregular course; but traces of the canal of Hercules are still visible, and one bank of it was a conspicuous object in the valley when it was visited by Leake in the year 1806. The canal of Hercules, however, could not protect the valley from the danger to which it was exposed, in consequence of the *katavóthra* becoming obstructed, and the river finding no outlet for its waters. The Pheneatae related that their city was once destroyed by such an inundation, and in proof of it they pointed out upon the mountains the marks of the height to which the water was said to have ascended. (Paus. viii. 14. § 1.) Pausanias evidently refers to the yellow border which is still visible upon the mountains and around the plain; but in consequence of the great height of this line upon the rocks, it is difficult to believe it to be the mark of the ancient depth of water in the plain, and it is more probably caused by evaporation, as Leake has suggested; the lower parts of the rock being constantly moistened, while the upper are in a state of comparative dryness, thus producing a difference of colour in process of time. It is, however, certain that the Pheneatic plain has been exposed more than once to such inundations. Pliny says that the calamity had occurred five times (*xxxi.* 5. s. 30); and Eratosthenes related a memorable instance of such an inundation through the obstruction of the *katavóthra*, when, after they were again opened, the water rushing into the Ladon and the Alpheius overflowed the banks of those rivers at Olympia. (Strab. viii. p. 389.)

The account of Eratosthenes has been confirmed by a similar occurrence in modern times. In 1821 the *katavóthra* became obstructed, and the water continued to rise in the plain till it had destroyed 7 or 8 square miles of cultivated country. Such was its condition till 1832, when the subterranean channels again opened, the Ladon and Alpheius overflowed, and the plain of Olympia was inundated. Other ancient writers allude to the *katavóthra* and subterranean course of the river of Pheneus. (Theophr. *Hist. Plant.* iii. 1; Diod. *xv.* 49.)

Pheneus is mentioned by Homer (*Il.* ii. 605), and was more celebrated in mythical than in historical times. Virgil (*Aen.* viii. 165) represents it as the residence of Evander; and its celebrity in mythical times is indicated by its connection with Hercules. Pausanias found the city in a state of complete decay. The acropolis contained a ruined temple of Athena Tritonia, with a brazen statue of Poseidon Hippius. On the descent from the acropolis was the stadium; and on a neighbouring hill, the sepulchre of Iphicles, the brother of Hercules. There was also a temple of Hermes, who was the principal deity of the city. (Paus. viii. 14. § 4, seq.)

The lower slope of the mountain, upon which the remains of Pheneus stand, is occupied by a village now called *Fonid*. There is, however, some difficulty in the description of Pausanias compared with the existing site. Pausanias says that the acropolis was precipitous on every side, and that only a small part of it was artificially fortified; but the summit of the insulated hill, upon which the remains of Pheneus are found, is too small apparently for the acropolis of such an important city, and moreover it has a regular slope, though a very rugged surface. Hence Leake supposes that the whole of this hill formed the acropolis of Pheneus, and that the lower town was in a part of the subjacent plain; but the entire hill is not of that precipitous kind which the description of Pausanias would lead one to suppose, and it is not impossible that the acropolis may have been on some other height in the neighbourhood, and that the hill on which the ancient remains are found may have been part of the lower city.

There were several roads from Pheneus to the surrounding towns. Of these the northern road to Achaia ran through the Pheneatic plain. Upon this road, at the distance of 15 stadia from the city, was a temple of Apollo Pythius, which was in ruins in the time of Pausanias. A little above the temple the road divided, the one to the left leading across Mt. Crathis to Aegira, and the other to the right running to Pellene: the boundaries of Aegira and Pheneus were marked by a temple of Artemis Pyronia, and those of Pellene and Pheneus by that which is called *Porinas* (ὁ καλούμενος Περπινάς), supposed by Leake to be a river, but by Curtius a rock. (Paus. viii. 15. §§ 5—9.)

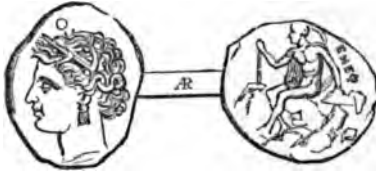
On the left of the Pheneatic plain is a great mountain, now called *Turtórdna*, but which is not mentioned by Pausanias. He describes, however, the two roads which led westward from Pheneus around this mountain,—that to the right or NW. leading to Nonacris and the river Styx, and that to the left to Cleitor. (Paus. viii. 17. § 6.) Nonacris was in the territory of Pheneus. [NONACRIS.] The road to Cleitor ran at first along the canal of Hercules, and then crossed the mountain, which formed the natural boundary between the Pheneatis and Cleitoria, close to the village of Lycuria, which still bears its ancient name. On the other side of the mountain the road passed by the sources of the river Ladon. (Paus. viii. 19. § 4, 20. § 1.) This mountain, from which the Ladon springs, was called *PENTELEIA* (Πεντελεία, Hesych. and Phot. s. v.) The fortress, named *Penteleium* (Πεντελείον), which Plutarch says was near Pheneus, must have been situated upon this mountain. (Plut. *Aral.* 39, *Cleom.* 17.)

The southern road from Pheneus led to Orchomenus, and was the way by which Pausanias came to the former city. The road passed from the Or-

chomenian plain to that of Pheneus through a narrow ravine (φάρυγξ), in the middle of which was a fountain of water, and at the further extremity the village of Caryae. The mountains on either side were named Oryxis (Ὀρυξίς), and Sciathis (Σκιάθις), and at the foot of either was a subterranean channel, which carried off the water from the plain. (Paus. viii. 13. § 6, 14. § 1.) This ravine is now called *Gíssa*, from a village of this name, which occupies the site of Caryae*. The mountains on either side are evidently the Oryxis and Sciathis of Pausanias, and at the foot of either there is a *katavóthra*, as he has remarked.

The eastern road from Pheneus led to Stymphalius, across Mt. Geronteium (now *Skípēza*), which formed the boundary between the territories of the two cities.

To the left of Mt. Geronteium near the road was a mountain called Tricrena (Τρίκρηνα), or the three fountains; and near the latter was another mountain called Sepia (Σηρία), where Aepytus is said to have perished from the bite of a snake. (Paus. viii. 16. §§ 1, 2.) (Leake, *Morea*, vol. iii. p. 135, seq., *Peloponnesiaca*, p. 385, seq.; Curtius, *Peloponnesos*, vol. i. p. 185, seq.)



COIN OF PHENEUS.

PHERAE (Φέραι: *Eth. Φεραῖος*, Pheraeus). 1. One of the most ancient cities of Thessaly, was situated in the SE. corner of Pelasgiotis, W. of the lake Boebeis, and 90 stadia from Pagasae, which served as its harbour. (Strab. ix. 436.) It was celebrated in mythology as the residence of Admetus and his son Eumelus, the latter of whom led from Pherae and the neighbouring towns eleven ships to the Trojan War. (Hom. *Il.* ii. 711—715.) Pherae was one of the Thessalian towns which assisted the Athenians at the commencement of the Peloponnesian War. (Thuc. ii. 22.) At this time it was under the government of an aristocracy; but towards the end of the war Lycophron established a tyranny at Pherae, and aimed at the dominion of all Thessaly. His designs were carried into effect by his son Jason, who was elected Tagus or generalissimo of Thessaly about B. C. 374, and exercised an important influence in the affairs of Greece. He had so firmly established his power, that, after his assassination in B. C. 370, he was succeeded in the office of Tagus by his two brothers Polydorus and Polyphron. The former of these was shortly afterwards assassinated by the latter; and Polyphron was murdered in his turn by Alexander, who was either his nephew or his brother. Alexander governed his native city and Thessaly with great cruelty till B. C. 359, when he likewise was put to death by his wife Thebe and her brothers. Two of these brothers, Tisiphonus and Lycophron, succes-

* Most editors of Pausanias have substituted *Kapvai* for *Καρυαί*; but the latter is the reading in all the MSS., and Caphyae is in another direction, to the E. of Orchomenus.

sively held the supreme power, till at length in B. C. 352 Lycophron was deposed by Philip, king of Macedon, and Pherae, with the rest of Thessaly, became virtually subject to Macedonia. (For details and authorities see the *Dict. of Biogr.* under the respective names above mentioned.)

In B. C. 191 Pherae surrendered to Antiochus, king of Syria, but it shortly afterwards fell into the hands of the Roman consul Acilius. (Liv. xxxvi. 9, 14.) Situated at the end of the Pelasgian plain, Pherae possessed a fertile territory. The city was surrounded with plantations, gardens, and walled enclosures. (Polyb. xviii. 3.) Stephanus B. (*s. v.*) speaks of an old and new Pherae distant 8 stadia from each other.

In the middle of Pherae was a celebrated fountain called Hyperaia (Ἵπείρεια, Strab. ix. p. 439; Pind. *Pyth.* iv. 221; Sophocl. *ap. Schol. ad Pind. l. c.*; Plin. iv. 8. s. 15.) The fountain Messeis was also probably in Pherae. (Strab. ix. p. 432; Hom. *Il.* vi. 457; Val. Flacc. iv. 374; Plin. *l. c.*)

The remains of Pherae are situated at *Velestino*, where the ancient walls may be traced on every side except towards the plain. On the northern side are two tabular summits, below the easternmost of which on the southern side is the fountain Hyperaia, which rushes from several openings in the rock, and immediately forms a stream. Apollonius says (i. 49; comp. *Schol. ad loc.*) that Pherae was situated at the foot of Mt. Chalcodonium (Χαλκωδώνιον), which is perhaps the southern and highest summit of Mt. Karadagh. (Leake, *Northern Greece*, vol. iv. p. 439, seq.)

2. In Messenia. [See PHARAE, No. 2.]

PHERINUM, a fortress in Thessaly, of uncertain site. (Liv. xxxii. 14.)

PHEUGARUM (Φεύγαρον), a town in the northern part of Germany, probably in the territory of the Dulgubini. (Ptol. ii. 11. § 27.) Its site is commonly assigned to the vicinity of *Paderborn* in Westphalia (Wilhelm, *Germanien*, p. 134); but nothing certain can be said about it. [L. S.]

PHIALA. [PALAESTINA, p. 519, b.]

PHIALIA. [PHIGALIA.]

PHIARA (Φίαρα), a town of the district Sargausena, in Cappadocia (Ptol. v. 6. § 13), appears to be the same as the one mentioned in the Antonine Itinerary (p. 205) under the name of Phiarasis, which was 36 miles west of Sebastia. [L. S.]

PHIBALIS. [MEGARA, p. 317, a.]

PHICCIUM. [BOEOTIA, p. 412, a.]

PHIGALIA or PHIALIA (Φιγαλία, Paus.; Φιγαλία, Polyb. iv. 3; Φιγάλεια, Paus.; Rhianus, *ap. Steph. B. s. v.*; Φιαλία, Paus.; Φιάλεια, Polyb.: *Eth. Φιγαλεύς, Φιαλεύς, Φιγαλείτης*), an ancient town of Arcadia, situated in the south-western corner of the country, close to the frontiers of Messenia, and upon the right bank of the Neda, about halfway between the sources and the mouth of this river. The name Phigalia was more ancient than that of Phialia, but the original name had again come into use in the time of Pausanias (viii. 39. § 2). The city was said to have derived its more ancient name from Phigalus, a son of Lycaon, its original founder, and its later name from Phialus, a son of Lycaon, its second founder. (Paus. *l. c.*; Steph. B.) In B. C. 659 the inhabitants of Phigalia were obliged to surrender their city to the Lacedaemonians, but they recovered possession of it again by the help of a chosen body of Oresthasians, who, according to an oracle, perished fighting against the Lacedaemonians.

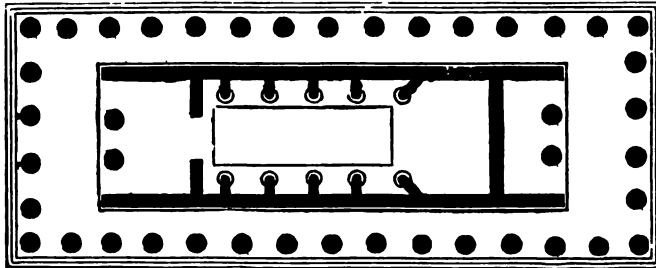
(Paus. viii. 39. §§ 4, 5.) In B. C. 375 Phigalia was rent asunder by hostile factions; and the supporters of the Lacedaemonian party, being expelled from the city, took possession of a fortress in the neighbourhood named Heraea, from which they made excursions against Phigalia. (Diod. xv. 40.) In the wars between the Aetolians and Achaeans, Phigalia became for some time the head-quarters of the Aetolian troops, who from thence plundered Messenia, till they were at length driven out by Philip of Macedon. (Polyb. iv. 3, seq., 79, seq.) The Phigaleans possessed several peculiar customs, respecting which Harmodius of Lepreum wrote a special work. This author relates that they were given to excess both in eating and drinking, to which their cold and ungenial climate may perhaps have contributed. (Athen. iv. p. 149, x. p. 442.)

Phigalia was still a place of importance when visited by Pausanias. He describes it as situated upon a lofty and precipitous hill, the greater part of the walls being built upon the rocks. There are still considerable remains of the ancient walls above the modern village of *Pávilitea*. The city was upwards of two miles in circumference. The rock, upon which it stood, slopes down towards the Neda; on the western side it is bounded by a ravine and on the eastern by the torrent *Lymax*, which flows into the Neda. The walls are of the usual thickness, faced with masonry of the second order, and filled in the middle with rubble. On the summit of the acropolis within the walls are the remains of a detached citadel, 80 yards in length, containing a round tower at the extremity, measuring 18 feet in the interior diameter. In ancient times a temple of Artemis Soteira stood on the summit of the acropolis. On the slope of the mountain lay the gymnasium and the temple of Dionysus Acratophorus; and on the ground below, where the village of upper *Pávilitea* stands, was the agora, adorned with a statue of the pancratiast Arrachion, who lost his life in the Olympic games, and with the sepulchre of the Oresthasians, who perished to restore the Phigaleans to their native city. (Paus. viii. 39. §§ 5, 6, 40. § 1.) Upon a rock, difficult of access, near the union of the *Lymax* and the Neda, was a temple of Eurynome, supposed to be a surname of Artemis, which was opened only once a year. In the same neighbourhood, and at the distance of 12 stadia from the city, were some warm baths, traces of which, according to the French Commission, are visible at the village of *Tragói*, but the waters have long ceased to flow. (Paus. viii. 41. § 4, seq.)

Phigalia was surrounded by mountains, of which Pausanias mentions two by name, *COTILIUM* (τὸ *Κοτίλιον*) and *ELAËUM* (τὸ *Ἐλαίον*), the former to the left of the city, at the distance of 30 stadia,

and the latter to the right at the distance of 30 stadia. As *Cotilium* lies to the NE. of Phigalia, and Pausanias in this description seems to have looked towards the east, Mt. *Elæum* should probably be placed on the opposite side of Phigalia, and consequently to the south of the Neda, in which case it would correspond to the lofty mountain of *Kúreka*. Mt. *Elæum* contained a cavern sacred to Demeter the Black, situated in a grove of oaks. Of the position of Mt. *Cotilium* there is no doubt. On it was situated the temple of Apollo Epicurius, which was built in the Peloponnesian War by Ictinus, the architect of the Parthenon at Athens. It was erected by the Phigaleans in consequence of the relief afforded by Apollo during the plague in the Peloponnesian War, whence he received the surname of Epicurius. The temple stood in a place called *Bassae*, and according to Pausanias excelled all the temples of Peloponnesus, except that of Athena Alea at Tegea, in the beauty of the stone and the accuracy of its masonry. He particularly mentions that the roof was of stone as well as the rest of the building. (Paus. viii. 41. §§ 7, 8.) This temple still remains almost entire, and is next to the Theseum at Athens the best preserved of the temples of Greece. It stands in a glen (whence the name *Bάσσαι*, *Dor.* for *Βήσση, Βήσσα*) near the summit of Mt. *Cotilium*, in the midst of a wilderness of rocks, studded with old knotty oaks. An eye-witness remarks that "there is certainly no remnant of the architectural splendour of Greece more calculated to fascinate the imagination than this temple; whether by its own size and beauty, by the contrast it offers to the wild desolation of the surrounding scenery, or the extent and variety of the prospect from its site." (*Mure, Tour in Greece*, vol. ii. p. 270.) A spring rises about 10 minutes SW. of the temple, and soon afterwards loses itself in the ground, as Pausanias has described. North of the temple was the highest summit of the mountain, which one reaches in 10 minutes' time by a broad road constructed by the Greeks. This summit was called *Cotilium* (*Κοτίλιον*), whence the whole mountain derived the name of *Cotilian*; here was a sanctuary of Aphrodite, of which there are still some traces. The grandeur of the ruins of the temple have given to the whole of the surrounding district the name of the Columns (*στοῦς στήλους* or *κολώννας*). The temple is at least two hours and a half from the ruins of the city, and consequently more than the 40 stadia, which Pausanias mentions as the distance from Phigalia to *Cotilium*; but this distance perhaps applies to the nearest part of the mountain from the city.

In modern times the temple remained long unknown, except to the shepherds of the country. Chandler, in



GROUND PLAN OF THE TEMPLE OF APOLLO AT BASSAE.

1765, was the first who gave any account of it; it was subsequently visited and described by Gell, Dodwell, and others; and in 1812 the whole temple was very carefully examined by a body of artists and scholars, who cleared away the ruins of the cells, and thus became acquainted with the exact form of the interior of the building. The results of these labours are given by Stackelberg, *Der Apollontempel zu Bassä in Arkadien*, Rom. 1826. The temple was a peripteral building of the Doric order. The stone of which it is built is a hard yellowish-brown limestone, susceptible of a high polish. It faces nearly north and south, was originally about 125 feet in length and 48 in breadth, and had 15 columns on either side, and 6 on either front. There were also 2 columns in the pronaos and 2 in the posticum; so that the total number in the peristyle was 42, of which 36 are standing. The cella was too narrow to allow of interior rows of columns as in the Parthenon; but on either side of the cella five fluted Ionic semi-columns projected from the walls, which supported the timbers of the hypæthron. The frieze of the cella, representing contests between the Centaurs and the Lapithæ, and between Amazons and Greeks, is now in the British Museum. (Leake, *Moræa*, vol. i. p. 490, seq., vol. ii. p. 1, seq.; Ross, *Reisen im Peloponnes*, p. 98, seq.; Boblaye, *Récherches, &c.*, p. 165; Curtius, *Peloponnesos*, vol. i. p. 318, seq.)

PHIGAMUS (Φρυγαῖός or Φρυγαίός), a small coast river in Pontus, flowing into the Euxine 160 stadia west of Polemonium. (Arrian, *Peripl. Pont. Eux.* p. 16; Anonym. *Peripl. P. E.* p. 11.) [L. S.]

PHILA, one of the small islands on the south coast of Gallia, which Pliny (iii. 5) enumerates between the Stoechades (*Isles d'Hères*) and Lero and Lerina (*Les Lérins*). Pliny's words are: "Tres Stoechades . . . Ab his Sturium, Phoenice, Phila: Lero et Lerina adversum Antipolim." There seem to be no means of determining which of the islets between the *Isles d'Hères* and *Sainte Marguerite* represent these three small islands of Pliny. [LÉRINA; LERON.]

[G. L.]

PHILA (Φίλα), a frontier fortress of Macedonia towards Magnesia, and distant 5 M. P. from Heracleia, which stood near the mouth of the Peneus, on the left bank. It was occupied by the Romans when their army had penetrated into Pieria by the passes of Olympus from Thessaly. (Liv. xlii. 67, xliii. 2, 3, 7, 8, 34.) Stephanus of Byzantium (*s. v.*) asserts that it was built by Demetrius, son of Antigonus Gonatas, and father of Philip, who named it, after his mother, Phila. [E. B. J.]

PHILADELPHIA (Φιλαδέλφεια: *Eth.* Φιλαδέλφειος). 1. An important city in the east of Lydia, on the north-western side of Mount Tmolus, and not far from the southern bank of the river Cogamus, at a distance of 28 miles from Sardes. (Plin. v. 30; *It. Ant.* p. 336.) The town was founded by Attalus Philadelphus of Pergamum. (Steph. B. *s. v.*) Strabo (xiii. p. 628, comp. xii. p. 579), who places it on the borders of Catacecaumene, remarks that it frequently suffered from violent shocks of earthquakes; the walls and houses were constantly liable to be demolished, and in his time the place had become nearly deserted. During the great earthquake in the reign of Tiberius it was again destroyed. (Tac. *Ann.* ii. 47.) But in the midst of these calamities Christianity flourished at Philadelphia at an early period, as is attested by the book of Revelations (iii. 7). The town, which is men-

tioned also by Ptolemy (v. 2. § 17) and Hierocles (p. 669), gallantly defended itself against the Turks on more than one occasion, until at length it was conquered by Bajazid in A. D. 1390. (G. Pachym. p. 290; Mich. Duc. p. 70; Chalcond. p. 33.) It now bears the name *Allahsher*, but is a mean though considerable town. Many parts of its ancient walls are still standing, and its ruined churches amount to about twenty-four. (Chandler, *Travels*, p. 310, foll.; Richter, *Wallfahrten*, p. 513, foll.)

2. A town in the interior of Cilicia Aspera, on the river Calycadnus, above Aphrodisias. (Ptol. v. 8. § 5; Hierocl. p. 710, who mentions it among the episcopal sees of Isauria.) Beaufort (*Karamania*, p. 223) supposes the site to be represented by the town of *Mout* or *Mood*, which Leake regards as the site once occupied by Claudinopolis (*Asia Minor*, p. 17). [L. S.]

3. A town of Palestine in the district of Peraea, east of Jordan, near the river Jabbok, was the later name of Rabbath-Ammon, sometimes called Rabbah only, the ancient capital of the Ammonites. (*Deut.* iii. 11; *Josh.* xiii. 25.) It was besieged by Joab and taken by David. (2 *Sam.* xi. 1, xii. 26—31; 1 *Chron.* xx. 1.) It recovered its independence at a later period, and we find the prophets denouncing its destruction. (*Jer.* xlix. 3; *Ezek.* xxv. 5.) Subsequently, when this part of Palestine was subject to Aegypt, the city was restored by Ptolemy Philadelphus, who gave it the name of Philadelphia. (Steph. B. *s. v.*; Euseb. *Onom. s. v.* 'Ράμαθ, 'Αμμάν.) Stephanus says that it was originally called Ammana, afterwards Astarte, and lastly Philadelphia. It is frequently mentioned under its new name by Josephus (*B. J.* i. 6. § 3, i. 19. § 5, ii. 18. § 1), and also by Ptolemy (v. 17. § 23), Pliny (v. 18. s. 16), Hierocles (p. 722), and upon coins. (Eckhel, vol. iii. p. 351.) The old name, however, did not go out of use, for Polybius speaks of the city under the name of Rabbatammana (*Παρθαράμανα*, v. 71); and the ruins are now called *Amman*, a name which they also bore in the time of Abulfeda. (*Tab. Syr.* p. 91.) Burckhardt has given a description of these ruins, with a plan. The most important are the remains of a large theatre. There are also remains of several temples, some of the columns being three feet and a half in diameter. A river flows through the ruins of the town. (Burckhardt, *Syria*, p. 357.)

PHILAE (Φίλαι, Strab. i. p. 40, xvii. pp. 803, 818, 820; Diod. i. 22; Ptol. iv. 5. § 74; Senec. *Quest. Nat.* iv. 1; Plin. v. 9. s. 10), was, as the number of the word both in the Greek and Latin denotes, the appellation of two small islands situated in lat. 24° N., just above the cataract of Syene. Groakurd (*Strab.* vol. iii. p. 399) computes the distance between these islands and Syene at about 6½ miles. Philae proper, although the smaller, is, from its numerous and picturesque ruins, the more interesting of the two. It is not more than 1250 English feet, or rather less than a quarter of a mile, long, and about 400 feet broad. It is composed of Syenite stone: its sides are steep and perhaps escarped by the hand of man, and on their summits was built a lofty wall encompassing the island. For Philae, being accounted one of the burying-places of Osiris, was held in high reverence both by the Aegyptians to the N. and the Aethiopians to the S.: and it was deemed profane for any but priests to dwell therein, and was accordingly sequestered and denominated "the unapproachable" (ἄβατος, 998

Plat. *Is. et Osir.* p. 359; Diod. i. 22). It was reported too that neither birds flew over it nor fish approached its shores. (Senec. *Quaest. Nat.* iv. 2.) These indeed were the traditions of a remote period; since in the time of the Macedonian kings of Aegypt Philae was so much resorted to, partly by pilgrims to the tomb of Osiris, partly by persons on secular errands, that the priests petitioned Ptolemy Physcon (B. C. 170—117) to prohibit public functionaries at least from coming thither and living at their expense. The obelisk on which this petition was engraved was brought into England by Mr. Bankes, and its hieroglyphics, compared with those of the Rosetta stone, threw great light upon the Aegyptian phonetic alphabet. The islands of Philae were not, however, merely sacerdotal abodes; they were the centres of commerce also between Meroë and Memphis. For the rapids of the cataracts were at most seasons impracticable, and the commodities exchanged between Aegypt and Aethiopia were reciprocally landed and re-embarked at Syene and Philae. The neighbouring granite-quarries attracted hither also a numerous population of miners and stonemasons; and, for the convenience of this traffic, a gallery or road was formed in the rocks along the E. bank of the Nile, portions of which are still extant. Philae is also remarkable for the singular effects of light and shade resulting from its position near the tropic of Cancer. As the sun approaches its northern limit the shadows from the projecting cornices and mouldings of the temples sink lower and lower down the plain surfaces of the walls, until, the sun having reached its highest altitude, the vertical walls are overspread with dark shadows, forming a striking contrast with the fierce light which bathes all surrounding objects. (Ritter, *Erkenntnis*, vol. i. p. 680, seq.)

The hieroglyphic name of the smaller island is *Philak*, or boundary. As their southern frontier, the Pharos of Aegypt kept there a strong garrison, and, for the same reason, it was a barrack also for Macedonian and Roman soldiers.

The most conspicuous feature of both islands is their architectural wealth. Monuments of very various eras, extending from the Pharos to the Caesars, occupy nearly their whole area. The principal structures, however, lie at the S. end of the smaller island. The most ancient, at present discovered, are the remains of a temple of Athor (Aphrodite), built in the reign of Nectanebus. The other ruins are for the most part coeval with the Ptolemaic times, more especially with the reigns of Philadelphus, Epiphanes, and Philometor (B. C. 282—145), with many traces of Roman work as recent as Claudius I. (A. D. 41—54). The chief temple in Philae, dedicated to Ammon-Osiris, was approached from the river through a double colonnade. In front of the propyla were two colossal lions in granite, behind which stood a pair of obelisks, each 44 feet high. The propyla were pyramidal in form and colossal in dimensions. One stood between the dromos and pronaos, another between the pronaos and the portico, while a smaller one led into the sekos or adytum. At each corner of the adytum stood a monolithical shrine, the cage of a sacred hawk. Of these shrines one is now in the Louvre, the other in the Museum at Florence. Right and left of the entrance into the principal court are two small temples or rather chapels, one of which, dedicated to Athor, is covered with sculptures representing the birth of Ptolemy Philometor, under the figure

of the god Horus. The story of Osiris is everywhere represented on the walls of this temple, and two of its inner chambers are particularly rich in symbolic imagery. Upon the two great propyla are Greek inscriptions intersected and partially destroyed by Aegyptian figures cut across them. The inscriptions belong to the Macedonian era, and are of earlier date than the sculptures, which were probably inserted during that interval of renaissance for the native religion which followed the extinction of the Greek dynasty in Aegypt. (B. C. 30.) The monuments in both islands indeed attest, beyond any others in the Nile-valley, the survival of pure Aegyptian art centuries after the last of the Pharos had ceased to reign. Great pains have been taken to mutilate the sculptures of this temple. The work of demolition is attributable, in the first instance, to the zeal of the early Christians, and afterwards to the policy of the Iconoclasts, who carried favour for themselves with the Byzantine court by the destruction of heathen as well as Christian images. The soil of Philae was carefully prepared for the reception of its buildings,—being levelled where it was uneven, and supported by masonry where it was crumbling or insecure. For example, the western wall of the Great Temple, and the corresponding wall of the dromos, are supported by very strong foundations, built below the level of the water, and resting on the granite which in this region forms the bed of the Nile. Here and there steps are hewn out from the wall to facilitate the communication between the temple and the river.

At the S. extremity of the dromos of the Great Temple is a smaller temple, apparently dedicated to Isis; at least the few columns which remain of it are surmounted with the head of that goddess. Its portico consists of twelve columns, four in front and three deep. Their capitals represent various forms and combinations of the palm-branch, the *dhoom*-leaf, and the lotus-flower. These, as well as the sculptures on the columns, the ceilings, and the walls, were painted with the most vivid colours, which, owing to the dryness of the climate, have lost little of their original brilliance.

Philae was a seat of the Christian religion as well as of the ancient Aegyptian faith. Ruins of a Christian church are still visible, and more than one adytum bears traces of having been made to serve at different eras the purposes of a chapel of Osiris and of Christ. For a more particular account of the architectural remains of Philae we must refer the reader to the works of Dénon, Gau, Rosellini, Rassegger, and Hamilton (*Aegyptiaca*). The latter has minutely described this island—the Loretto of ancient Aegypt. The Greek inscriptions found there are transcribed and elucidated by Letronne.

A little W. of Philae lies a larger island, anciently called Snem or Senmut, but now by the Arabs *Beghé*. It is very precipitous, and from its most elevated peak affords a fine view of the Nile, from its smooth surface S. of the islands to its plunge over the shelves of rock that form the First Cataract. Philae, *Beghé*, and another lesser island, divide the river into four principal streams, and N. of them it takes a rapid turn to the W. and then to the N., where the cataract begins. *Beghé*, like Philae, was a holy island; its rocks are inscribed with the names and titles of Amunoph III., Rameses the Great, Psammitichus, Apries, and Amasis, together with memorials of the Macedonian and Roman rulers of Aegypt. Its principal ruins consist of the propylon and two

columns of a temple, which was apparently of small dimensions, but of elegant proportions. Near them are the fragments of two colossal granite statues, and also an excellent piece of masonry of much later date, having the aspect of an arch belonging to some Greek church or Saracen mosque. [W. B. D.]

PHILAEA (Φιλαια), a fort on the coast of Cilicia, is mentioned only in the *Stadiasmus Maris Magni* (§§ 167, 168). [L. S.]

PHILAEI and PHILAEENORUM ARAE (Φιλαιῶν or Φιλαιῶν βωμοί, Scyl. p. 47; Polyb. iii. 39. § 2, x. 40. § 7; Strab. iii. p. 171, xvii. p. 836; Ptol. iv. 3. § 14, iv. 4. § 3; *Stadiasm.* § 84; Pomp. Mela, i. 7. § 6; Plin. v. 4), the E. frontier of Carthage towards Cyrene, in the middle of the Greater Syrtis. About the middle of the fourth century B. C., according to a wild story which may be read in Sallust (*B. J.* 79; comp. Val. Max. v. 6. § 4), these monuments commemorated the patriotic sacrifice of the two Philaeni, Carthaginian envoys. These pillars, which no longer existed in the time of Strabo (p. 171), continued to give a name to the spot from which they had disappeared. The locality is assigned to *Rás Linouf*, a headland a little to the W. of *Múktar*, the modern frontier between *Scrt* and *Barka*. The Peutinger Table has a station of this name 25 M. P. from Anabris; and, at the same distance from the latter, the Antonine Itinerary has a station BENADAD-ARI, probably a Punic name for Philenian Altars, as they were named by the Greeks of Cyrene. (Beechey, *Expedition to the Coast of Africa*, p. 218; Barth, *Wanderungen*, pp. 344, 366, 371.) [E. B. J.]

PHILAEIDAE. [ΑΤΤΙΚΑ, p. 332, b.]

PHILANORIUM. [ΗΕΡΜΙΟΝΕ, p. 1058, a.]

PHILAEAE (Mela, ii. 2. § 5), or PHILIAS (*Tab. Peut.*; Geog. Rav. iv. 6. v. 12; Φιλίας, Scymn. v. 722; Steph. B. 698, who, however, has the forms Φιλία and Φιλία; Φιλία, Anon. B. *Per. P. Euz.*, who also says that it was called Φρυγία, with which name it is likewise found in Arrian, *Per. P. Euz.* p. 25; comp. Zosim. i. 34), a town on the coast of Thrace, built by the Byzantines, on a promontory of the same name. It still exists under the slightly altered appellation of *Fillea* or *Filine*. [T. H. D.]

PHILEROS. [ΜΥΓΔΟΝΙΑ.]

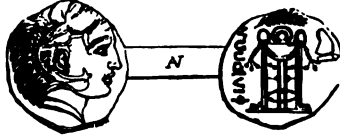
PHILIA (Φιλία ἄκρα, Ptol. iii. 11. § 4), a promontory on the coast of Thrace, 310 stadia S.E. of Salmydessus (*Kara Burnu*), with a town of the same name. [T. H. D.]

PHILIPPI (Φιλίπποι; *Eth.* Φιλίππεύς, Φιλίππησιος), a city of Macedonia, which took its name from its founder, Philip, the father of Alexander. Originally, it had been called CRENIDES (Κρηνίδες, Strab. vii. p. 331; Appian, *B. C.* iv. 105, 107; Steph. B. s. v. Φιλίπποι), or the "Place of Fountains," from the numerous streams in which the Angites takes its source. Near Crenides were the principal mines of gold in a hill called according to Appian (*l. c.*) DIONYSI COLLIS (Ἄδφος Διονύσου), probably the same mountain as that where the Satrae possessed an oracle of Dionysus interpreted by the Bessi. (Herod. vii. 111.) Crenides does not appear to have belonged to the Thasians in early times, although it was under their dominion in the 105th Olympiad (B. C. 360). When Philip of Macedon got possession of the mines, he worked them with so much success, that they yielded 1000 talents a year, although previously they had not been very productive. (Diodor. xvi. 4—8.) The old city was enlarged by Philip, after the capture of Am-

phipolis, Pydna, and Potidaea, and fortified to protect his frontier against the Thracian mountaineers. On the plain of Philippi, between Haemus and Pangaeus, the last battle was lost by the republicans of Rome. Appian (*l. c.*) has given a clear description of Philippi, and the position on which Cassius and Brutus encamped. The town was situated on a steep hill, bordered to the N. by the forests through which the Cassian army advanced,—to the S. by a marsh, beyond which was the sea, to the E. by the passes of the Sapaei and Corpi, and to the W. by the great plains of Myrcinus, Drabescus, and the Strymon, which were 350 stadia in length. Not far from Philippi, was the hill of Dionysus, containing the gold mines called Ayla; and 18 stadia from the town, were two other heights, 8 stadia asunder; on the one to the N. Brutus pitched his camp, and Cassius on that to the S. Brutus was protected on his right by rocky hills, and the left of Cassius by a marsh. The river Gangas or Gangites flowed along the front, and the sea was in the rear. The camps of the two leaders, although separate, were enclosed within a common entrenchment, and midway between them was the pass, which led like a gate from Europe to Asia. The galleys were at Neapolis, 70 stadia distant, and the commissariat in Thasos, distant 100 stadia. Dion Cassius (xvii. 35) adds, that Philippi was near Pangaeus and Symbolum, and that Symbolum, which was between Philippi and Neapolis, was so called because it connected Pangaeus with another mountain stretching inland; which identifies it with the ridge which stretches from *Prárista* to *Kavála*, separating the bay of *Kavála* from the plain of Philippi. The Pylae, therefore, could be no other than the pass over that mountain behind *Kavála*. M. Antonius took up his position on the right, opposite to that of Cassius, at a distance of 8 stadia from the enemy. Octavius Caesar was opposed to Brutus on the "left hand of the even field." Here, in the autumn of B. C. 42, in the first engagement, Brutus was successful against Octavius, while Antonius had the advantage over Cassius. Brutus, incompetent to maintain the discipline of his troops, was forced to fight again; and in an engagement which took place on the same ground, twenty days afterwards, the Republic perished. Regarding the battle a curious mistake was repeated by the Roman writers (Manil. i. 908; Ovid, *Met.* xv. 824; Flor. iv. 42; Lucan, i. 680, vii. 854, ix. 271; Juv. viii. 242), who represented it as fought on the same ground as Pharsalia,—a mistake which may have arisen from the ambiguity in the lines of Virgil (*Georg.* i. 490), and favoured by the fact of the double engagement at Philippi. (Merivale, *Hist. of Roman Empire*, vol. iii. p. 214.) Augustus afterwards presented it with the privileges of "a colonia," with the name "Col. Jul. Aug. Philip." (Orelli, *Inscr.* 512, 3658, 3746, 4064; and on coins; Rasche, vol. iii. pt. 2. p. 1120), and conferred upon it the "Jus Italicum." (Dion. Cas. li. 4.) It was here, in his second missionary journey, that St. Paul, accompanied by Silas, came into contact with the itinerant traders in popular superstitions (*Acts*, xvi. 12—40); and the city was again visited by the Apostle on his departure from Greece. (*Acts*, xx. 6.) The Gospel obtained a home in Europe here, for the first time; and in the autumn of A. D. 62, its great teacher, from his prison, under the walls of Nero's palace, sent a letter of grateful acknowledgment to his Macedonian converts. Philippi was

on the Egnatian road, 33 M. P. from Amphipolis, and 21 M. P. from Acontisma. (*Itin. Anton.*; *Itin. Hierosol.*) The Theodosian Table presents two roads from Philippi to Heracleia Sintica. One of the roads passed round the N. side of the lake Cercinitis, measuring 55 M. P., the other took the S. side of the lake, and measured 52 M. P. When Macedonia was divided into two provinces by Theodosius the Younger, Philippi became the ecclesiastical head of Macedonia Prima (Neale, *Hist. of East. Church*, vol. i. p. 92), and is mentioned in the Handbook of Hierocles.

The site, where there are considerable remains of antiquity, is still known to the Greeks by its ancient name; by the Turks the place is called *Felibedjik*. For coins of Philippi, see Eckhel, vol. ii. p. 75. (Leake, *Northern Greece*, vol. iii. pp. 215—223.) [E. B. J.]



COIN OF PHILIPPI.

PHILIPPI PROM. (*Φιλίππου ἄκρα, Stadium*. § 85), a headland on the coast of the Great Syrtis, identical with the HIPPI PROM. of Ptolemy (iv. 3. § 14), and with the remarkable projection of high cliff into the sea, on which are traces of a strong fortress, at *Râs Bergawâd*. Beechey (*Expedition to the N. Coast of Africa*, p. 188) identifies this cliff, which he calls *Bengerwâd*, with Euphrantas; but this is a mistake, as is shown by Barth (*Wanderungen*, p. 367), who refers the station AD TURREM (*Peut. Tab.*) to this headland. [E. B. J.]

PHILIPPO'POLIS. 1. (*Φιλίπποπολις*, Ptol. iii. 11. § 12; Polyb. v. 100; Steph. B. s. v.), a town of Thrace, founded by Philip of Macedon, on the site of a previously existing town, called Eumolpias or Poneropolis. (Amm. Marc. xxvi. 10. § 4; Plin. iv. 11. s. 18.) From its situation on a hill with three peaks or summits, it was also called Trimontium. (Plin. l. c.; Ptol. l. c.) It lay on the SE. side of the Hebrus. The Thracians, however, regained possession of it (Polyb. l. c.; Liv. xxxix. 53), and it remained in their hands till they were subdued by the Romans. Its size may be inferred from the fact of the Goths having slaughtered 100,000 persons in it (Amm. Marc. xxxi. 5. § 17), though doubtless many persons from the environs had taken refuge there. The assumption that it likewise bore the name of Hadrianopolis, rests only on an interpolation in Ptolemy. It is still called *Philippopolis*, and continues to be one of the most considerable towns of Thrace. (Tac. Ann. iii. 38; *Itin. Ant.* p. 136; Hierocl. p. 635.) [T. H. D.]

2. A city of Arabia, near Bostra, founded by the Roman emperor Philippus, who reigned A. D. 244—249, and who was a native of Bostra. (Aurel. Vict. *de Cæs.* 28; Cedrenus, p. 257, ed. Paris., vol. i. p. 451, ed. Bonn; Zonar. xii. 19.) Some writers suppose that Philippopolis was only a later name of Bostra, and it must be admitted that the words of Cedrenus and Zonaras are ambiguous; but they are mentioned as two different places in the Councils. (Labbei, *Concil.* vol. viii. pp. 644, 675; Wesseling, *ad Hierocl.* p. 722.)

PHILISTINI. [PALAESTINA.]

PHILOBOEOTUS (*Φιλοβοιωτὸς*), a fertile

woody hill in the plain of Elateia in Phocis, at the foot of which there was water. (Plut. *Sull.* 16.) This description, according to Leake, agrees with the remarkable insulated conical height between *Bianikéni* and the Cephissus. (*Northern Greece*, vol. ii. p. 194.)

PHILOCALEIA (*Φιλοκαλία*), a town on the coast of Pontus Cappadocius, 90 stadia to the east of Argyria, and 100 to the west of Coralla. (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 13; Plin. vi. 4.) Cramer (*Asia Minor*, i. p. 283) is inclined to identify it with the modern *Helehou*, about half-way between *Keresoum* and *Trebizond*, while Hamilton (*Researches*, i. p. 254) seeks its site near the promontory of *Kara Bosorus*, where a large river falls into the sea, which is more in accordance with Pliny's words. [L. S.]

PHILOMELIUM, PHILOMELUM (*Φιλομελίον*; *Eth.* *Φιλομηλέος*, Philomeliensis), a town in the south-eastern part of Phrygia, which perhaps derived its name from the number of nightingales found in the district. It was situated in a plain not far from the borders of Lycaonia, on the great road from Synnada to Iconium. (Cic. *ad Fam.* iii. 8. xv. 4; Strab. xiv. p. 663, comp. with xii. p. 577; Ptol. v. 2. § 25; Steph. B. s. v.) Philomelium belonged to the conventus of Synnada (Plin. v. 25), and is mentioned in later times as belonging to Pisidia (Hierocl. p. 672; Ptol. l. c.), the Pisidians in their pronunciation changing its name into Philomede or Philomene. (Procop. *Hist. Arc.* 18.) The town is often alluded to by the Byzantine historians in the wars of the Greek emperors with the sultans of Iconium. (Anna Comn. p. 473; Procop. l. c.; Nicet. Ann. p. 264.) Col. Leake (*Asia Minor*, p. 59) believes that the place was situated near the modern *Ilgus*; but it is more probable that we have to look for its site at *Askehr*, where ruins and inscriptions attest the existence of an ancient town. (Hamilton, *Researches*, i. p. 472, ii. p. 184; Arundell, *Discoveries*, i. p. 282, foll.) [L. S.]

PHILOTERA. 1. (*Φιλωτέρα*, Strab. xvii. p. 769; Steph. B. s. v.; Plin. vi. 29. s. 33; *Φιλωτέρας λιμήν*, Ptol. iv. 5. § 14; *Φιλωτέρις*, Apollod. *ap. Steph. B. s. v.*; *Eth.* *Φιλωτερίτης*), a town in Upper Aegypt in the country of the Troglodytae, on the Arabian Gulf, near Myos-Hormus. It was named after a sister of Ptolemy Philadelphus, and was founded by Sartyrus, who was sent by Ptolemy to explore the country of the Troglodytae. (Strab. l. c.; see Meineke, *ad Steph. B. l. c.*)

2. (*Eth.* *Φιλωτέριος*), a city in Coele-Syria on the lake of Tiberias. (Steph. B. s. v.; Polyb. v. 70.) Stephanus says that in consequence of the Ethnic *Φιλωτέριος* some called the city *Φιλωτερία*; and in Polybius it is written *Φιλωτερία*.

PHILOTERIA. [PHILOTERA, No. 2.]

PHILYRE'IS (*Φιλυρίς*), an island off the coast of Pontus, in the Euxine. It must have been situated near Cape Zephyrium, opposite the district inhabited by the Philyres, from which, in all probability, it derived its name. (Apollon. Rhod. ii. 1231; comp. Amm. Marc. xxii. 8; Dionys. Per. 766; Steph. B. s. v. *Φίλυρες*.) Hamilton (*Researches*, i. p. 261) identifies it with the small rocky island 2 miles west of *Cape Zeytrâh*, and between it and the island of *Kerasonde Ada*. [L. S.]

PHINNI (*Φίννοι*). [FENNI.]

PHINO'POLIS (*Φινόπολις*, Ptol. iii. 11. § 4; Strab. vii. p. 319), a maritime town of Thrace, not far from the junction of the Bosphorus with the

Euxine, and close to the town of Phileae. It has been variously identified with *Inimakale*, *M'asromolo*, and *Derkus*. (Mela, ii. 2; Plin. iv. 11. s. 18, v. 32. s. 43.)

[T. H. D.]

PHINTIAS (Φιντίας: *Etā*. Phintiēnsis: *Alīcata*), a city on the S. coast of Sicily, situated at the mouth of the river Himera, about midway between Agrigentum and Gela. It was not an ancient city, but was founded about 280 B. C. by Phintias, tyrant of Agrigentum, who bestowed on it his own name, and laid it out on a great scale, with its walls, temples, and agora. He then peopled it with the inhabitants of Gela, which he utterly destroyed, compelling the whole population to migrate to his newly founded city. (Diod. xxii. 2, p. 495.) Phintias, however, never rose to a degree of importance at all to be compared to that of Gela: it is mentioned in the First Punic War (B. C. 249) as affording shelter to a Roman fleet, which was, however, attacked in the roadstead by that of the Carthaginians, and many of the ships sunk. (Diod. xxiv. 1, p. 508.) Cicero also alludes to it as a seaport, carrying on a considerable export trade in corn. (Cic. *Verr.* iii. 83.) But in Strabo's time it seems to have fallen into the same state of decay with the other cities on the S. coast of Sicily, as he does not mention it among the few exceptions. (Strab. vi. p. 272.) Pliny, indeed, notices the Phintienses (or Phthinthienses as the name is written in some MSS.) among the stipendiary towns of Sicily; and its name is found also in Ptolemy (who writes it Φθινθία); but it is strange that both these writers reckon it among the inland towns of Sicily, though its maritime position is clearly attested both by Diodorus and Cicero. The Antonine Itinerary also gives a place called "Plintia," doubtless a corruption of Phintias, which it places on the road from Agrigentum along the coast towards Syracuse, at the distance of 23 miles from the former city. (*Itin. Ant.* p. 95.) This distance agrees tolerably well with that from *Girgenti* to *Alīcata*, though somewhat below the truth; and it seems probable that the latter city, which is a place of some trade, though its harbour is a mere roadstead, occupies the site of the ancient Phintias. There is indeed no doubt, from existing remains on the hill immediately above *Alīcata*, that the site was occupied in ancient times; and, though these have been regarded by local antiquarians as the ruins of Gela, there is little doubt of the correctness of the opinion advanced by Cluverius, that that city is to be placed on the site of *Terranova*, and the vestiges which remain at *Alīcata* are those of Phintias. (Cluver. *Sicil.* pp. 200, 214. See also the article *GELA*.) The remains themselves are of little interest. [E. H. B.]

PHINTON or PHINTONIS INSULA (Φιντωνος νήσος, Ptol.), a small island in the strait between Sardinia and Corsica, mentioned both by Pliny and Ptolemy. It is probably the one now called the *Isola della Maddalena*, the most considerable of the group so situated. (Plin. iii. 6. s. 13; Ptol. iii. 3. § 8.) [E. H. B.]

PHLA (Φλα), an island in the lake Tritonis in the interior of Libya (Herod. iv. 178), which Stephanus B., copying from Herodotus, calls an island in *Aegypt*, confounding it with the island of Philae in the Nile.

PHLEGRA. [PALLENE.]

PHLEGRAEI CAMPI. [CAMPANIA, p. 491, s.]

PHILIUS (Φιλίους: *Etā*. Φιλιάσιος, the territory Φιλιασία), an independent city in the north-eastern

part of Peloponnesus, whose territory was bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by Cleonae, and on the S. by Argolia. This territory is a small valley about 900 feet above the level of the sea, surrounded by mountains, from which streams flow down on every side, joining the river Asopus in the middle of the plain. The mountain in the southern part of the plain, from which the principal source of the Asopus springs, was called Carneates (Καρπεάτης) in antiquity, now *Polyfengo*. (Strab. viii. p. 382.) The territory of Philius was celebrated in antiquity for its wine. (Athen. i. p. 27, d.) According to Strabo (viii. p. 382), the ancient capital of the country was Araethyrea (Ἀραιθυρέα) on Mt. Celosae, which city is mentioned by Homer (*Il.* ii. 571); but the inhabitants subsequently deserted it and built Philius at the distance of 30 stadia. Pausanias (ii. 12. §§ 4, 5), however, does not speak of any migration, but says that the ancient capital was named Arantia (Ἀραντία), from its founder Aras, an autochthon, that it was afterwards called Araethyrea from a daughter of Aras, and that it finally received the name of Philius, from Phlias, a son of Ceisus and grandson of Temenus. The name of Arantia was retained in the time of Pausanias in the hill Arantinus, on which the city stood. Hence the statement of grammarians that both Arantia and Araethyrea were ancient names of Philius. (Steph. B. s. vv. Φιλίους, Ἀραντία; Schol. ad *Apoll. Rhod.* i. 115.) According to Stephanus B. (s. v. Φιλίους) Philius derived its name from Dionysus and Chthonophyle. Philius was subsequently conquered by Dorians under Rhegnidas, who came from Sicyon. Some of the inhabitants migrated to Samos, others to Clazomenae; among the settlers at Samos was Hippasus, from whom Pythagoras derived his descent. (Paus. ii. 13. § 1, seq.) Like most of the other Doric states, Philius was governed by an aristocracy, though it was for a time subject to a tyrant Leon, a contemporary of Pythagoras. (Diog. Laërt. i. 12, viii. 8; Cic. *Tusc.* v. 3.) Philius sent 200 soldiers to Thermopylae (Herod. vii. 202), and 1000 to Plataea (ix. 28). During the whole of the Peloponnesian War it remained faithful to Sparta and hostile to Argos. (Thuc. v. 57, seq., vi. 105.) But before B. C. 393 a change seems to have taken place in the government, for in that year we find some of the citizens in exile who professed to be the friends of the Lacedaemonians. The Phliasians, however, still continued faithful to Sparta, and received a severe defeat from Iphicrates in the year already mentioned. So much were they weakened by this blow that they were obliged to admit a Lacedaemonian garrison within their walls, which they had been unwilling to do before, lest their allies should restore the exiles. But the Lacedaemonians did not betray the confidence placed in them, and quitted the city without making any change in the government. (Xen. *Hell.* iv. 4. § 15, seq.) Ten years afterwards (B. C. 383) the exiles induced the Spartan government to espouse their cause; and with the fate of Mantinea before their eyes, the Phliasians thought it more prudent to comply with the request of the Spartans, and received the exiles. (Xen. *Hell.* v. 2. § 8, seq.) But disputes arising between the returned exiles and those who were in possession of the government, the former again appealed to Sparta, and Agesilaus was sent with an army in B. C. 380 to reduce the city. At this period Philius contained 5000 citizens. Agesilaus laid siege to the city, which held out for a year and eight months.

It was at length obliged to surrender through failure of provisions in B. C. 379; and Agesilaus appointed a council of 100 members (half from the exiles and half from the besieged), with powers of life and death over the citizens, and authorised to frame a new constitution. (*Xen. Hell. v. 3. § 10, seq.*; *Plut. Ages. 24*; *Diod. xv. 20.*) From this time the Phlians remained faithful to Sparta throughout the whole of the Theban War, though they had to suffer much from the devastation of their territory by their hostile neighbours. The Argives occupied and fortified Tricarantum above Phlius, and the Sicyonians Thyamia on the Sicyonian frontier. (*Xen. Hell. vii. 2. § 1.*) In B. C. 368 the city was nearly taken by the exiles, who no doubt belonged to the democratical party, and had been driven into exile after the capture of the city by Agesilaus. In this year a body of Arcadians and Eleians, who were marching through Nemea to join Epaminondas at the Isthmus, were persuaded by the Phliasian exiles to assist them in capturing the city. During the night the exiles stole to the foot of the Acropolis; and in the morning when the scouts stationed by the citizens on the hill Tricarantum announced that the enemy were in sight, the exiles seized the opportunity to scale the Acropolis, of which they obtained possession. They were, however, repulsed in their attempt to force their way into the town, and were eventually obliged to abandon the citadel also. The Arcadians and Argives were at the same time repulsed from the walls. (*Xen. Hell. vii. 2. §§ 5—9.*) In the following year Phlius was exposed to a still more formidable attack from the Theban commander at Sicyon, assisted by Euphron, tyrant of that city. The main body of the army descended from Tricarantum to the Heraeum which stood at the foot of the mountain, in order to ravage the Phliasian plain. At the same time a detachment of Sicyonians and Pelleniens were posted N.E. of the Acropolis before the Corinthian gate, to hinder the Phlians from attacking them in their rear. But the main body of the troops was repulsed; and being unable to join the detachment of Sicyonians and Pelleniens in consequence of a ravine (*φάρδος*), the Phlians attacked and defeated them with loss. (*Xen. Hell. vii. 2. § 11, seq.*)

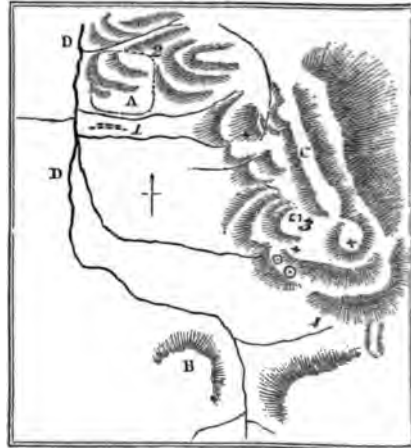
After the death of Alexander, Phlius, like many of the other Peloponnesian cities, became subject to tyrants; but upon the organisation of the Achaean League by Aratus, Cleonymus, who was then tyrant of Phlius, voluntarily resigned his power, and the city joined the league. (*Polyb. ii. 44.*)

Phlius is celebrated in the history of literature as the birthplace of Pratinas, the inventor of the Satyric drama, and who contended with Aeschylus for the prize at Athens. In the agora of Phlius was the tomb of Aristias, the son of Pratinas. (*Paus. ii. 13. § 6.*)

Pausanias says that on the Acropolis of Phlius was a temple of Hebe or Ganymeda, in a cypress grove, which enjoyed the right of asylum. (*Comp. Strab. viii. p. 382.*) There was also a temple of Demeter on the Acropolis. On descending from the citadel there stood on the right a temple of Asclepius, and below it the theatre and another temple of Demeter. In the agora there were also other public buildings. (*Paus. ii. 13. § 3, seq.*) The principal place at present in the Phlissia is the village of *St. George*, situated at the southern foot of Tricarantum, a mountain with three summits, which bounds the plain to the NE. The ruins of Phlius

are situated three quarters of an hour further west, on one of the spurs of Tricarantum, above the right bank of the Asopus. They are of considerable extent, but present little more than foundations. On the south-western slope of the height stands the church of our Lady of the Hill (*Παναγία Παχίερισσα*), from which the whole spot is now called *ἡ τῆς Παχίερισσας*. It probably occupies the site of the temple of Asclepius. Ross found here the remains of several Doric pillars. Five stadia from the town on the Asopus are some ruins, which Ross considers to be those of Celeae (*Κελαεαί*), where Demeter was worshipped. (*Paus. ii. 14. § 1.*) Leake supposed Phlius to be represented by some ruins on the western side of the mountain, now called *Polyfengo*; but these are more correctly assigned by Ross to the ancient city of Araethyrea; and their distance from those already described corresponds to the 30 stadia which, according to Strabo, was the distance from Araethyrea to Phlius.

On Mt. Tricarantum are the remains of a small Hellenic fortress called *Paleókastron*, which is probably the fortress erected by the Argives on this mountain. (*Xen. Hell. vii. 2. §§ 1, 5, 11, 13*; *Dem. Megal. p. 206*; *Harpocrat. s. v. Τρικάρων*; *Steph. B. s. v. Τρικάρων*.) Thyamia, which the Sicyonians fortified, as already narrated (*Xen. Hell. vii. 2. § 1*), is placed by Ross on the lofty hill of *Spirid*, the northern prolongation of Tricarantum, between the villages *Stimanga* and *Strapini*; on the summit are the remains of a large round tower, probably built by the Franks or Byzantines. In the southern part of the Phlissia is the Diocuria (*Διοκούριον*), which is mentioned only by Polybius (*iv. 67, 68, 73*), and which lay on the road from Corinth over the mountain Apelauron into the Stymphalia. (*Leake, Morea, vol. iii. p. 339, seq.*; *Ros, Reisen im Peloponnes, p. 25, seq.*; *Curtius, Peloponnesos, vol. ii. p. 470, seq.*)



MAP OF THE NEIGHBOURHOOD OF PHLIUS.

- A. Phlius.
- B. Araethyrea or Arantia.
- C. Mount Tricarantum.
- D. D. The Asopus.
- 1. Rutus, perhaps of Celeae.
- 2. The gate leading to Corinth.
- 3. *Paleókastron* on Mount Tricarantum.
- 4. The way to Nemea.

PHLYA. [ATTICA, p. 332, b.]

PHLYGO'NIUM (Φλυγόνιον), a city of Phocis, of unknown site, destroyed at the end of the Phocian War. (Paus. x. 3. § 2; Steph. B. s. v.) Pliny calls it Phlygone, and erroneously represents it as a city of Boeotia (iv. 7. s. 12).

PHOCAEA (Φόκαια: Eth. Φοκαίεύς or Φοκαεύς), the most northern of the Ionian cities in Asia Minor, was situated on a peninsula, between the Sinus Cymæus and the Sinus Hermaeus, and at a distance of 200 stadia from Smyrna. (Strab. xiv. p. 632; Plin. v. 31; Pomp. Mela, i. 17.) It was said to have been founded by emigrants from Phocis, under the guidance of two Athenian chiefs, Philogenes and Damon. (Strab. l. c. p. 633; Paus. vii. 3. § 5.) The first settlers did not conquer the territory, but received it as a gift from the Cumaeans. The town, however, did not become a member of the Ionian confederacy until it placed princes of the line of Codrus at the head of the government. It had two excellent harbours, Naustathmus and Lampter, and before the entrance into them was situated the little island of Baccheion, which was adorned with temples and splendid buildings (Liv. xxxviii. 22); and owing to this favourable position, and the enterprising spirit of its inhabitants, the town soon rose to great eminence among the maritime cities of the ancient world. Herodotus (i. 163, &c.) states that the Phocæans were the first Greeks who undertook distant voyages, and made themselves acquainted with the coasts of the Adriatic, and the Tyrrhenian and Iberian seas; and that they were the first to visit Tartessus. Arganthonius, king of the Tartesians, became so attached to them as to try to prevail upon them to quit Ionia and settle in his own dominions; but on their declining this, he gave them a large sum of money to fortify their own city against the Persians. The Phocæans accordingly surrounded their city by a wall of several stadia in circumference, and of a very solid construction. In the war of Cyrus, Phocæa was one of the first towns that was besieged by the army of Cyrus, under the command of Harpagus. When called upon to surrender, the Phocæans, conscious of being unable to resist the enemy much longer, asked and obtained a truce of one day, pretending that they would consider his proposal. But in the interval they embarked with their wives and children and their most valuable effects, and sailed to Chios. There they endeavoured by purchase to obtain possession of the group of islands called Oenussæ, and belonging to the Chians; but their request being refused, they resolved to sail to Corsica, where twenty years before these occurrences they had planted the colony of Alalia. Before setting out they landed at Phocæa and put the Persian garrison to the sword. They then bound themselves by a solemn oath to abandon their native country; nevertheless, however, one half of their number, unable to overcome their feelings, remained behind. The rest proceeded to Corsica, where they were kindly received by their colonists. Soon they became formidable to the neighbouring nations by their piracy and depredations, so that the Tyrrhenians and Carthaginians united to destroy their power. The Phocæans succeeded indeed in defeating their enemies, but their loss was so great that they despaired of being able to continue the contest, and proceeded to Rhegium, in the south of Italy. Not long after their arrival there, they were induced to settle at Elaëa or Velia, in Lucania, which, in the course of time, became a flourishing town. Among the numerous colonies of

the Phocæans the most important was MASSILLA or *Marseilles*, in the south of France, and the most western MAENACA, in Hispania Baetica. After the emigration of half the population, Phocæa continued to exist under the Persian dominion; but was greatly reduced in its commerce and prosperity, as we may infer from the fact that it furnished only three ships to the fleet of the revolted Ionians at the battle of Lade; but their commander was nevertheless the ablest man among the Ionians. (Herod. vi. 11—17.) After these events Phocæa is little mentioned (Thucyd. i. 13, viii. 31; Hom. *Hymn.* i. 35; Scylax, p. 37); but some centuries later, in the war of the Romans against Antiochus, when Phocæa was besieged by a Roman fleet, Livy (xxxvii. 31) describes the place as follows:—"The town is situated in the inmost recess of a bay; its shape is oblong, and its walls enclose a space of 2500 paces; they afterwards unite so as to form a narrower wedge: this they themselves call Lampter, and it is about 1200 paces in breadth. A tongue of land running out into the sea a distance of 1000 paces, divides the bay nearly into two equal parts, and forms on each side of the narrow isthmus a very safe port. The one towards the south was called Naustathmus, from its being able to contain a great number of ships, the other was situated close to the Lampter." On that occasion the town was taken by the Romans, after a desperate resistance, and given up to plunder by the prætor Aemilius, though the inhabitants had voluntarily opened their gates. The town with its territory, however, was restored to the inhabitants by Aemilius. (Liv. l. c. 32; Polyb. xxii. 27, comp. v. 77, xxi. 4; Liv. xxxviii. 39.) At a still later period the Phocæans offended the Romans by supporting the cause of Aristonicus, the claimant of the throne of Pergamum; and they would have been severely punished had not the inhabitants of Massilia interceded in their behalf. (Justin, xxxvii. 1, xliii. 3; Strab. p. 646.) The existence of Phocæa can be traced throughout the imperial period from coins, which extend down to the time of the Philips, and even through the period of the Lower Empire. (Hierocl. p. 661.) From Michael Ducas (*Ann.* p. 89) we learn that a new town was built not far from the ancient city by some Genoese, in A. D. 1421. This latter, situated on the isthmus mentioned by Livy, not far from the ruins of the ancient city, is the place now called *Foggia Nova*: the ruins bear the name of *Palæo Foggia*. (Chandler, *Travels*, p. 96; Arundell, *Seven Churches*, p. 294; Hamilton, *Researches*, ii. p. 4; Eckhel, *Doctr. Num.* ii. p. 53, &c.; Rasche, *Lex. Rei Num.* iii. 2, p. 1225, &c.; Sestini, p. 83; Thisquen, *Phocæica*, Bonn, 1842, 8vo.)

Another town of the same name in the peninsula of Mount Mycale, in Caria, is mentioned by Stephanus B. (s. v.) [L. S.]



COIN OF PHOCAEA.

PHOCAEA. [LEONTINI, p. 159, b.]
PHOCICUM. [PHOCIS.]

PHOCIS (ἡ Φοκίς: Eth. Φοκαίεύς, Phocensis), a small country in central Greece, bounded on the N. by Doris, on the NE. and E. by the Locri Epinemitidii and Opuntii, on the SE. by Boeotia, on the W. by the

Ozolian Locrians, and on the S. by the Corinthian gulf. The Phocians at one period of their history possessed a sea-port, Daphnus, on the Euboean sea, intervening between the Locri Epinepidii and Opuntii (Strab. x. pp. 424, 425.) Phocis is a mountainous country. The greater part of it is occupied by the lofty and rugged range of Parnassus, the lower portion of which, named Cirphis, descends to the Corinthian gulf between Cirrha and Anticyra: below Cirphis was the fertile valley of Crissa, extending to the Corinthian gulf. On the NE. and E. were the Locrian mountains, lofty and difficult of access on the side of the Epinepidii, but less precipitous on the side of the Opuntii. [LOCRIA.] Between Mount Parnassus and the Locrian mountains flowed the river Cephissus, which empties itself into the lake Copais in Boeotia. [BOEOTIA, p. 410, seq.] In the valley of the Cephissus are some narrow but fertile plains. The only other rivers in Phocis, besides the Cephissus and its tributaries, are the Pleistus, flowing by Delphi [DELPHI], and the Heraclaeus, flowing into the Corinthian gulf near Bulia. [BULIA.]

Phocis is said to have been originally inhabited by several of those tribes who formed the population of Greece before the appearance of the Hellenes. Among the earliest inhabitants we find mention of Leleges (Dicaearch. p. 5), Thracians (Strab. ix. p. 401; Thuc. ii. 29; comp. Paus. i. 41. § 8), and Hyantes. (Strab. l. c.) The aboriginal inhabitants were conquered by the Phlegyaë from Orchomenus. (Paus. viii. 4. § 4, x. 4. § 1.) The country around Tithorea and Delphi is said to have been first called Phocis from Phocus, a son of Ornytion, and grandson of Sisyphus of Corinth; and the name is said to have been afterwards extended to the whole country from Phocus, a son of Aeacus, who arrived there not long afterwards. (Paus. ii. 29. § 3, x. 1. § 1.) This statement would seem to show that the Phocians were believed to be a mixed Aeolic and Achæan race, as Sisyphus was one of the Aeolic heroes, and Aeacus one of the Achæan. In the Trojan War the inhabitants appear under the name of Phocians, and were led against Troy by Schedius and Epistrophus, the sons of Iphitus. (Hom. *Il.* ii. 517.)

Phocis owes its chief importance in history to the celebrated oracle at Delphi, which originally belonged to the Phocians. But after the Dorians had obtained possession of the temple, they disowned their connection with the Phocians; and in historical times a violent antipathy existed between the Phocians and Delphians. [DELPHI, p. 762.]

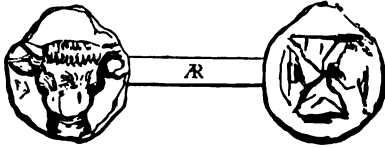
The Phocians proper dwelt chiefly in small towns situated upon either side of the Cephissus. They formed an ancient confederation, which assembled in a building named Phocicum, near Daulis. (Paus. x. 5. § 1.) They maintained their independence against the Thessalians, who made several attempts to subdue them before the Persian War, and upon one occasion they inflicted a severe loss upon the Thessalians near Hyampolis. (Herod. viii. 27, seq.; Paus. x. 1.) When Xerxes invaded Greece, the Thessalians were able to wreak their vengeance upon their ancient enemies. They conducted the Persian army into Phocis, and twelve of the Phocian cities were destroyed by the invaders. The inhabitants had previously escaped to the summits of Parnassus or across the mountains into the territory of the Locri Ozolæ. (Herod. iii. 32, seq.) Some of the Phocians were subsequently compelled to serve in the army of Mardonius, but those who had taken refuge

on Mt. Parnassus sallied from their fastnesses and annoyed the Persian army. (Herod. ix. 17, 31; Paus. x. 1. § 11.)

It has been already remarked that the oracle at Delphi originally belonged to the Phocians. The latter, though dispossessed by the Delphians, had never relinquished their claims to it. In B. C. 450 the oracle was again in their possession; the Lacedæmonians sent an army to deprive them of it and restore it to the Delphians; but upon the retreat of their forces, the Athenians marched into Phocis, and handed over the temple to the Phocians. (Thuc. i. 112.) In the Peloponnesian War the Phocians were zealous allies of the Athenians. (Comp. Thuc. iii. 95.) In the treaty of Nicias (B. C. 421), however, it was expressly stipulated that the Delphians should be independent of the Phocians (Thuc. v. 18); and from this time the temple continued in the undisputed possession of the Delphians till the Sacred War. After the battle of Leuctra (B. C. 371), the Phocians became subject to the Thebans. (Xen. *Hell.* vi. 5. § 23.) After the death of Epaminondas they deserted the Theban alliance; and the Thebans, in revenge, induced the Amphictyonic Council to sentence the Phocians to pay a heavy fine on the pretext of their having cultivated the Cirrhaean plain, B. C. 357. Upon their refusal to pay this fine, the Amphictyonic Council consecrated the Phocian territory to Apollo, as Cirrha had been treated two centuries before. Thereupon the Phocians prepared for resistance, and were persuaded by Philomelus, one of their chief citizens, to seize the temple at Delphi, and appropriate its treasures to their own defence. Hence arose the celebrated Sacred or Phocian War, which is narrated in all histories of Greece. When the war was at length brought to a conclusion by the aid of Philip, the Amphictyonic Council wreaked its vengeance upon the wretched Phocians. It was decreed that all the towns of Phocis, twenty-two in number, with the exception of Abae, should be destroyed, and the inhabitants scattered into villages, containing not more than fifty houses each; and that they should replace by yearly instalments of fifty talents the treasures they had taken from the temple. The two votes, which they had had in the Amphictyonic Council, were taken away from them and given to Philip. (Diod. xvi. 60; Paus. x. 3; Dem. *de Fals. Leg.* p. 385.) The Phocians subsequently rebuilt several of their cities with the assistance of the Athenians and their old enemies the Thebans, who had joined the Athenians in their opposition to Philip. The Phocians fought on the side of Grecian independence at the battle of Chaeroneia and in the Lamiac war; and at a later period they resisted the Gauls, when they attempted to plunder the temple at Delphi. (Paus. x. 3. § 3.)

The chief town in Phocis, excepting DELPHI, was ELATEIA, situated upon the left bank of the Cephissus, on the highroad from Locris to Boeotia, in the natural march of an army from Thermopylae into central Greece. Next in importance was ABÆ, also to the left of the Cephissus, upon the Boeotian frontier, celebrated for its ancient oracle of Apollo. The other towns of Phocis may be enumerated in the following order. Left of the Cephissus from N. to S. DRYMÆA, EROCHUS, TITHRONIUM, TRITÆA, HYAMPOLIS. Right of the Cephissus, and between this river and Mount Parnassus, LILÆA, CHARADRA, AMPHICÆA, LEDON, NEON, which was supplanted by TITHORÆA [see NEON], PARAPOTAMIL

Between Parnassus and the Boeotian frontier, DAULIS, PANOPRUS, TRACHIS. On Mount Parnassus, LYCOREIA, DELPHI, CRISSA, ANEMOREIA, CYPARISSUS. West of Parnassus, and in the neighbourhood of the Corinthian gulf from N. to S., CIRRHIA, the port-town of Crissa and Delphi, CIRPHIS, MEDION, ECHEDAMELIA, ANTICYRA, AMBRYSUS, MARATHUS, STIRIS, PHLYGONIUM, BULIS with its port MYCHUS. (Dodwell, *Classical Tour*, vol. i. p. 155, seq.; Leake, *Northern Greece*, vol. ii. p. 69, seq.)



COIN OF PHOCIS.

PHOCUS'AE, PHUCUSSAE (Φυκούσαι, Ptol. iv. 5. § 75; Φυκούσαι, Athen. i. p. 30, d.; Hesych. s. v.; Steph. B.), islands lying off Zephyrium in Marmarica (*Marsa Labeii*), which the Coast-describer (*Stadiasm.* § 20) calls DELPHINES. [E. B. J.] PHOEBATÆ, PHOEBATIS. [DASSARETÆ.]

PHOEBIA. [BUPHIA.]

PHOENICE (Φοινίκη), a city of Chaonia in Epeirus, situated a little inland north of Buthrotum (Strab. vii. p. 324), upon a river, the ancient name of which is not recorded. It is described by Polybius, in B. C. 230, as the strongest, most powerful, and richest of the cities of Epeirus. (Polyb. ii. 5, 8.) In that year it was captured by a party of Illyrians, assisted by some Gallic mercenaries; and the Epirota, who had marched to the rescue of the place, were surprised by a sally of the Illyrians from the city, and put to the rout with great slaughter. (Polyb. l. c.) Phoenice continued to be an important city, and it was here that a treaty of peace was negotiated between Philip and the Romans towards the close of the Second Punic War, B. C. 204. (Liv. xxix. 12; Polyb. xxvi. 27.) Phoenice appears to have escaped the fate of the other Epirot cities, when they were destroyed by order of the senate, through the influence of Charops, one of its citizens. (Polyb. xxxii. 22.) It is mentioned by Ptolemy (iii. 14. § 7) and Hierocles (p. 652), and was restored by Justinian. (Procop. *de Aedif.* iv. 1.) Procopius says that it was situated in a low spot, surrounded by marshes, and that Justinian built a citadel upon a neighbouring hill. The remains of the ancient city are found upon a hill which still bears the name of *Finihi*. "The entire hill was surrounded by Hellenic walls. At the south-eastern extremity was the citadel, 200 yards in length, some of the walls of which are still extant, from 12 to 20 feet in height. . . . About the middle of the height is the emplacement of a very large theatre, the only remains of which are a small piece of rough wall, which encircled the back of the upper seats; at the bottom, in the place of the scene, is a small circular foundation, apparently that of a town of a later date. Between it and the north-western end of the citadel are the remains of a Roman construction, built in courses of tiles." (Leake *Northern Greece*, vol. i. p. 66.)

PHOENICIA, a country on the coast of Syria, bounded on the E. by Mount Lebanon.

I. NAME.

Its Greek name was Φοινίκη (Hom. *Od.* iv. 83; Herod. iii. 5; Thucyd. ii. 69; Strab. p. 756; Ptol. v. 15. § 21, &c.), which in the best Latin writers is literally rendered Phoenice (Cic. *Acad.* ii. 20; Tac. *H.* v. 6; Mela, i. 12; Plin. v. 13, &c.), and in later authors Phoenicia (Serv. *ad Virg. Aen.* i. 446; Mart. Capell. vi. 219, &c.), and once in a suspected passage of Cicero. (*Fia.* iv. 20.) The latter form has, however, prevailed among the moderns. By the Phoenicians themselves, and by the Israelites, their land was called Canaan, or Chna; an appellation which embraced the whole district between the river Jordan and the Mediterranean. In Genesis the name of Canaan occurs only as that of a person, and the country is described as "the land of Canaan." In the tenth chapter of that book the following tribes are mentioned; the Arradites, Sinites, Arkites, and Zemarites, whose sites may be identified with Aradus, Sinna, Arca, and Simyra; whilst the name of Sidon, described as the firstborn of Canaan, marks one of the most important of the Phoenician towns. The abbreviated form Chna (Χνᾶ) occurs in a fragment of Hecataeus (*Fragn. Histor. Graec.* p. 17, Paris, 1841), and in Stephanus Byzantinus (s. v.); and the translation of Sanconiatho by Philo, quoted by Eusebius (*Praep. Evang.* i. p. 87, ed. Gaisford) records the change of this appellation into Phoenix. The Septuagint frequently renders the Hebrew Canaan and Canaanite by Phoenicia and Phoenician. In Hebrew, Chna or Canaan signifies a low or flat land, from נָצַח, "to be low," in allusion to the low land of the coast. Its Greek name Φοινίκη has been variously deduced from the brother of Cadmus, from the palm-tree, from the purple or blood-red dye, φοινίς, which formed the staple of Phoenician commerce, and from the Red Sea, or Mare Erythraeum, where the Phoenicians are supposed to have originally dwelt. (Steph. B. s. v.; Sil. Ital. i. 89; Hesych. s. v. φοινίς; Ach. Tatius, ii. 4; Strab. i. p. 42, &c.) Of all these etymologies the second is the most probable, as it accords with the practice of antiquity in many other instances.

II. PHYSICAL GEOGRAPHY.

The boundaries of Phoenicia are not very clearly laid down in ancient writers. The Mediterranean sea on the W. and Lebanon on the E. form natural limits; but on the N. and S. they are variously fixed. According to Herodotus the N. boundary of Phoenicia was the bay of Myriandrus, whilst on the S. it terminated a little below Mount Carmel, or where the territory of Judaea touched the sea (iii. 5, iv. 38. vii. 89). Strabo makes it extend from Orthosia on the N., to Pelusium in Egypt on the S. (xvi. pp. 753, 756). But Phoenicia, considered as a political confederation, neither reached so far N. as the boundary of Herodotus, nor so far S. as that of Strabo. Myriandrus was indeed inhabited by Phoenicians; but it appears to have been only a colony, and was separated from Phoenicia, properly so called, by an intervening tract of the Syrian coast. (Xenoph. *Anab.* i. 4. § 6.) The more accurate boundaries of Phoenicia, and which will be adopted here, are those laid down by Pliny (v. 17), which include it between Aradus on the N., and the river Chorseas or Crocodion on the S. The same limits are given in Ptolemy (v. 15. § 4), except

that he makes the river Eleutherus the N. boundary, and does not mention Aradus, which lay a little to the N. of that stream. There can be no question, however, that Aradus belonged to Phoenicia. So, too, at the southern extremity, the town of Dora was unquestionably Phoenician, whilst Caesarea, the first town S. of the Chorseus, belonged to Palestine.

Phoenicia, as thus defined, lies between lat. 32° 38' and 34° 59' N., and long. 35—36° E. It forms a narrow slip of land about 120 miles in length, and seldom more, but frequently less, than 12 miles broad. The range of Libanus, which skirts the greater part of its eastern side, throws out spurs which form promontories on the coast, the most remarkable of which are Theu-prosopon (Θεού-πρόσωπον) between the towns of Trieris and Botrys, and the Promontorium Album between Tyre and Eedippa. Farther to the S. Mount Carmel forms another bold promontory. The whole of Phoenicia presents a succession of hills and valleys, and is traversed by numerous small rivers which descend from the mountains and render it well watered and fruitful. The coast-line trends in a south-westerly direction; so that whilst its northern extremity lies nearly under long. 36°, its southern one is about under 35°. Aradus, its most northerly town, lies on an island of the same name, between 2 and 3 miles from the mainland, and nearly opposite to the southern extremity of Mount Bargylus. On the coast over against it lay Antaradus. From this point to Tripolis the coast forms an extensive bay, into which several rivers fall, the principal being the Eleutherus (*Nahr-el-Kebir*), which flows through the valley between Mount Bargylus and Libanus. To the N. of the Eleutherus lie the towns of Simyra and Marathus; to the S. the principal town before arriving at Tripolis was Orthosia, close to the sea-shore. Tripolis stands on a promontory about half a mile broad, and running a mile into the sea. It is washed by a little river now called *El-Kadisha*, "the holy." Tripolis derived its name from being the federal town of the three leading Phoenician cities, Tyre, Sidon, and Aradus, each of which had here its separate quarter. To the S. of Tripolis the country rises into chalk hills, which press so closely on the sea as to leave no room for cultivation, and scarcely even for a road, and which form the bold promontory already mentioned of Theu-prosopon. (*Ras-es-Shebah*.) The chief towns of this district are Calamos and Trieris. To the S. of Theu-prosopon the hills recede a little from the sea, but at a distance of between 20 and 30 miles form another lofty promontory called Climax (*Ras Walla Sillan*), from the circumstance that the steepness of the cliffs rendered it necessary to cut steps in them. Along this tract several rivers descend into the sea, the principal of which is the Adonis (*Nahr-el-Ibrahim*). The chief towns are Botrys, 7 miles S. of Theu-prosopon, and Byblus, a little S. of the Adonis. Palai-byblus lay still further S., but its site is unknown. Aphaca, noted for its licentious worship of Venus, was seated in the interior, at the source of the river Adonis in Libanus. The promontory of Climax formed the N. point of the bay, now called *Keeruan*, the S. extremity of which, at a distance of about 12 miles, is formed by the headland *Ras-en-Nahr-el-Kelb*, on which the town of Berytus formerly stood. At about the middle of this bay the river Lycus (*Nahr-el-Kelb*) discharges itself into the sea through a narrow chasm the

nearly perpendicular cliffs of which are 200 feet in height. At the eastern extremity of the valley of the Lycus rises the *Grabel-el-Sannin*, the highest summit of Libanus. The southern side of this valley is enclosed by steep and almost inaccessible cliffs, up the face of which traces of a road are still visible, made probably by the Egyptians during their wars in Palestine. A lower and broader road of more gradual ascent was constructed by the emperor M. Aurelius. To the S. of this spot, the plain between Libanus and the sea at Berytus is of greater length than in any other part of Phoenicia. The land, which consists of gentle undulations, is very fertile, and produces orange and mulberry trees in abundance. This plain extends southwards as far as the river Tamyras, a distance of about 10 miles. Berytus (*Beirut*) is washed by the river Magoras. From the headland on which it stands—the most projecting point in Phoenicia—the coast again forms a long curve down to Sidon. On this part of the coast stand the towns of Platanus and Porphyrium. A little to the N. of Platanus is the river Tamyras (*Danower*), already mentioned, and between Porphyrium and Sidon the river Bostrenus (*Aswaleh*). To the S. of the Tamyras the country again becomes rugged and barren, and the hills press closely upon the sea. The narrow plain of the Bostrenus, however, about 2 miles broad, is of the highest fertility, and produces the finest fruits in Syria. Sidon stands on a small promontory about 2 miles S. of the Bostrenus. From Sidon a plain extends to a distance of about 8 miles S., as far as Sarepta, the Zarephah of the Book of Kings (1 Kings, xvii. 9), which stands on an eminence near the sea. From Sarepta to Tyre is about 20 miles. Nine miles to the N. of Tyre the site of the ancient Ornithopolis is supposed to be marked by a place called *Adon* or *Adloun*. At this place the plain, which had expanded after passing Sarepta, again contracts to about 2 miles, and runs along the coast in gentle undulations to Tyre, where it expands to a width of about 5 miles. The hills which bound it are, however, of no great height, and are cultivated to the summit. At about 5 miles N. of Tyre this plain is crossed by the river *Kasimich*, supposed to be the ancient Leontes, the most considerable of Phoenicia, and the only one which makes its way through the barrier of the mountains. It rises in the valley of Bekaa, between Libanus and Anti-libanus, at a height of 4000 feet above the level of the sea. The upper part of its course, in which it is known by the name of *El-Litani*, is consequently precipitous and romantic, till it forces its way through the defiles at the southern extremity of Libanus. Sudden and violent gusts of wind frequently rush down its valley, rendering the navigation of this part of the coast very dangerous. From Tyre, the site of which will be found described under its proper head, the coast runs in a westerly direction for a distance of about 8 miles, to the Promontorium Album (*Ras-el-Abiad*), before mentioned,—a bluff headland consisting of white perpendicular cliffs 300 feet high. The road from Tyre to its summit seems originally to have consisted of a series of steps, whence it was called Climax Tyriorum, or the Tyrian staircase; but subsequently a road was laboriously cut through the rock, it is said, by Alexander the Great. From this promontory the coast proceeds in a straight and almost southerly direction to Ptolemais or Acco (*Acre*), a distance of between 20 and 30 miles. About midway lay

Eodippa, now *Zob*, the Achazib of Scripture (*Josh.* xix. 29), regarded by the Jews after the captivity as the northern boundary of Judaea. Ptolemais stands on the right bank of the river Belus (*Naaman*), but at a little distance from it. To the SE. a fertile plain stretches itself out as far as the hills of Galilee. From Ptolemais the coast forms a deep bay, about 8 miles across, the further extremity of which is formed by the promontory of Carmel. It is now called the bay or gulf of *Khaifa*. The bold and lofty headland of Carmel is only a continuation or spur of the mountain of the same name, a range of no great height, from 1200 to 1500 feet, which runs for 18 miles in a direction from SE. to NW., gradually sinking as it approaches the coast. A convent near the cape or promontory is about 582 feet above the sea. On its NE. side flows the Kishon of Scripture, which, when not swollen by rains, is a small stream finding its way through the sand into the sea. Towards the bay the sides of Carmel are steep and rugged, but on the south they slope gently and are more fertile. Carmel was celebrated in Hebrew song for its beauty and fertility; and though its orchards and vineyards no longer exist, the richness of the soil is still marked by the profusion of its shrubs and the luxuriance of its wild-flowers. From the promontory of Carmel the coast gradually sinks, and at its lowest point stands Dora, a town celebrated in ancient times for the manufacture of the Phoenician purple. Beyond this point we shall not pursue the description of the coast; for although between Dora and Egypt some towns are found which were inhabited by Phoenicians, yet in their geographical distribution they belong more properly to Palestine.

That part of the Mediterranean which washed the coast of Phoenicia was called by the Greeks τὸ Φοινικῶν πέλαγος (*Agathem.* ii. 14), or Ἰδιονίη θάλασσα (*Dion. Per.* v. 117), and by the Latins Mare Phoenicum. (*Plin.* v. 13, ix. 12, &c.) Its southern portion, as far as Sidon, is affected by the currents which carry the alluvial soil brought down by the Nile to the eastward; so that towns which were once maritime are now become inland, and the famous harbours of Tyre and Sidon are nearly choked with sand.

The climate of Phoenicia is tempered by the vicinity of Lebanon, which is capped with snow during the greater part of the year, and retains it in its ravines even during the heats of summer. (*Tac. Hist.* v. 6.) Hence the temperature is much lower than might be expected from the latitude. At *Beirout*, which lies in the centre of Phoenicia, the usual summer heat is about 90° Fahrenheit, whilst the winter temperature is rarely lower than 50°. In the mountains, however, the winter is severe, and heavy falls of snow take place. The rainy season commences towards the end of October, or beginning of November, from which time till March there are considerable falls of rain or snow. From May till October rain is very unusual.

As Phoenicia, though small in extent, is, from its configuration and natural features, subject to a great variety of climate, so its vegetable productions are necessarily very various. The sides of Lebanon are clothed with pines, firs, and cypress, besides its far-famed cedars. The lowlands produce corn of all sorts, peaches, pomegranates, grapes, oranges, citrons, figs, dates, and other fruits. It also yields sugar, cotton, tobacco, and silk. The whole country is subject to earthquakes, the effect of volcanic agency;

from which cause, as well as from the action of the currents already mentioned, both Tyre and Sidon have suffered changes which render them no longer to be recognised from ancient descriptions. In some places the coast has been depressed by earthquakes, and at the mouth of the river Lycus are traces of submerged quarries. (*Berton, Topogr. de Tyr.* p. 54.) In like manner, the lake Cendevia, at the foot of Carmel, in which *Pliny* (v. 17) describes the river Belus as rising, has now disappeared; though *Shaw* (*Trac.* ii. 33) mentions some pools near its source. The geological structure of Phoenicia is recent, and consists of chalk and sandstone, the higher mountains being formed of the Jura limestone. The only metal found is iron, which occurs in considerable quantities in the hills above *Beirout*. In the sandstone of the same district, bituminous wood and brown coal are found, but in small quantities and impregnated with sulphur.

III. ETHNOLOGICAL RELATIONS OF THE PHOENICIANS.

The Phoenicians were called by the Greeks Φοίνικες (*Hom. Od.* iv. 84; *Herod.* i. 1; *Thucyd.* i. 8, &c.), and by the Romans Phoenices (*Cic. N. D.* ii. 41; *Mela.* i. 12; *Plin.* v. 13, &c.). They were a branch of the great Semitic or Aramaean race. The Scriptures give no intimation that they were not indigenous; and when the Hebrews settled in Canaan, Sidon and Tyre were already flourishing cities. (*Josh.* xix. 28, 29.) By classing, however, the Phoenicians, or Canaanites, among the descendants of Ham (*Genesis.* x. 15), the Scriptures imply an immigration. The reason of this classification, was probably their colour, the darkness of their complexion indicating a southern origin; yet their language, a safer criterion, marks them, as we have said, for a Semitic race. This, though not strictly identical with the Hebrew, was the nearest allied to it of all the Semitic tongues. *St. Jerome* (*Comm. in Jer.* xxv. 21) and *St. Augustine* (*Tract.* 15 in *Evang. Joann.*) testify that the Punic language resembled the Hebrew. The same affinity is observable in Punic words preserved in Greek and Roman writers; as in the *Poenulus* of *Plautus*, especially since the improvement of the text by the collation of *Mai*. The similarity is also evinced by bilingual inscriptions discovered at Athens, where many Phoenicians were settled, as will be related in the sequel. But perhaps one of the most remarkable proofs is the inscription on the Carthaginian tablet discovered at *Marseilles* in 1845, of which 74 words, out of 94, occur in the Old Testament.

Profane writers describe the Phoenicians as immigrants from the borders of the Persian Gulf. Thus *Herodotus* (i. 1, vii. 89) asserts that they originally dwelt on the Erythraean sea; an appellation which, in his language, as well as in that of other ancient writers, embraces not only the present Red Sea, but also the Persian Gulf and Indian Ocean. To the same purpose is the testimony of *Strabo* (xvi. p. 766), who adds that there were in the Persian Gulf two islands, Tyros and Aradus, the inhabitants of which had temples resembling those of the Phoenicians, and who claimed the like-named islands on the coast of the Mediterranean as their colonies. *Heeren* (*Researches*, vol. ii. p. 56, Eng. trans.), who admits that traces of Phoenician workmanship and buildings have lately been discovered in these islands, reverses the parentage, and

makes them to be colonies of their more celebrated namesakes, in opposition to the testimony of Strabo, and without producing any counter authority. The isle of Tylos or Tyros is likewise mentioned by Pliny (vi. 32). The account given by Justin is in harmony with these authorities (xviii. 3). He describes the Tyrians as having been disturbed in their native seats by an earthquake, and as migrating thence, first to what he calls the "Assyrian lake," and subsequently to the shores of the Mediterranean. A recent writer (Kenrick, *Phoenicia*, p. 47) takes this Assyrian lake to have been Gennesaret or the Dead Sea, as there was no other collection of waters in S. Assyria to which the term could be applied. This would have formed a natural resting-place in the journey of the emigrants. It must not, however, be concealed, that the account of these writers has been rejected by several very eminent authors, as Bochart, Hengstenberg, Heeren, Niebuhr, and others, and more recently by Movers, a writer who has paid great attention to Phoenician history, and who has discussed this question at considerable length. (*Die Phönizier*, vol. ii. pt. i. pp. 23—62.) His principal arguments are, that the Phoenician traditions, which go back to the primitive chaos, represent even the gods, as well as the invention of all the arts of life, as indigenous; that the Scriptures, whose testimony is preferable, both on account of its antiquity, and because it arose out of the bosom of the people themselves, make no mention of any such immigration, though at that time its memory could not have been obliterated had it really occurred, and though it would have served the purpose of the Jews to represent the Canaanites as intruders; and that the name of the people, being derived from the character of the land, as well as the appellations of different tribes, such as the Gibli at Byblus, the Sidonians at Sidon, &c., mark them as indigenous. But it may be observed, that the Phoenician traditions rest on the equivocal authority of the pretended Sanconiatho, and come to us in so questionable a shape that they may evidently be made to serve any purpose. Thus Movers himself quotes a passage from Sanconiatho (vol. ii. pt. i. p. 28), to the effect that the Tyrians invented ship-building, because it directly contradicts the statement that they were the descendants of a sea-faring people on the shores of the Persian Gulf; although he had previously cited the same passage (vol. i. p. 143) in proof of the Euhemerism of Philo-Sanconiatho, who, it is there said, attributed the invention of navigation to the Cabiri merely because the Phoenician mariners considered themselves as sailing under the protection of their deities. Can such testimony be compared with that of the "loyal-hearted and truthful Herodotus," as Movers characterises him (vol. i. pt. ii. p. 134), who, be it observed, also founds his account on the *traditions* of the Phoenicians (*ὅς ἀπό τῶν Λέγονται*, vii. 89), and who could have had no possible interest in misrepresenting them? Nor could the natural vanity of the Phoenicians have found any gratification in misleading him on this point, since the tradition lessened, rather than enhanced, the splendour of their origin. The testimony of the Scriptures on the subject is merely *negative*; nor, were it otherwise, could they be taken as a certain guide in ethnological inquiries. They were not written with that view, and we have already adverted to a discrepancy in their treatment of this subject. The question, however, is too long to be fully discussed in this place. We have merely

adverted to some of the principal heads, and they who wish to pursue the inquiry further are referred to the passage in Mover's work already indicated, and to Mr. Kenrick's *Phoenicia* (chap. iii.).

IV. HISTORY.

Our knowledge of Phoenician history is only fragmentary. Its native records, both literary and monumental, have almost utterly perished; and we are thus reduced to gather from scattered notices in the Old Testament and in the Greek and Roman authors, and sometimes to supply by inference, the annals of a country which stands the second in point of antiquity, which for some thousands of years played a considerable part in the world, and to which Europe owes the germs of her civilisation.

If we accept the authority of Herodotus, the Phoenicians must have appeared upon the coasts of the Mediterranean at least twenty-seven or twenty-eight centuries before the birth of Christ. In order to ascertain the age of Hercules, respecting which the Egyptian chronology differed very widely from the Greek, that conscientious historian resolved to inquire for himself, and accordingly sailed to Tyre, where he had heard that there was a famous temple of Hercules. It was, therefore, expressly for the purpose of settling a chronological point that he was at the trouble of making this voyage, and it is natural to suppose that he did not adopt the information which he received from the priests without some examination. From these he learned that the temple had existed 2300 years, and that it was coeval with the foundation of Tyre (ii. 43, 44). Now, as Herodotus flourished about the middle of the fifth century before our æra, it follows that Tyre must have been founded about 2750 years B. C. The high antiquity of this date is undoubtedly startling, and on that account has been rejected by several critics and historians. Yet it does not appear why it should be regarded as altogether improbable. The chronology of the Jews is carried back more than 2000 years B. C.; yet the Jewish Scriptures uniformly intimate the much higher, and indeed immemorable, antiquity of the Canaanites. Again, if we look at Egypt, this æra would fall under the 14th dynasty of its kings* (2750—2631 B. C.), who had had an historical existence, and to whom many conquests are attributed before this period. This dynasty was followed by that of the Hyksos, who were probably Canaanites, and are described by Manetho as skilled in the art of war, and of fortifying camps and cities. (Sync. pp. 113, 114; Schol. in *Platon. Tim.* vol. vii. p. 288, ed. Tauchn.)

If Sidon was older than Tyre, and its mother-city, as it claimed to be, this would add some difficulty to the question, by carrying back the chronology to a still higher period. But even this objection cannot be regarded as fatal to the date assigned to Tyre. Cities at so short a distance might easily have been planted by one another within a very brief space of time from their origin; and the contest between them in ancient times for priority, not only shows that the question was a very ambiguous one, but also leads to the inference that the difference in their dates could not have been very great. The weight of ancient evidence on either side of the question is pretty nearly balanced. On

* This is the date assigned by Movers; but by some authorities it is placed later.

one side it is alleged that Sidon is styled in Scripture the eldest born of Canaan (*Gen.* xlix. 13), whilst Tyre is not mentioned till the invasion of Palestine by the Israelites. (*Josh.* xix. 29.) But in the former passage there is nothing to connect the person with the city; and the second argument is at best only negative. It is further urged that the name of Tyre does not once occur in Homer, though the Sidonians are frequently mentioned; and in one passage (*Od.* xiii. 285) Sidonia is used as the general name of Phoenicia. This, however, only shows that, in the time of Homer, Sidonia was the leading city, and does not prove that it was founded before Tyre. The same remark may be applied to the silence of Scripture. That Tyre was in existence, and must have been a flourishing city in the time of Homer, is unquestionable; since, as will be seen further on, she founded the colony of Gadeira, or *Cádiz*, not long after the Trojan War; and many years of commercial prosperity must have elapsed before she could have planted so distant a possession. Poets, who are not bound to historical accuracy, will often use one name in preference to another merely because it is more sonorous, or for some similar reason; and Strabo (xvi. p. 756), in commenting upon this very circumstance of Homer's silence, observes that it was only the poets who glorified Sidon, whilst the Phoenician colonists, both in Africa and Spain, gave the preference to Tyre. This passage has been cited in proof of Strabo's own decision in favour of Sidon; but, from the ambiguous wording of it, nothing certain can be concluded. Movers (ii. pt. i. p. 118) even construes it in favour of Tyre; but it must be confessed that the opposite view is rather strengthened by another passage (i. p. 40) in which Strabo calls Sidon the metropolis of the Phoenicians (*τὴν μητρόπολιν αὐτῶν*). On the other hand, it may be remarked, that all the most ancient Phoenician traditions relate to Tyre, and not to Sidon; that Tyre is called *ματέρα φοινίκων* by Meleager the epigrammatist (*Anth. Graec.* vii. 428. 13), who lived before the time of Strabo; that an inscription to the same effect is found on a coin of Antiochus IV., b. c. 175—164 (*Gesen. Mon. Phoen.* i. 262); and that the later Roman and Greek writers seem unanimously to have regarded the claim of Tyre to superior antiquity as preferable. Thus the emperor Hadrian settled the ancient dispute in favour of that city (*Suidas, s. v. Παῦλος Τύριος*), and other testimonies will be found in Orosius (iii. 16), Ulpian (*Dig.* tit. xxv.), and Eunapius (*v. Porphyry.* p. 7, ed. Wyt.). It may also be remarked that if the Phoenicians came from the Persian Gulf, the name of Tyre shows that it must have been one of their earliest settlements on the Mediterranean. This dispute, however, was not confined to Tyre and Sidon, and Byblus and Berytus also claimed to be regarded as the oldest of the Phoenician cities.

But however this may be, it seems certain that the latest of the Phoenician settlements in Syria, which was, perhaps, Hamath or Epiphania on the Orontes, preceded the conquest of Canaan by the Jews, which event is usually placed in the year 1450 b. c. The expedition of Joshua into Canaan is one of the earliest events known in the history of the Phoenicians. In order to oppose his progress, the king of Hazor organised a confederacy of the Canaanite states. (*Josh.* ii. 10.) But the allies were overthrown with great slaughter. Hazor was taken and destroyed, and the territory of the con-

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federate kings, with the exception of a few fortresses, fell into the power of the Israelites. The defeated host was pursued as far as Sidon; but neither that nor any other town of Phoenicia, properly so called, fell into the hands of the Jews, nor on the whole does the expedition of Joshua seem to have had much effect on its political condition. Yet there was a constant succession of hostilities between the Phoenicians and some of the Jewish tribes; and in the book of Judges (x. 12) we find the Sidonians mentioned among the oppressors of Israel.

Sidon, then, must have early risen to be a powerful kingdom, as may indeed be also inferred from the Homeric poems, in which its trade and manufactures are frequently alluded to. Yet a year before the capture of Troy, the Sidonians were defeated by the king of Ascalon, and they were obliged to take refuge—or at all events a great proportion of them—at Tyre. (*Justin.* xviii. 3.) We are ignorant how this conquest was effected. The name of Ascalon probably represents the whole pentapolis of Philistia; and we know that shortly after this event the Philistines were powerful enough to reduce the kingdom of Israel to the condition of a tributary, and to retain it as such till the time of David. Justin, in the passage just cited, speaks of Tyre as *founded* by the Sidonians (considerunt) on this occasion. This expression, however, by no means implies a *first* foundation, since in the next chapter he again uses the same word to denote the *restoration* of Tyre by Alexander the Great. It has been already said, as will appear at greater length in the account of the Phoenician colonies, that Tyre must have been a city of considerable importance before this period. The account of Justin is corroborated by Josephus, who, in allusion no doubt to the same event, places the foundation of Tyre 240 years before that of Solomon's temple. (*Ant.* viii. 3.) If Justin followed the computation of the Parian marble, the fall of Troy took place in the year 1209 b. c.; and if the disputed date of Solomon's temple be fixed at 969 b. c., the era adopted by Movers (*Phön.* ii. pt. i. p. 149), then 969 + 240 = 1209. Josephus, in the passage cited, uses the word *οἰκησῆς*, "a dwelling in," and could no more have meant the original foundation of Tyre than Justin, since that city is mentioned in the Old Testament as in existence two centuries and a half before the building of the temple.

From the period of the Sidonian migration, Tyre must be regarded as the head of the Phoenician nation. During the headship of Sidon, the history of Phoenicia is mythical. Phoenix, who is represented as the father of Cadmus and Europa, is a mere personification of the country; Belus, the first king, is the god Baal; and Agenor, the reputed founder both of Tyre and Sidon, is nothing but a Greek epithet, perhaps of Hercules. The history of Tyre also, before the age of Solon, is unconnected. Solomon's relations with Hiram, king of Tyre, led Josephus to search the Tyrian histories of Dius and Menander. Hiram succeeded Abibal; and from this time to the foundation of Carthage there is a regular succession of dates and reigns.

Tyre was in fact a double city, the original town being on the continent, and the new one on an island about half a mile from the shore. When the latter was founded, the original city obtained the name of Palae-Tyros, or Old Tyre. The island, however, was probably used as a naval station from the very earliest times, and as a place consecrated to the

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worship of the national deities Astarte, Belus, and particularly Melcarth, or the Tyrian Hercules. According to Justin, indeed, the oldest temple of Hercules was in Palae-Tyrus (xi. 10; comp. Curt. iv. 2); but this assertion may have been made by the Tyrians in order to evade the request of Alexander, who wished to gain an entrance into their island city under pretence of sacrificing to that deity.

Hiram succeeded to the crown of Tyre a little before the building of Solomon's temple (B. C. 969). He added to and improved the new city, and by means of substructions even gained space enough to build a large square or place, the *ewrychorus*. He maintained friendly relations with king David, which were confirmed by commerce and by intermarriages. Hiram furnished the Jewish monarch with cedar-wood and workmen to construct his palace, as well as materials for his proposed temple, the building of which, however, was reserved for his son. The Phoenicians, on the other hand, imported the corn and oil of Judah. Under the reign of Solomon this intercourse was cemented by a formal treaty of commerce, by which that monarch engaged to furnish yearly 20,000 *cors* of wheat*, and the like quantity of oil, for the use of Hiram's household, while Hiram, in return, supplied Solomon with workmen to cut and prepare the wood for his temple, and others skilful in working metal and stone, in engraving, dyeing, and manufacturing fine linen. Solomon also ceded to Tyre a district in Galilee containing twenty towns. (1 *Kings*, ix. 13; Joseph. *Ant.* viii. 5.) In these transactions we perceive the relations of a commercial and an agricultural people; but Hiram was also of great assistance to Solomon in his maritime and commercial enterprises, and his searches after the gold of Ophir, when his victories over the Edomites had given him the command of the Aelanitic, or eastern, gulf of the Red Sea. The pilots and mariners for these voyages were furnished by Hiram. Except, however, in connection with the Israelites, we know little concerning the reign of this monarch. He appears to have undertaken an expedition against Citium in Cyprus, probably a revolted colony of the Phoenicians, and to have established a festival in honour of Melcarth, or Hercules. (Joseph. *l. c.*) By his great works at Tyre he entailed an enormous expense upon the people; and his splendid reign, which lasted thirty-four years, was followed at no great interval by political troubles. His dynasty was continued for seven years in the person of his son Baleazar, or Baleastartus, and nine years in that of his grandson Abdastartus. The latter was put to death by the four sons of his nurse, the eldest of whom usurped the supreme power for a space of twelve years. This revolution is connected by Movers (ii. pt. i. p. 342) with the account of the servile insurrection at Tyre given by Justin (xviii. 3), who, however, with his usual neglect of chronology, has placed it a great deal too late. This interregnum, which, according to the account adopted, was a complete reign of terror, was terminated by a counter-revolution. The usurper, whose name is not mentioned, either died or was deposed, and the line of Hiram was restored in the person of Astartus,—the Strato of Justin,—a son of Baleastartus. This prince reigned twelve years, and was succeeded by his brother Astarymus, or Aserymus, who ruled nine years. The latter was murdered by another brother, Phales, who after reigning a few months was in turn assassinated

by Ithobaal, a priest of Astarte. Ithobaal is the Ethbaal of Scripture, father of Jezebel, the wife of Ahab, who endeavoured to restore the worship of Baal and Ashtoreth in the kingdom of her husband. (1 *Kings*, xvi. 31.) In the reign of Ithobaal Phoenicia was visited with a remarkable drought, which also prevailed in Judaea in the time of Ahab. (Joseph. *Ant.* viii. 13. § 2; 1 *Kings*, c. xvii. 7.) We know nothing further of Ithobaal's reign, except that he founded Botrys, on the coast N. of Sidon, and Auza in Numidia. (Joseph. viii. 7, 13. § 2.) He reigned thirty-two years, and was the founder of a new dynasty. Badezor, his son, succeeded to the throne, and after a reign of six years was followed by Matteu, or Matto, who ruled for thirty-two years. The reign of his successor, Pygmalion, brings us into contact with classical history and tradition, through the foundation of Carthage by his sister Elissa, or Dido, which took place not long after his accession. Probably, however, this was only a second foundation, as in the case of Tyre itself. The whole story, which indicates a struggle between an aristocratical and sacerdotal party and the monarchical power, has been obscured by mythical traditions and the embellishments of poets; but it need not be repeated here, as it will be found in the *Dictionary of Biography and Mythology*, s. v. Dido.

Pygmalion occupied the throne forty-seven years, and after his reign there is a gap in the history of Tyre. When we can next trace the Phoenicians in the Scriptures, we find them at war with Israel. The prophet Joel, who flourished about the beginning of the eighth century B. C., bitterly complains of the outrages committed by Tyre and Sidon on the coasts of Judaea, and his complaints are repeated by Amos, a contemporary prophet. This was the chief period of the maritime ascendancy of the Phoenicians, and their main offence seems to have been the carrying off of youths and maidens and selling them into slavery. Towards the end of the same century we find Isaiah prophesying the destruction of Tyre. It was about this period that the Assyrians began to grasp at the countries towards the west, and to seek an establishment on the sea-board of the Mediterranean; a policy which was continued by the succeeding empires of the Babylonians, Medes, and Persians. The expedition of Shalmaneser, who, after reducing the kingdom of Israel, turned his arms against Phoenicia, is recorded by Josephus from the history of Menander. (*Ant.* ix. 14.) After overrunning the whole of Phoenicia, he retired without attempting any permanent conquest. He seems to have been assisted by several Phoenician cities, as Sidon, Ace, and even Palae-Tyrus, which were oppressed by the domination of Elulæus, king of Tyre. These cities furnished him with sixty ships for a second attempt upon Tyre; but this fleet was defeated by the Tyrians with only twenty vessels. Shalmaneser blockaded them on the land side for a space of five years, and prevented them from having any fresh water except what they could preserve in tanks. How this blockade ended we are not informed, but it was probably fruitless. We have no further accounts of Elulæus, except that he had reduced to obedience the revolted town of Citium in Cyprus previously to this invasion. After his reign another long gap occurs in the history of Phoenicia, or rather of Tyre, its head. This silence would seem to indicate that it was enjoying the blessings of peace, and consequently increasing in prosperity. The Phoenician alliance was courted

* The *cor* was equal to 75 gallons, or 32 pecks.

by the Egyptian monarchs, and an extensive commerce appears to have been carried on with the port of Naucratis. The next wars in which we find the Phoenicians engaged were with the Babylonians; though the account of Berosus, that Nabopalassar, who reigned towards the end of the seventh century B. C., held Phoenicia in subjection, and that his son Nebuchadnezzar reduced it when in a state of revolt, must be regarded as doubtful. At all events, however, it appears to have been in alliance with the Chaldeans at this period; since we find it related that Apries, king of Egypt, when at war with that nation, conquered Cyprus and Phoenicia. (Herod. ii. 161; Diod. i. 68.) When Nebuchadnezzar ascended the throne, we find that, after quelling a revolt of the Jews and reducing Jerusalem (B. C. 587), he marched into Phoenicia, took Sidon apparently by assault, with dreadful carnage, and proceeded to invest Tyre. (*Ezekiel*, xxvi.) For an account of this siege, one of the most memorable in ancient history, we are again indebted to Josephus (x. 11), who extracted it from Tyrian annals. It is said to have lasted thirteen years. Another Ithobaal was at this time king of Tyre. The description of the siege by Ezekiel would seem to apply to Palae-Tyros, though it is probable that insular Tyre was also attempted. (Grote, *Hist. of Greece*, iii. p. 355, note.) The result of the siege is by no means clear. Berosus, indeed, affirms (*ap. Joseph. c. Apion. i. 20*) that Nebuchadnezzar subdued all Syria and Phoenicia; but there is no evidence of an assault upon Tyre, and the words of Ezekiel (xxix. 17) seem to imply that the siege was unsuccessful. The same dynasty continued to reign. Ithobaal was succeeded by Bual; and the subsequent changes in the government indicate internal revolution, but not subjection to a foreign power. The kings were superseded by judges or suffetes, and after a few years the royal line appears to have been restored; but whether by the spontaneous act of the Tyrians, or by compulsion of the Babylonians, is a disputed point.

Ezekiel's description of Tyre at the breaking out of the Babylonian war exhibits it as the head of the Phoenician states. Sidon and Aradus are represented as furnishing soldiers and mariners, and the artisans of Byblus as working in its dockyards. (*Ezek. xxvii. 8, 9, 11.*) But that war was a severe blow to the power of the Tyrians, which now began to decline. Cyprus was wrested from them by Amasis, king of Egypt, though a branch of the regal family of Tyre appears to have retained the sovereignty of Salamis for some generations. (Herod. v. 104; Isocr. *Evag. p. 79. 1, 2, 28.*) Merbalus was succeeded by his brother Eiramus, or Hiram, during whose reign Cyrus conquered Babylon (538 B. C.). When the latter monarch permitted the Jews to rebuild Jerusalem, we find Tyre and Sidon again assisting in the work (*Ezra, iii. 7*), a proof that their commerce was still in a flourishing state. Xenophon (*Cyropaed. i. 1. § 8*) represents Cyrus as ruling over Phoenicia as well as Cyprus and Egypt; and though this is not confirmed by any collateral proof, they must at all events have very soon submitted to his son Cambyses. (Herod. iii. 19.) The relations with Persia seem, however, to have been those of a voluntary alliance rather than of a forced subjection; since, though the Phoenicians assisted Cambyses against the Egyptians, they refused to serve against their colonists the Carthaginians. Their fleet was of great assistance to the

Persians, and enabled Darius to make himself master of the islands off the coast of Asia Minor. (Thucyd. i. 16; Plat. *Menez. c. 9.*) Phoenicia, with Palestine and Cyprus, formed the fifth of the twenty nomes into which the empire of Darius was divided. (Herod. iii. 91.) These nomes were, in fact, satrapies; but it does not appear that they interfered with the constitutions of the several countries in which they were established; at all events native princes continued to reign in Phoenicia. Although Sidon became a royal Persian residence, it still had its native king, and so also had Tyre. (Herod. viii. 67.) When Darius was meditating his expedition against Greece, Sidon supplied two triremes and a storeship to enable Democedes to explore the coasts. (Ib. iii. 136.) Subsequently the Phoenicians provided the Persians with a fleet wherewith to reduce not only the revolted Ionian cities, but even their own former colony of Cyprus. In the last of these enterprises they were defeated by the Ionian fleet (Ib. v. 108, 112); but they were the chief means of reducing the island of Miletus (Ib. vi. 6), by the defeat which they inflicted on the Ionians off Laie. (Ib. c. 14.) After the subjugation of the Asiatic islands, the Phoenician fleet proceeded to the Thracian Chersonese, where they captured Metiochus, the son of Miltiades (Ib. c. 41), and subsequently appear to have scoured the Aegean and to have ravaged the coasts of Boeotia. (Ib. c. 118.) They assisted Xerxes in his expedition against Greece, and along with the Egyptians constructed the bridge of boats across the Hellespont. (Ib. vii. 34.) They helped to make the canal over the isthmus of Mount Athos, in which, as well as in other engineering works, they displayed a skill much superior to that of the other nations employed. (Ib. c. 23.) In the naval review of Xerxes in the Hellespont they carried off the prize from all competitors by the excellence of their ships and the skill of their mariners; whilst among the Phoenicians themselves the Sidonians were far the most distinguished (Ib. cc. 44, 96), and it was in a vessel belonging to the latter people that Xerxes embarked to conduct the review. (Ib. c. 100.) The Phoenician ships composed nearly half of the fleet which Xerxes had collected; yet at the battle of Artemisium they do not appear to have played so distinguished a part as the Egyptians. (Ib. viii. 17.) When routed by the Athenians at Salamis they complained to Xerxes, who sat overlooking the battle on his silver-footed throne, that their ships had been treacherously sunk by the Ionians. Just at this instant, however, extraordinary skill and valour were displayed by a Samothracian vessel, and the Great King, charging the Phoenicians with having falsely accused the Ionians in order to screen their own cowardice and ill-conduct, caused many of them to be beleaded. (Ib. c. 90.) At the battle of the Eurymedon (B. C. 466), the Phoenician fleet was totally defeated by the Athenians under Cimon, on which occasion 100 of their vessels were captured (Diod. xi. 62), or according to Thucydides (i. 100) 200, who, however, is probably alluding to the whole number of their fleet. Subsequently the Athenians obtained such naval superiority that we find them carrying on maritime operations on the coast of Phoenicia itself; though in their unfortunate expedition to Egypt fifty of their triremes were almost entirely destroyed by the Phoenicians. (Thucyd. i. 109.) This disgrace was wiped out by the Athenians under Anaxicrates in a great victory gained over

the Phoenicians off Salamis in Cyprus, B. C. 449, when 100 of their ships were taken, many sunk, and the remnant pursued to their own harbours. (Ib. c. 112.) A cessation of hostilities now ensued between the Greeks and Persians. The Phoenician navy continued to be employed by the latter, but was no longer exposed to the attacks of the Athenians. In B. C. 411 the Phoenicians prepared a fleet of 147 vessels, to assist the Spartans against Athens; but after advancing as far as Aspendus in Pamphylia it was suddenly recalled, either because the demonstration was a mere ruse on the part of Tissaphernes, or that the Phoenicians were obliged to defend their own coast, now threatened by the Egyptians. (Thucyd. viii. 87, 108; Diod. xiii. 38, 46.) They next appear as the auxiliaries of the Athenians against the Spartans, who had gained the naval supremacy by the battle of Aegospotami, a preponderance which had changed the former policy of Persia. The allied fleet was led by Conon and Pharnabazus, and after the defeat of the Spartans the Phoenician seamen were employed in rebuilding the walls of Athens. (Diod. xiv. 83; Nep. *Con.* c. 4.) These events led to a more intimate connection between Phoenicia and Athens; Phoenician traders appear to have settled in that city, where three Phoenician inscriptions have been discovered of the date apparently of about 380 B. C. (*Gesen. Mon. Pun.* i. 111.) A few years later, a decree was passed by the Athenian senate, establishing a *proxenia* between Strato, king of Sidon, and the Athenians; whilst an immunity from the usual burthens imposed on aliens was granted to Sidonians settling at Athens. (Böckh, *Corp. Inscr.* i. 126.) About the same time we find the Phoenicians, as the subjects of Persia, engaged in a disastrous war with Evagoras, prince of Salamis in Cyprus, who ravaged their coasts, and, according to Isocrates (*Evag.* p. 201) and Diodorus (xiv. 98, 110, xv. 2), captured even Tyre itself. But in 386 B. C. Evagoras was defeated in a great naval engagement, and subsequently became a tributary of Persia. (Ib. xv. 9.) During all this period Sidon appears to have been the most wealthy and prosperous of the Phoenician cities. (Ib. xvi. 41.) The next important event in the history of the Phoenicians is their revolt from Persia, which ended in a disastrous manner. Sidon had been oppressed by the satraps and generals of Artaxerxes Ochus; and in a general assembly of the Phoenicians at Tripolis, in B. C. 352, it was resolved to throw off the Persian yoke. The royal residence at Sidon was destroyed and the Persians massacred. The Phoenicians then fortified Sidon, and invited Nectanebus, king of Egypt, to assist them. In the following year Ochus made great preparations to quell this revolt, and particularly to punish Sidon; when Tennes, king of that city, alarmed at the fate which menaced him, treacherously negotiated to betray it to the Persians. He inveigled 100 of the leading citizens into the enemy's camp, where they were put to death, and then persuaded the Egyptian mercenaries to admit the Persians into the city. The Sidonians, who had burnt their fleet in order to prevent any escape from the common danger, being thus reduced to despair, shut themselves up with their wives and children, and set fire to their houses. Including slaves, 40,000 persons are said to have perished on this occasion. Tennes, however, suffered the merited reward of his treason, and was either put to death by Ochus or committed suicide. This calamity

was a great, but not a fatal, blow to the prosperity of Sidon, which even to a much later period retained a considerable portion of her opulence. (Diod. xvi. 41, sqq.; Mela, i. 12.)

The cruelty of the Persians left a lasting remembrance, and was not wholly unrequited. When about twenty years afterwards Alexander entered Phoenicia, Sidon hastened to open her gates to him. The defeat of Darius at Issus, B. C. 333, opened the whole coast of Phoenicia to the Greeks. On his march Alexander was met by Strato, son of Gerostratus, king of Aradus, who surrendered that island to him, as well as some towns on the mainland. As he proceeded southwards he received the submission of Byblus, and entered Sidon at the invitation of the inhabitants. He deposed Strato, their king, a vassal of the Persians; and Abdolonimus, who was related to Strato, but who at that time followed the humble occupation of a gardener in the suburbs of the city, was nominated to the vacant throne by Alexander's general Hephaestion. (Curt. iv. 4.) The Tyrians now sent an embassy, professing submission to the Macedonians, but without any real design of giving up their city. (Arrian, ii. 15.) It was impossible, however, for Alexander to proceed on his intended expedition, whilst so important a place lay in his rear, at best a doubtful friend, and, in case of reverses, soon, perhaps, to become a declared enemy. With a dissimulation equal to that of the Tyrians, he sought to gain possession of their town by requesting permission to enter and sacrifice to Hercules, the progenitor of the royal race of Macedonia, as well as the tutelary god of Tyre. But the Tyrians perceiving his design, directed him to another temple of Hercules at Palae-Tyris, where he might sacrifice in all liberty and with still greater effect, as the fane, they asserted, was more ancient and venerable than that of the new city in the island. Alexander, however, still hankered after the latter, and made preparations for besieging the new town. (Arrian, ii. 15, 16; Curt. iv. 7, seq.) The means by which he succeeded in reducing Tyre will be found described in another page. [TYRUS.] It will suffice here to say, that by means of a causeway, and after a seven months' siege, the city of merchant princes yielded to the arms of Alexander, who was assisted in the enterprise by the ships of Sidon, Byblus, and Aradus. The city was burnt, and most of the inhabitants either killed or sold into slavery. Alexander repeopled it, principally, perhaps, with Carians, who seem to have been intimately connected with the Phoenicians, since we find Caria called Phoenice by Corinna and Bacchylides. (Athen. iv. p. 174.) After the battle of Arbela, Alexander incorporated Phoenicia, Syria and Cilicia into one province. With the true commercial spirit the Phoenicians availed themselves of his conquests to extend their trade, and their merchants, following the track of the Macedonian army, carried home myrrh and nard from the deserts of Gedrosia. (Arrian, vi. 22, *Indic.* 18.) Alexander employed them to man the ships which were to sail down the Hydaspes to the Indian Ocean, as well as to build the vessels which were conveyed overland to Thapsacus on the Euphrates, with the view of descending to Babylon. (Ib.) By these means he intended to colonise the islands and coasts of the Persian Gulf; but his schemes were frustrated by his death, B. C. 323. After that event Ptolemy, to whom Egypt had fallen, annexed Phoenicia, together with Syria and Palestine, to his kingdom.

(Diod. xvi. 43.) But in the year 315 B. C. Antigonus, returning victorious from Babylonia, easily expelled the garrisons of Ptolemy from all the Phoenician towns except Tyre, where he experienced an obstinate resistance. Eighteen years had sufficed to restore it in a considerable degree to its ancient wealth and power; and although the mole still remained it was almost as impregnable as before, and was not reduced till after a siege of fifteen months. From this period down to near the end of the third century B. C. there was an almost constant succession of struggles for the possession of Phoenicia between the Ptolemies on one side and the Seleucidae on the other. Ptolemy Euergetes succeeded in reducing it, and it was held by him and his son Philopator down to the year 218 B. C.; when Antiochus the Great, taking advantage of the indolent and sensual character of the latter, and the consequent disorders of his administration, undertook its recovery. Tyre and Ace were surrendered to him by the treachery of Theodotus, the lieutenant of Philopator, and the Egyptian army and fleet were defeated and driven to take refuge at Sidon. In the following year, however, Philopator defeated Antiochus at Raphia near the frontiers of Egypt, and regained possession of Phoenicia and Syria, which he retained till his death, B. C. 205. The reign of his infant son again tempted the ambition of Antiochus. He succeeded in reducing Phoenicia, and after repulsing an attempt of the Egyptians to regain it in B. C. 198, firmly established his dominion, and bequeathed it to his sons.

Notwithstanding these struggles, Tyre appears to have still enjoyed a considerable share of commercial prosperity, in which, however, she had now to encounter a formidable rival in Alexandria. At first, indeed, that city did not much interfere with her prosperity; but the foundation of Berenice on the Red Sea by Ptolemy Philadelphus, the making of a road between that place and Coptos, and the re-opening of the canal which connected the gulf of Suez with the Pelusiac branch of the Nile (Strab. p. 781) inflicted a severe blow upon her commerce, and converted Alexandria into the chief emporium for the products of the East.

The civil wars of the Seleucidae, and the sufferings which they entailed, induced the Syrians and Phoenicians to place themselves under the protection of Tigranes, king of Armenia, in the year 83 B. C. (Justin, xl. 1; Appian, *Syr.* 48.) Ace, or Ptolemais, was the only city which, at the instigation of Selene, queen of Antigonus, refused to open its gates to Tigranes. That monarch held Phoenicia during fourteen years, when the Seleucidae regained it for a short time in consequence of the victories of Lucullus. Four years later Pompey reduced all Syria to the condition of a Roman province. During the civil wars of Rome, Phoenicia was the scene of many struggles between the Roman generals. Just previously to the battle of Philippi, Cassius divided Syria into several small principalities, which he sold to the highest bidders; and in this way Tyre had again a king called Marion. Antony presented the whole country between Egypt and the river Elen-therus to Cleopatra, but, in spite of her intreaties to the contrary, secured Tyre and Sidon in their ancient freedom. (Joseph. *Ant.* xv. 4. § 1.) But when Augustus visited the East, B. C. 20, he deprived them of their liberties. (Dion Cass. liv. 7.)

Although the Roman dominion put an end to the political existence of Tyre and Sidon, they retained

their manufactures and commerce for a considerable period. Mela, who probably wrote during the reign of Claudius, characterises Sidon as "adhuc opulenta" (i. 12); and Pliny, at about the same period, adverts to the staple trade of Tyre as being still in a flourishing condition ("nunc omnis ejus nobilitas conchylio atque purpura constat," v. 17). At the instance of the rhetorician Paulus, Hadrian, as we have already mentioned, granted to Tyre the title of *metropolis*. It was the residence of a proconsul, and the chief naval station on the coast of Syria. During the contest of Septimius Severus and Pescennius Niger for imperial power, A. D. 193, Berytus favoured the cause of Niger, Tyre that of Septimius; in consequence of which, it was taken and burnt by the light Mauritanian troops of Niger, who committed great slaughter. (Herodian, iii. 9. § 10.) Severus, after his success, recruited the population of Tyre from the third legion, and, as a reward for its attachment, bestowed on it the *Jus Italicum* and the title of colony. (Ulpian, *Dig. Leg. de Cens.* tit. 15; Eckhel, vol. iii. p. 387.) In the time of St. Jerome, towards the end of the fourth century, it was still the first commercial city of the East (*Comm. ad Ezek.* xxvi. 7, xxvii. 2); and after the destruction of Berytus by an earthquake in the reign of Justinian, it monopolised the manufacture of imperial purple, which it had previously shared with that city. Beyond this period it is not necessary to pursue the history of Phoenicia. We shall only add that Tyre continued to flourish under the mild dominion of the caliphs, and that, in spite of all the violence which it suffered from the crusaders, its prosperity was not utterly annihilated till the conquest of Syria by the Ottoman Turks, A. D. 1516; a result, however, to which the discovery of the New World, and of a route to Asia by the *Cape of Good Hope*, likewise contributed.

V. POLITICAL CONSTITUTION.

Phoenicia consisted of several small independent kingdoms, or rather cities, which were sometimes united with and sometimes opposed to one another, just as we find Canaan described at the time when it was invaded by the Israelites. (Strab. xvi. p. 754; *Joshua*, x.) We have but little information respecting the constitution of these kingdoms. The throne was commonly hereditary, but the people seem to have possessed a right of election. (Justin, xviii. 4.) The chief priests exercised great power, and were next in rank to the king. Thus Sichaebus, or Sichaebus, chief priest of the temple of Hercules, was the husband of Dido, and consequently the brother-in-law of king Pygmalion. There seems also to have been a powerful aristocracy, but on what it was founded is unknown. Thus a body of nobles, who are called senators, accompanied the emigration of Dido. (Justin, l. c.) During the interregnum at Tyre after the servile insurrection, the government was carried on by elective magistrates, called judges or suffetes. (Joseph. c. *Ap.* i. 21.) This institution also obtained at Gades and Carthage, and probably in all the western colonies of Tyre. (Liv. xxviii. 37; comp. Movers, ii. pt. i. p. 534.) Kings existed in Phoenicia down to the time of Alexander the Great. (Arrian, ii. 24.) The federal constitution of Phoenicia resembled a Grecian hegemony: either Tyre or Sidon was always at the head, though Aradus and Byblus likewise had kings. During the earliest period of its history, Sidon appears to have been the leading city; but after its capture by the king

of Ascalon, and the emigration of its inhabitants, as already related, Tyre became dominant, and retained the supremacy till the Persian conquest. Confederations among the Phœnician cities for some common object were frequent, and are mentioned by Joshua as early as the time of Moses (xi.). Subsequently, the great council of the Phœnicians assembled on these occasions at Tripolis (Diod. xvi. 41), where, as we have already said, the three leading towns, Sidon, Tyre, and Aradus, had each its separate quarter; from which circumstance, the town derived its name. Aradus, however, does not appear to have obtained this privilege till a late period of Phœnician history, as in the time of Ezekiel it was subordinate to Tyre (xxvii. 8, sqq.); and Byblus, though it had its own king, and is sometimes mentioned as furnishing mariners, seems never to have had a voice in the confederate councils. The population of Phœnicia consisted in great part of slaves. Its military force, as might be supposed from the nature of the country, was chiefly naval; and in order to defend themselves from the attacks of the Assyrians and Persians, the Phœnicians were compelled to employ mercenary troops, who were perhaps mostly Africans. (Diod. l. c.; *Ezekiel*, xxvii.)

VI. RELIGION.

The nature of the Phœnician religion can only be gathered from incidental allusions in the Greek and Roman writers, and in the Scriptures. A few coins and idols have been found in Cyprus, but connected only with the local Phœnician religion in that island. The most systematic account will be found in the *Præparatio Evangelica* of Eusebius, where there are extracts from Sanconiatho, professed to have been translated into Greek by Philo of Byblus. It would be too long to enter here into his fanciful cosmogony, which was of an atheistic nature, and was characterised chiefly by a personification of the elements. From the wind *Kol-pia*, and *Baau*, his wife, were produced Aeon and Protoponus, the first mortals. These had three sons, Light, Fire, and Flame, who produced a race of giants from whom the mountains were named, — as Casius, Libanus, Anti-libanus and Brathy, — and who with their descendants discovered the various arts of life. In later times a human origin was assigned to the gods, that is, they were regarded as deified men; and this new theology was absurdly grafted on the old cosmogony. Elium and his wife Beruth are their progenitors, who dwelt near Byblus. From Elium descends Ouranos (Heaven), who weds his sister Ge (Earth), and has by her four sons, Ilus (or Cronos), Betatus, Dagon, and Atlas; and three daughters, Astarte, Rieca, and Dione. Cronos, grown to man's estate, deposes his father, and puts to death his own son Sudiol, and one of his daughters. Ouranos, returning from banishment, is treacherously put to death by Cronos, who afterwards travels about the world, establishing Athena in Attica and making Taut king of Egypt. (Kenrick, *Phœn.* p. 295.)

Baal and Ashtaroth, the two chief divinities of Phœnicia, were the sun and moon. The name of Baal was applied to Phœnician kings, and Belus is the first king of Assyria and Phœnicia. At a later period Baal became a distinct supreme God, and the sun obtained a separate worship (2 *Kings*, xxiii. 5). As the supreme god, the Greeks and Romans identified him with their Zeus, or Jupiter, and not with Apollo. Bel or Baal was also identified with the planet Saturn. We find his name prefixed to that of other

deities, as Baal-Phegor, the god of licentiousness, Baal-Zebub, the god of flies, &c.; as well as to that of many places in which he had temples, as Baal-Gad, Baal-Hamon, &c. Groves on elevated places were dedicated to his worship, and human victims were sometimes offered to him as well as to Moloch (*Jerem.* xix. 4, 5.) He was worshipped with fanatical rites, his votaries crying aloud, and cutting themselves with knives and lancets. Ashtaroth or Astarte, the principal female divinity, was identified by the Greeks and Romans sometimes with Juno, sometimes with Venus, though properly and originally she represented the moon. The principal seat of her worship was Sidon. She was symbolised by a heifer, or a figure with a heifer's head, and horns resembling the crescent moon. The name of Astarte was Phœnician (Ps. Lucian, *de Dea Syr.* c. 4); but she does not appear with that appellation in the early Greek writers, who regard Aphrodite, or Venus Urania, as the principal Phœnician goddess. Herodotus (l. 105, 131, iii. 8) says that her worship was transferred from Ascalon, its distant seat, to Cyprus and Cythera, and identifies her with the Babylonian Mylitta, the character of whose worship was unequivocal. Her original image or symbol, like that of many of the oldest deities, was a conical stone, as in the case of the Paphian Venus (Tac. *H.* ii. 3.; Max. Tyr. *Diss.* 38), of the Cybele of Pessinus (Liv. xxix. 11), and others. In Cyprus her worship degenerated into licentiousness, but the Cyprian coins bear the primitive image of the conical stone. In Carthage, on the contrary, she appeared as a virgin, with martial attributes, and was worshipped with severe rites. She must be distinguished from Atargatis, or Derceto, who had also a temple at Ascalon, and was represented as half woman, half fish. It is characteristic of the religion of the Phœnicians, that though they adored false gods, they were not so much idolaters as the Egyptians, Greeks, and Romans, since their temples had either no representation of the deity, or only a rude symbol. The worship of Astarte seems to have been first corrupted at Babylon. Adonis, who had been wounded by the boar on Lebanon, was worshipped at Aphaca, about 7 miles E. of Byblus, near the source of the stream which bears his name, and which was said to be annually reddened with his blood. (*Zosim.* i. 58; Ps. Lucian, *de Dea Syr.* c. 9.) By the Phœnicians Adonis was also regarded as the sun, and his death typified the winter. His rites at Aphaca, when abolished by Constantine, were polluted with every species of abomination. (Euseb. *V. Const.* iii. 55.)

Cronos, or Saturn, is said by the Greek and Latin writers to have been one of the principal Phœnician deities, but it is not easy to identify him. Human victims formed the most striking feature of his worship; but he was an epicure difficult to please, and the most acceptable offering was an only child. (Porphyr. *de Abs.* ii. 56; Euseb. *Anal. Const.* i. 4.) His image was of bronze (Diod. xx. 14), and, according to the description of Diodorus, resembled that of Moloch or Milcom, the god of the Ammonites; but human sacrifices were offered to several Phœnician deities.

The gods hitherto described were common to all the Phœnicians; Melcarth*, whose name literally

* It is singular that the name of Melcarth read backwards is, with the exception of the second and last letters, identical with Hieracles.

denotes "king of the city," was peculiar to the Tyrians. He appears in Greek mythology under the slightly altered appellation of Melicertes. Cicero (*N. D.* iii. 16) calls the Tyrian Hercules the son of Jupiter and Asteria, that is of Baal and Ashtaroth. There was a festival at Tyre called "The Awakening of Hercules," which seems connected with his character as a sun-god. (Joseph. *Ant.* viii. 5.) In his temple at Gades there was no image, and his symbol was an ever-burning fire.

Another Phoenician deity was Dagon, who had a fish's tail, and seems to have been identical with the Oannes of Babylonia.

The Phoenician goddess Onca was identified by the Greeks with Athena. One of the gates of Thebes was named after her, and she was also worshipped at Corinth. (Euphor. *ap. Steph. Byz. s. v.*; Hesych. *s. v.*; Tzet. *ad Lycoph. Cass.* 658.) It is even probable that the Athena Polias of Athens was derived from Thebes. The Palladium of Troy was also of Phoenician origin.

As might be expected among a maritime people, the Phoenicians had several marine deities, as Poseidon, Nereus, and Pontus. Poseidon was worshipped at Berytus, and a marine Jupiter at Sidon. The present deities of navigation were, however, the Cabiri, the seat of whose worship was also at Berytus, and whose images, under the name of Pataeci, were placed on the prows of Phoenician ships. (Herod. iii. 37.) They were the sons of Hephaestus, or the Egyptian Phta, and were represented as ridiculous little pigmaic figures. By the Greeks and Romans they were identified with their Anaces, Lares, and Penates. Aesculapius, who was identified with the air, was their brother, and also had a temple at Berytus. (Paus. vii. 23. § 6.)

We know but little of the religious rites and sacred festivities of the Phoenicians. They practised circumcision, which they learned from the Egyptians; but, owing to their intercourse with the Greeks, the rite does not seem to have been very strictly observed. (Herod. ii. 104; Aristoph. *Av.* 504.) We are unable to trace their speculative opinions; but, as far as can be observed, they seem to have been material and atheistic, and, like the other Semitic nations, the Phoenicians had no idea of a future state of existence.

VII. MANNERS, LITERATURE, AND ART.

The commercial habits of the Phoenicians did not impair their warlike spirit, and Chariton (vii. 2) represents the Tyrians as ambitious of military glory. Their reputation for wisdom and enterprise peeps out in the jealous and often ironical bitterness with which they are spoken of by Hebrew writers. Their wealth and power was envied by their neighbours, who made use of their services, and abused them in return. (Ezek. xxxviii. 2, 12; *Isaiah*, xxiii. 18.) The Greeks expressed their opinion of Phoenician subtlety by the proverb *ἄποροι πρὸς φολκικας* (Suid.), which may be rendered by our "Set a thief to catch a thief;" and their reputation for veracity was marked by the saying *ψευδῆμα φοινικιδόν*, "a Phoenician lie." (Strab. iii. p. 170.) But a successful commercial nation is always liable to imputations of this description. In common, and sometimes in confusion, with Syria, Phoenicia was denounced by the Romans for the corruption of its morals, and as the nursery of mountebanks and musicians. (Hor. *Sat.* i. 2. 1; Juv. iii. 62, viii. 159; Athen. xv. 53.) The mimes of Tyre and Berytus

were renowned far and wide. (*Exp. tot. Mundi*, Hudson, *Geogr. Min.* iii. p. 6.)

Ancient authority almost unanimously attributes the invention of an alphabet to the Phoenicians. Lucan (*Phars.* iii. 220) ascribes the use of writing to them before the invention of the papyrus in Egypt. The Phoenician Cadmus was reputed to have introduced the use of writing among the Ionians; and Herodotus says that he saw the Cadmean letters at Thebes. (Herod. v. 58, 59; Plin. vii. 57; Diod. v. 24; Tac. *Ann.* xi. 14; Mela, i. 12, &c.) The inscriptions found in Thera and Melos exhibit the oldest forms of Greek letters hitherto discovered; and these islands were colonised by Phoenicians. No inscriptions have been found in Phoenicia itself; but from several discovered in Phoenician colonies—none of which, however, are older than the fourth century B. C.—the Phoenician alphabet is seen to consist, like the Hebrew, of twenty-two letters. It was probably more scanty at first, since the Greek alphabet, which was borrowed from it, consisted originally of only sixteen letters (Plin. l. c.); and, according to Irenaeus (*adv. Haeres.* ii. 41), the old Hebrew alphabet had only fifteen. The use of hieroglyphics in Egypt was, in all probability, older. (Tac. l. c.) The connection of this Phonetic system with the Phoenician alphabet cannot be traced with any certainty; yet it is probable that the latter is only a more simple and practical adaptation of it. The names of the Phoenician letters denote some natural object, as *aleph*, an ox, *beth*, a house, *daleth*, a door, &c., whence it has been conjectured that the figures of these objects were taken to represent the sounds of the respective letters; but the resemblance of the forms is rather fanciful.

Babylonian bricks, inscribed with Phoenician characters, have long been known, and indicate the residence of Phoenicians at Babylon. In the recent discoveries at Nineveh other bricks have been found with inscriptions both in the Phoenician and cuneiform character. Phoenician inscriptions have also been discovered in Egypt, but in an Aramaean dialect. (Ges. *Mon. Phoen.* lib. ii. c. 9.) The purest examples of the Phoenician alphabet are found in the inscriptions of Malta, Athens, Cyprus, and Sardinia, and on the coins of Phoenicia and Sicily.

The original literature of the Phoenicians has wholly perished, and even in Greek translations but little has been preserved. Their earliest works seem to have been chiefly of a philosophical and theological nature. Of their two oldest writers, Sanchoniatho and Mochus, or Moschus, of Sidon, accounts will be found in the *Dictionary of Biography and Mythology*, as well as a discussion of the question respecting the genuineness of the remains attributed to the former; on which subject the reader may also consult Lobeck (*Aglaophamus*, ii. p. 1264, sqq.), Orelli (*Sanchoniathonis Fragm.* p. xiii. sqq.), Creuzer (*Symbolik*, pt. i. p. 110, 3rd edit.), Movers (*Die Phönizier*, i. p. 120, sqq.; and in the *Jahrbücher für Theologie u. christl. Philosophie*, 1836, vol. vii. pt. i.), and Kenrick (*Phoenicia*, ch. xi.). Later Phoenician writers are known only under Greek names, as Theodotus, Hysicrates, Philostratus, &c., and blend Greek legends with their native authorities. We learn from Josephus (*c. Apion.* i. 17) that there were at Tyre public records, very carefully kept, and extending through a long series of years, upon which the later histories seem to have been founded; but unfortunately these have all perished. Thus we are deprived of the

annals of one of the oldest and most remarkable people of antiquity; and, by a perverse fate, the inventors of letters have been deprived of that benefit which their discovery has bestowed on other, and often less distinguished, nations which have borrowed it.

The arithmetical system of the Phoenicians resembled that of the Egyptians. The units were marked by simple strokes, whilst 10 was denoted either by a horizontal line or by a semicircle; 20 by the letter π ; and 100 had also a special mark, with strokes for the units denoting additional hundreds. (Ges. *Mon. Phoen.* i. 1. c. 6.) Their weights and measures were nearly the same as those of the Jews.

The Phoenicians, and more particularly the Sidonians, excelled in the glyptic and plastic arts. Their drinking vessels, of gold and silver, are frequently mentioned in Homer: as the silver vase which Achilles proposed as the reward of the victor in the funeral games in honour of Patroclus (*Iliad*, xxiii. 743), and the bowl given to Telemachus by Menelaus. (*Od.* iv. 618; comp. Strab. xvi. p. 757.) The Phoenicians probably also manufactured fictile and glass vases; but the origin of the vases called Phoenician, found in Southern Italy, rests on no certain authority. They particularly excelled in works in bronze. Thus the pillars which they cast for Solomon's temple were 18 cubits in height and 12 in circumference, with capitals 5 cubits high. From the nature of their country their architecture must have consisted more of wood than of stone; but they must have attained to great art in the preparation of the materials, since those designed for the temple of Solomon required no further labour, but only to be put together, when they arrived at Jerusalem. The internal decorations were carvings in olive-wood, cedar, and gold. The Phoenicians do not appear to have excelled in sculpture. This was probably owing to the nature of their religion. Their idols were not, like those of Greece and Rome, elaborate representations of the human form, but mere rude and shapeless stones called *Bætulæ*; and frequently their temples were entirely empty. Figures of the Phoenician Venus, but of very rude sculpture, have, however, been found in Cyprus. The Phoenicians brought to great perfection the art of carving and inlaying in ivory, and the manufacture of jewellery and female ornaments, which proved of such irresistible attraction to the Grecian and Jewish women, as may be seen in the story of Eumæus in Homer (*Od.* xv. 415), and in the indignant denunciations of Isaiah (iii. 19). They likewise excelled in the art of engraving gems. (2 *Chron.* ii. 14.) Music is said to have been an invention of the Sidonians (Sanhoniath. p. 32, ed. Orell.), and a peculiar sort of cithara was called *λυροφοινίς*. (Athen. iv. 183.)

VIII. MANUFACTURES, COMMERCE, AND NAVIGATION.

The staple manufacture of Phoenicia was the celebrated purple dye; but it was not a monopoly. Ezekiel (xxvii. 7) characterises the purple dye as coming from Greece; and Egypt and Arabia also manufactured it, but of vegetable materials. The peculiarity of the Phoenician article was that it was obtained from fish of the genera *buccinum* and *murex*, which were almost peculiar to the Phoenician coast, and which even there were found in perfection only on the rocky part between the Tyrian Climax and the promontory of Carmel. The liquor is con-

tained in a little vein or canal which follows the spiral line of these molluscs, and yields but a very small drop. The fluid, which is extracted with a pointed instrument, is of a yellowish white, or cream colour, and smells like garlic. If applied to linen, cotton, or wool, and exposed to a strong light, it successively becomes green, blue, red, and deep purple; and when washed in soap and water a bright and permanent crimson is produced. The *buccinum*, which is so named from its trumpet shape, is found on rocks near the shore, but the *murex* must be dredged in deep water. The latter, in its general form, resembles the *buccinum*, but is rougher and more spinous. The *Helix ianthina*, also found on the Phoenician coast, yields a similar fluid. The superiority of the Tyrian purple was owing to the abundance and quality of the fish, and probably also to some chemical secret. The best accounts of these fish will be found in Aristotle's (*H. Anim.* lib. v.) and Pliny (ix. 61. s. 62); and especially in a paper of Resaumur in the *Mémoires de l'Académie des Sciences*, 1711; and of the manufacture of the purple in Amati, *De Restitutione Purpurarum*, and Don Michaelie Rosa, *Dissertatione delle Porpore e delle Materie Vestiarie presso gli Antichi*. The trade seems to have been confined to Tyre, though the poets speak of Sidonian purple. (Ovid, *Tr.* iv. 2. 27.) Tyre, under the Romans, had the exclusive privilege of manufacturing the imperial purple, and decrees were promulgated prohibiting its use by all except magistrates. (Fav. Vopisc. *Aurcl.* c. 45; Suet. *Nero*, 32.) The manufacture seems to have flourished till the capture of Constantinople by the Turks.

As Tyre was famed for its purple, so Sidon was renowned for its glass, which was made from the fine sand on the coast near Mount Carmel. Pliny (xxxvi. 65) describes its discovery as accidental. Some merchants who had arrived on this coast with a cargo of natron, employed some lumps of it, instead of stones, to prop up their cauldron, and the natron being melted by the heat of the fire, produced a stream of glass on the sand. It is probable, however, that the art was derived from Egypt, where it flourished in very ancient times. The Sidonians made use of the blowpipe, the lathe or wheel, and the graver. They also cast glass mirrors, and were probably acquainted with the art of imitating precious stones by means of glass. (Plin. *l. c.*) The Phoenicians were also famous for the manufacture of cloth, fine linen, and embroidered robes, as we see in the description of those brought from Sidon by Paris (*πέρλαοι παρωτικίλοι, ἔργα γυναικῶν Σιδωνίων*, *Iliad*, vi. 289), and in Scriptural allusions. (2 *Chron.* ii. 14, &c.) Phoenicia was likewise celebrated for its perfumes. (Juv. viii. 159; Plin. xi. 3. s. 2.)

Assyria and Egypt, as well as Phoenicia, had reached a high pitch of civilisation, yet the geographical position of the former, and the habits and policy of the latter, prevented them from communicating it. On the Phoenicians, therefore, devolved the beneficent task of civilising mankind by means of commerce, for which their maritime situation on the borders of Europe and Asia admirably fitted them. Their original occupation was that of mere carriers of the produce and manufactures of Assyria and Egypt (Herod. i. 1); but their maritime superiority led them to combine with it the profession of piracy, which in that age was not regarded as disgraceful. (Thucyd. i. 5; Hom. *Od.* xv. 415, &c.) They were especially noted as slave-dealers. (Hansl.

ii. 54; Hom. *Od.* xiv. 285.) The importation of cloths, trinkets, &c., in Phoenician ships, is constantly alluded to in the Homeric poems; but the Phoenicians are as constantly described as a crafty deceitful race, who were ever bent on entrapping the unwary. (*Jl.* vi. 290, xxiii. 743, &c.) It would be absurd, however, to suppose that they were always fraudulent in their dealings. Ezekiel (xxvii.) draws a glowing picture of their commerce and of the splendour of their vessels. From his description we may gather the following particulars. The trade of the Phoenicians with the Erythraean sea, comprised spices, myrrh, frankincense, precious stones, and gold-sand. The coast of Africa S. of *Babel-Mandeb* produced frankincense and spices superior to those of Arabia. The cotton garments mentioned by the prophet were probably Indian fabrics, and the "bright iron" Indian steel. Ezekiel mentions only linen as forming their trade with Egypt, but we know that they also drew their supplies of corn from thence. (*Isaiah*, xxiii. 3.) In return for these commodities, the Phoenicians supplied the Egyptians with wine, with asphalt for their embalmments, and probably with incense for their temples. (Herod. iii. 6; Diod. xix. 99.) Their traffic with Syria and Mesopotamia, besides the indigenous products of those countries, probably included Indian articles, which came by that route. Babylon, which is called by Ezekiel (xvii. 4) a city of merchants, must have been a place of great trade, and besides the traffic which it carried on by means of its canal communication with the Tigris, had manufactures of its own, especially embroideries. With Nineveh also, while it flourished, the Phoenicians must have had an extensive commerce. The neighbouring Judaea furnished them with wheat, grape-honey, oil, and balm; and from the pastoral nations of Arabia they procured sheep and goats. Proceeding to more northern regions, we find Damascus supplying them with white wool and the precious wine of Helbon. Armenia and the countries bordering on the southern and eastern shores of the Euxine—the modern *Georgia* and *Circassia*—furnished horses, mules, and slaves; also copper and the tunny fish. Phoenicia had undoubtedly great commercial intercourse with Greece, as is evident from the fact that the Grecian names for the principal objects of oriental commerce, especially spices and perfumes, were derived from the Phoenicians. (Herod. iii. 111.) In the time of Socrates a Phoenician vessel seems regularly to have visited the Peiræus. (Xenoph. *Oecon.* c. 8.) Tarshish, or Tartessus, the modern *Andalusia*, was the source whence the Phoenicians derived their silver, iron, tin, and lead. Silver was so abundant in this country that they substituted it for the masses of lead which served as anchors. At a later period they procured their tin from Britain. They appear also to have traded on the NW. coast of Africa as far as *Senegal*, as well as to the Fortunate Islands, or *Canaries*. They must also, of course, have carried on a great trade with their many colonies, which there will be occasion to enumerate in the following section. It is remarkable that Ezekiel always describes the nations as *bringing* their wares to the Phoenicians, and the latter are not mentioned as going forth to fetch them. The caravan trade must at that time have been in the hands of the nomad Syrian and Arabian tribes by whom the Phoenicians were surrounded, and the business of the latter consisted in distributing by voyages to the various coasts of the Mediterranean the articles

which had thus been brought to them overland. (Herod. i. 1.) At a later period, however, they seem to have themselves engaged in the caravan trade, and we have already mentioned their journeys in the track of Alexander. Their pedlars, or retail dealers, probably traversed Syria and Palestine from the earliest times. (*Proverbs*, xxi. 24; *Isaiah*, xxiii. 8.) In some foreign towns the Phoenicians had factories, or settlements for the purposes of trade. Thus the Tyrians had a fish-market at Jerusalem (*Nehemiah*, xiii. 16), chiefly perhaps for the salted tunnies which they brought from the Euxine. They had also a settlement at Memphis (Herod. ii. 112), and, after the close of the wars between the Greeks and Persians, at Athens, as already related, as well as in other places.

In their original seats on the Persian Gulf the Phoenicians used only rafts (Plin. vii. 57); but on the coasts of the Mediterranean they constructed regular vessels. In their early voyages, which combined piracy with trade, they probably employed the *pentecoster*, a long and swift vessel of 50 oars. (Comp. Herod. i. 163.) The trireme, or ship of war, and *gaulos*, or tub-like merchantman adapted for stowage, which took its name from a milk-jail, were later inventions. (Ibid. iii. 136.) The excellent arrangements of a Phoenician vessel are described in a passage of Xenophon before cited. (*Oecon.* 8; cf. Heliodor. v. 18; *Isaiah*, ii. 16.) We have already described the *Pataeci*, or figure-heads of their vessels. The Phoenicians were the first to steer by observation of the stars (Plin. vii. 56; Mamil. i. 297, sqq.); and could thus venture out to sea whilst the Greeks and Romans were still creeping along the coast. Astronomy indeed had been previously studied by the Egyptians and Babylonians, but the Phoenicians were the first who applied arithmetic to it, and thus made it practically useful. (Strab. xvi. 757.) Herodotus (iv. 42) relates a story that, at the instance of Neco, king of Egypt, a Phoenician vessel circumnavigated Africa, setting off from the Red Sea and returning by the Mediterranean; and though the father of history doubted the account himself, yet the details which he gives are in themselves so probable, and the assertion of the circumnavigators that they had the sun on their right hand, or to the N. of them, as must really have been the case, is so unlikely to have been invented, that there seems to be no good reason for doubting the achievement. (Comp. Rennell, *Geogr. of Herodotus*, p. 682, sqq.; Grote, *Hist. of Greece*, iii. pp. 377, sqq.)

IX. COLONIES.

The foundation of colonies forms so marked a feature in Phoenician history, that it is necessary to give a general sketch of the colonial system of the Phoenicians, although an account of each settlement appears under its proper head. Their position made them a commercial and maritime people, and the nature of their country, which would not admit of a great increase of inhabitants, led them to plant colonies. Before the rise of the maritime power of the Greeks they had the command of the sea for many centuries, and their colonisation thus proceeded without interruption. Their settlements, like those of the Greeks, were of the true nature of colonies, and not, like the Roman system, mere military occupations; that is, a portion of the population migrated to and settled in these distant possessions. Hence they resembled our own colonies in America or

Australia, as distinguished from our occupation of India. A modern writer has, with much erudition and ingenuity, endeavoured to trace the progress of Phoenician colonisation from the threefold cycle of ancient myths respecting the wanderings of Bel or Baal—the Cronos of the Greeks, and patron god of Byblus and Berytus; of Astarte or Io (Venus-Urania), who was especially worshipped at Sidon; and of Melcarth or the Tyrian Hercules. (Movers, *Phoen.* vol. ii. pt. ii. ch. 2.) With these myths are combined the legends of the rape of Europa, of the wanderings of Cadmus and Harmonia, of Helen, Dido, &c. That some portion of historical truth may lie at the bottom of these myths can hardly be disputed; but a critical discussion of them would require more space than can be here devoted to the subject, and we must therefore content ourselves with giving a short sketch of what seems to be the most probable march of Phoenician colonisation.

Cyprus, which lay within sight of Phoenicia, was probably one of the first places colonised thence. Its name of Chittim, mentioned in Genesis (x.), is preserved in that of Citium, its chief town. (Cic. *Fin.* iv. 20.) Paphos and Palaesephus, at the SW. extremity of the island, and Golgos, near the SE. point, were the chief seats of the worship of Venus-Urania, the propagation of which marked the progress of Phoenician colonisation. The origin of the colony is likewise shown by the legend of the conquest of Cyprus by Belus, king of Sidon (—"tum Belus opimum Vastabat Cyprum, et victor ditio tenebat," Virg. *Aen.* i. 621, *et ib.* Serv.), who was the reputed founder of Citium, Lapathus, and other Cyprian towns. (Alex. Ephes. in *Stephan.* v. *Ἀδωργός*.) A great many Phoenician inscriptions have been found in this island. Hence the Phoenicians seem to have proceeded to the coast of Asia Minor, the islands of the Greek Archipelago, and the coast of Greece itself. Phoenician myths and traditions are interwoven with the earliest history of Greece, and long precede the Trojan War. Such are the legends of Agenor in Cilicia, of Europa in Rhodes and Crete, of Cadmus in Thasos, Boeotia, Euboea and Thera. Rhodes seems to have been early visited by the Phoenicians; and, if it did not actually become their colony, there are at least numerous traces that they were once predominant in the island. It is mentioned in Genesis (x. 4) in connection with Citium and Tartessus. (Comp. Epiphani. *adv. Haeres.* 30. 25, and Movers, vol. ii. pt. ii. p. 248, note 127.) Conon, a writer who flourished in the Augustan period, mentions that the Heliades, the ruling dynasty in Rhodes, were expelled by the Phoenicians (*Fab.* 47, ap. *Phot.* p. 187), and numerous other traditions testify their occupation of the island. Traces of the Phoenicians may also be found in Crete, though they are fainter there than at Rhodes. It is the scene of the myth of Europa, the Sidonian Astarte; and the towns of Itanos, which also bore the name of Araden (Steph. B. s. v. *Ἰτανός*; Hierocl. § 11; *Acts.* xxvii. 12), Lebena, and Phoenice, were reputed to have been founded by them. We learn from Thucydides (i. 8) that the greater part of the Cyclades were colonised by Phoenicians. There are traces of them in Cilicia, Lycia, and Caria. We have already alluded to their intimate connection with the last-named country, and Thucydides, in the passage just cited, mixes the Carians and Phoenicians together. Chios and Samos are also connected with the Phoenicians by ancient myths; and at Tenedos, Melicertes, worshipped with

the sacrifice of infants, is the Tyrian Melcarth, also called Palaemon by the Greeks. (Lycophr. *Caes.* 229.) There are traces of Phoenician colonies in Bithynia, but not more eastward in the Euxine, though it cannot be doubted that their voyages extended farther. Mythological analogies indicate their presence in Imbros and Lemnos, and there are distinct historical evidences of their settlements in the neighbouring island of Thasos. Herodotus had himself beheld the gigantic traces of their mining operations there, in which they appeared to have turned a whole mountain upside-down (vi. 47). The fable ran, that they had come thither in search of Europa. (Id. ii. 44.) They had also settlements for the purposes of mining at Mount Pangaeus, on the opposite coast of Thrace. (Plin. vii. 57; Strab. xiv. p. 680.) According to Strabo (x. p. 447). Cadmus and his *Arabs* once dwelt at Chalcis in Euboea, having crossed over from Boeotia. Of the settlement of the Phoenicians in the latter country, there is historical testimony, to whatever credibility the legend of Cadmus may be entitled. (Herod. v. 57). The name of *Ὀρυκία*, or *Onca*, by which Minerva was worshipped at Thebes, and which was also given to one of the city gates, was pure Phoenician. (Euphor. ap. Steph. B. s. v.: cf. Pausan. ix. 12.) From Thebes the Cadmeans were expelled by the Argives, and retired among the Encheleae, an Illyrian people (Herod. v. 61); and Illyria, a son of Cadmus and Harmonia, was said to have given name to their country. (Apolod. iii. 5. § 4.) The Paphians, the ancient inhabitants of Cephallenia, were the reputed descendants of Cadmus. (*Odys.* xv. 426.)

To colonise Sicily required bolder navigation; but with the instinct of a commercial and maritime people, the Phoenicians seized its promontories and adjacent isles for the purpose of trading with the natives. (Thucyd. vi. 2.) Subsequently, however, they were gradually driven from their possessions by the growing power of the Greek colonies in that island, and were ultimately confined to its NW. corner (*ib.*), which was the nearest point to Carthage. Daedalus, an epithet of Hephaestus, the father of the Phoenician Cabiri, is represented as flying from Crete to Sicily. (Diod. iv. 77.) The Venus of Mount Eryx was probably of Phoenician origin from the veneration paid to her by the Carthaginians. (Aelian, *H. An.* iv. 2; Athen. ix. p. 934.) An inscription found at Segesta mentions a priestess of Venus-Urania, which was the Phoenician Venus. (*Rhein. Mus.* vol. iv. p. 91.) There is some difficulty, however, with regard to the temples of this deity, from the attempts which have frequently been made to connect them with the wanderings of the Trojans after the capture of their city. Thus Dionysius of Halicarnassus (*Ant. R.* i. 20) attributes the temple of Venus at Cythera to Aeneas, whilst by Herodotus (i. 105) it is assigned to the Phoenicians. The migration of the latter to the western side of Sicily must have taken place after the year 736 B. C., the date of the arrival of the Greek colonists. There are no traces of the Phoenicians in Italy, but the islands between Sicily and Africa seem to have been occupied by them. Diodorus (v. 12) mentions Melite, or *Malta*, as a Phoenician colony. In later times, however, it was occupied by the Carthaginians, so that here, as in the rest of these islands, it is difficult to distinguish whether the antiquities belong to them, or to the Phoenicians. Farther westward we may track the

latter in Sardinia, where Claudian (*Bell. Gild.* 520) mentions Caralis as founded by the Tyrians, in contradistinction to Sulci, founded by the Carthaginians. And the coins of Aebusus (*Irica*) seem to denote the occupation of it by the Phoenicians, since they have emblems of the Cabiriic worship.

The very early intercourse between Phoenicia and the south of Spain is attested by the mention of Tarshish, or Tartessus, in the 10th chap. of Genesis. To the same purport is the legend of the expedition of Hercules against Chrysaor, the father of Goryon, which was of course naval, and which sailed from Crete. (Herod. iv. 8; Diod. iv. 17, sqq. v. 17, &c.) The account of Diolorus leads us to conclude that this was an earlier colony than some of the intermediately situated ones. The Phoenicians had no doubt carried on a commercial intercourse with Tartessus long before the foundation of Gadeira or *Cadix*. The date of the latter event can be ascertained with very remarkable accuracy. Velleius Paterculus (i. 2) informs us that it was founded a few years before Utica; and from Aristotle (*de Mirab. Auscult.* c. 146) we learn that Utica was founded 287 years before Carthage. Now as the latter city must have been founded at least 800 years B. C., it follows that Gadeira must have been built about eleven centuries before our æra. The temple of Hercules, or Melcarth, at this place retained, even down to the time of Silius Italicus, the primitive rites of Phoenician worship; the fane had no image, and the only visible symbol of a god was an ever-burning fire; the ministering priests were bare-footed and clad in linen, and the entrance of women and swine was prohibited. (*Punic.* iii. 22, sq.) Long before this period, however, it had ceased to be a Phoenician colony; for the Phœacians who sailed to Tartessus in the time of Cyrus, about 556 B. C., found it an independent state, governed by its own king Arganthonius. (Herod. i. 163.) Many other towns were doubtless founded in the S. of Spain by the Phoenicians; but the subsequent occupation of the country by the Carthaginians renders it difficult to determine which were Punic and which genuine Phoenician. It is probable, however, that those in which the worship of Hercules, or of the Cabiri, can be traced, as Carteia, Malaca, Sexti, &c., were of Tyrian foundation. To this early and long continued connection with Phoenicia we may perhaps ascribe that superior civilization and innumerable use of writing which Strabo (iii. 139) observed among the Turduli and Turdetani.

Farther in the Atlantic, it is possible that the Phoenicians may have had settlements in the Cassiterides, or tin districts on the coast of *Cornwall* and the *Scilly Islands*; and that northwards they may have extended their voyages as far as the *Baltic* in search of amber. [*BRITANNIÆ INS.* Vol. I. p. 433, sq.] (Comp. Heeren, *Researches*, &c. ii. pp. 53, 68.) But these points rest principally on conjecture. There are more decided traces of Phoenician occupation on the NW. or Atlantic coast of Africa. Abyla, like Calpe, was one of the Pillars of Hercules, and his temple at Lixus in Mauretania was said to be older even than that at Gadeira. (Plin. xix. 4. s. 22.) Tingis was founded by Antæus, with whom Hercules is fabled to have combated (Mela, i. 5; Strab. iii. p. 140); and the Sinus Emporicus (κόλπος Ἐμπορικὸς, Strab. xvii. 827), on the W. coast of Mauretania, seems to have been so named from the commercial settlements of the Phoenicians. Cerne

was the limit of their voyages on this coast; but the situation of Cerne is still a subject of discussion. [CERNE.]

With regard to their colonies on the N. or Mediterranean coast of Africa, Strabo (i. p. 48) tells us that the Phoenicians occupied the middle parts of Africa soon after the Trojan War, and they were probably acquainted with it much sooner. Their earliest recorded settlement was Itace, or Utica, on the western extremity of what was afterwards called the gulf of Carthage, the date of which has been already mentioned. Pliny (xvi. 79) relates that the cedar beams of the temple of Apollo at Utica had lasted since its foundation, 1178 years before his time; and as Pliny wrote about 78 years after the birth of Christ, this anecdote corroborates the date before assigned to the foundation of Gades and Utica. The Phoenicians also founded other towns on this coast, as Hippo, Hadrumetum, Leptis, &c. (Sall. *Jug.* c. 19), and especially Carthage, on which it is unnecessary to expatiate here. [CANTHAGO.]

The principal modern works on Phoenicia are, Bochart's *Geographia Sacra*, a performance of unbounded learning, but the conclusions of which, from the defective state of critical and ethnographical science at the time when it was written, cannot always be accepted; Gesenius, *Monumenta Phœnicia*; Movers, article *Phönizien*, in Ersch and Gruber's *Encyclopædie*, and especially his work *Die Phönizier*, of which two volumes are published, but which is still incomplete; and Mr. Kenrick's *Phœnicia*, 8vo. London, 1855, to which the compiler of this article is much indebted. The reader may also consult with advantage Hengstenberg, *De Rebus Tyrriorum*, Berlin, 1832, and *Beiträge zur Einleitung in das Alte Testament*; Heeren, *Historical Researches*, &c. vol. ii. Oxford, 1833; Grote, *History of Greece*, vol. iii. ch. 18; Forbiger, *Handbuch der allen Geographie*, vol. ii. p. 659, sqq.; Russegger, *Reisen*; Burckhardt, *Syria*; Robinson, *Biblical Researches*, &c. [T. H. D.]

PHOENICE. [PHILA.]

PHOENICIS. [MEDEON, No. 3.]

PHOENICIUS MONS. [BOEOTIA, p. 412, a.]

PHOENICUS (Φοινικὸς). 1. A port of Ionia, at the foot of Mount Mimas. (Thucyd. viii. 34.) Livy (xxxvi. 45) notices it in his account of the naval operations of the Romans and their allies against Antiochus (comp. Steph. B. s. v.); but its identification is not easy, Leake (*Asia Minor*, p. 263) regarding it as the same as the modern port of *Tahesme*, and Hamilton (*Researches*, ii. p. 5) as the port of *Egri-Limen*.

2. A port of Lycia, a little to the east of Patara; it was scarcely 2 miles distant from the latter place, and surrounded on all sides by high cliffs. In the war against Antiochus a Roman fleet took its station there with a view of taking Patara. (Livy xxxvii. 16.) Beaufort (*Karamania*, p. 7) observes that Livy's description answers accurately to the bay of *Kalamaki*. As to Mount Phœnicus in Lycia, see OLYMPUS, Vol. II. p. 480. [L. S.]

PHOENICUS. [PHYCUS]

PHOENICUS (Φοινικὸς λιμὴν, Strab. xvii. p. 799; Ptol. iv. 5. § 7; *Stadiasm.* § 12), a harbour of Marmarica, off which there were the two islands DIDYMAE, which must not be confounded with those which Ptolemy (iv. 5. § 76) places off the Chersonesus Parva on the coast of Aegypt. Its position must be sought between ΠΥΓΙΕΥΣ (Πύγιεύς,

Strab. l. c.; Ptol. l. c.; *Stadiasm. l. c.*), which is identified with *Ris Tanhub*, and *Ris-al-Kanais*. [E.B.J.]

PHOENICUS PORTUS (Λιμὴν Φοινικῶν). 1. A harbour of Messenia, W. of the promontory Acritas, and in front of the islands of Oenussae. It seems to be the inlet of the sea opposite the E. end of the island *Skhiza*, which island is called by the Italians *Capri*, or *Cabrera*. (Paus. iv. 34. § 12; Leake, *Morea*, vol. i. p. 434.)

2. A harbour in the island of Cythera. [Vol. I. p. 738, b.]

PHOENICUSA. [ÆOLIAE INSULAE.]

PHOENIX (Φοῖνιξ). 1. A river of Malis, flowing into the Asopus, S. of the latter, and at the distance of 15 stadia from Thermopylae. (Herod. vii. 198; Strab. ix. p. 428; Leake, *Northern Greece*, vol. ii. p. 32.)

2. A river of Thessaly, flowing into the Apidanus. (Vibius Sequest. p. 16; Plin. iv. 8. s. 15; Lucan, vi. 374; Leake, *Northern Greece*, vol. iv. p. 515.)

3. A small river of Achaia. [Vol. I. p. 13, b.]

PHOETEIAE. [PHYTIA.]

PHOEZON. [MANTINELA, p. 264, a.]

PHOLEGANDROS (Φολέγανδρος, Strab. x. p. 484, seq.; Steph. B. s. v.; Φολέκανδρος or Φελέκανδρος, Ptol. iii. 15. § 31; *Eth. Φολεγανδριος, Φολεγανδριος; Polykanthro*), an island in the Aegæan sea, and one of the smaller of the Cyclades, lying between Melos and Sicinos. It was said to have derived its name from a son of Minos. (Steph. B. s. v.) It was called the iron Pholegandros by Aratus, on account of its ruggedness, but it is more fertile and better cultivated than this epithet would lead one to suppose. The modern town stands upon the site of the ancient city, of which there are only a few remains, upon the northern side of the island. (Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 146.)

PHO'LOE. [ELIS, p. 817.]

PHOR'RIA. [MYCOSOS.]

PHOTIGE (Φωτική), a city in Epeirus, mentioned only by later writers, was restored by Justinian. Procopius says that it originally stood in a marshy situation, and that Justinian built a citadel upon a neighbouring height. It is identified by *Veld*, in the ancient Molossis, which now gives title to a bishop, but there are no Hellenic remains at this place. (Procop. iv. 1; Hierocl. p. 652, with Wesseling's note; Leake, *Northern Greece*, vol. iv. p. 96.)

PHRA (Φρά, Isidor. *Mans. Parth.* c. 16), a town in Ariana, mentioned by Isidorus in his brief summary of the principal stations between Mesopotamia and Arachosia. There can be little doubt that this place corresponds with the *Ferrah* or *Furrah* of modern times (Wilson, *Ariana*, p. 153), on the river called the *Ferrah-rud*. Ritter (viii. p. 120) has supposed that this is the same place which Ptolemy mentions by the name of Pharazana, in Drangiana (vi. 19. § 5); and Droysen (ii. p. 610) imagines that it is the same as the Phrada of Stephanus B., which was also a city of Drangiana. Both conjectures are probable. [V.]

PHRAATA (τὰ Φράτα, Appian, *Parth.* pp. 80, 99, ed. Schw.; Πράτατα, Dion Cass. xlix. 25; Steph. B. s. v.; Φράτατα, Ptol. vi. 2. § 10), a place in ancient Media, which seems to have served as a winter residence for the Parthian kings, and at the same time as a stronghold in the case of need. Its position is doubtful. Forbiger imagines that it is the same as the citadel described by Strabo, under the name of Vera (xi. p. 523); and there seems some

ground for supposing that it is really the same place. If the name Phraata be the correct one, it is likely that it derived its name from Phraata. (Plut. *Anton.* c. 38.) (See Rawlinson *On the Atrypaleniæ Ecclatana*, *R. Geog. Journ.* vol. x. part 1, 1840.) [V.]

PHRAGANDAE. [MÆDI.]

PHREATA (Φρέατα), that is, the Wells, a place in the district of Garsauritis in Cappadocia. (Ptol. v. 6. § 14.) The name is an indication of the fact noticed by ancient writers, that the country had a scanty supply of water. (Wesseling, *ad Hierocl.* p. 700.) [L.S.]

PHRI'CIUM (Φρίκιον), a mountain of Lœria above Thermopylae. (Strab. xiii. pp. 582, 621; Steph. B. s. v.)

PHRICONIS. [CYME.]

PHRIXA (Φρίξα, Paus. et alii; Φρίξαι, Herod. iv. 148; *Eth. Φρίξαιος*), a town of Triphylia in Elis, situated upon the left bank of the Alpheius, at the distance of 30 stadia from Olympia. (Strab. viii. p. 343; Steph. B. s. v.) It was founded by the Minyæ (Herod. l. c.), and its name was derived from Phaestus. (Steph. B. s. v. *Μέκιστος*.) Phrixia is rarely mentioned in history; but it shared the fate of the other Triphylia cities. (Comp. Xen. *Hell.* iii. 2. § 30; Polyb. iv. 77, 80.) Its position is determined by Pausanias, who says that it was situated upon a pointed hill, opposite the Leucanias, a tributary of the Alpheius, and at a ford of the latter river. (Paus. vi. 21. § 6.) This pointed hill is now called *Paleosinaro*, and is a conspicuous object from both sides of the river, whence the city received the name of Phaestus in later times. (Steph. B. s. v. *Φαιστός*.) The city was in ruins in the time of Pausanias, who mentions there a temple of Athena Cydonia. Upon the summit of the hill there are still remains of Hellenic walls. (Leake, *Morea*, vol. ii. p. 210; Boblaye, *Récherches* &c. p. 136; Ross, *Reisen in Peloponnes*, p. 108; Curtius, *Peloponnesos*, vol. ii. p. 90.)

PHRIXUS (Φρίξος), a tributary of the Erasinus, in the Argeia. [ARGOS, p. 201, a.]

PHRUDIS. [FRUDIS.]

PHRURI (Φρούροι), a Scythian people in Serica, described as cannibals. (Plin. vi. 17. s. 20; Dionys. Per. 752, and Eustath. *ad loc.*)

PHRY'GLA (Φρύγλα: *Eth. Φρύγες*, Phryges), one of the most important provinces of Asia Minor. Its inhabitants, the Phrygians, are to us among the most obscure in antiquity, at least so far as their origin and nationality are concerned. Still, however, there are many indications which seem calculated to lead us to definite conclusions. Some regard them as a Thracian tribe (Briges or Bryges), who had immigrated into Asia; others consider them to have been Armenians; and others, again, to have been a mixed race. Their Thracian origin is mentioned by Strabo (vii. p. 295, x. p. 471) and Stephanus B. (s. r.); and Herodotus (vii. 73) mentions a Macedonian tradition, according to which the Phrygians, under the name of Briges, were the neighbours of the Macedonians before they migrated into Asia. This migration, according to Xanthus (*ap. Strab.* xiv. p. 680), took place after the Trojan War, and according to Conon (*ap. Phot. Cod.* p. 130, ed. Bekk.) 90 years before that war, under king Midas. These statements, however, can hardly refer to an original migration of the Phrygians from Europe into Asia, but the migration spoken of by these authors seems to refer rather to the return to Asia of a portion of

the nation settled in Asia; for the Phrygians are not only repeatedly spoken of in the Homeric poems (*Il.* ii. 862, iii. 185, x. 431, xvi. 717, xxiv. 535), but are generally admitted to be one of the most ancient nations in Asia Minor (see the story in Herod. ii. 2), whence they, or rather a portion of them, must at one time have migrated into Europe; so that in our traditions the account of their migrations has been reversed, as in many other cases. The geographical position of the Phrygians points to the highlands of Armenia as the land of their first abode, and the relationship between the Phrygians and Armenians is attested by some singular coincidences. In the army of Xerxes these two nations appear under one commander and using the same armour; and Herodotus (vii. 73) adds the remark that the Armenians were the descendants of the Phrygians. Endoxus (*ap. Steph. B. s. v. 'Αρμενία*, and *Eustath. ad Dion. Per.* 694) mentions the same circumstance, and moreover alludes to a similarity in the languages of the two peoples. Both are said to have lived in subterranean habitations (Vitruv. ii. 1; Xenoph. *Anab.* iv. 5. § 25; Diod. xiv. 28); and the names of both, lastly, are used as synonyms. (*Anecd. Græc. Ozon.* iv. p. 257, ed. Cramer.) Under these circumstances it is impossible not to come to the conclusion that the Phrygians were Armenians; though here, again, the account of their migration has been reversed, the Armenians not being descended from the Phrygians, but the Phrygians from the Armenians. The time when they descended from the Armenian highlands cannot be determined, and unquestionably belongs to the remotest ages, for the Phrygians are described as the most ancient inhabitants of Asia Minor. (Paus. i. 14. § 2; Claudian, in *Eutrop.* ii. 251, &c.; Appulei. *Metam.* xi. p. 762, ed. Oud.) The Phrygian legends of a great flood, connected with king Annacus or Nannacus, also are very significant. This king resided at Iconium, the most eastern city of Phrygia; and after his death, at the age of 300 years, a great flood overwhelmed the country, as had been foretold by an ancient oracle. (Zosim. vi. 10; Suid. *s. v. Νάννακος*; Steph. B. *s. v. 'Ικόνιον*; comp. *Ov. Met.* viii. 620, &c.) Phrygia is said to have first risen out of the flood, and the ark and Mount Ararat are mentioned in connection with the Phrygian town of Celaenæ. After this the Phrygians are said to have been the first to adopt idolatry. (*Orac. Sibyll.* i. 196, 262, 266, vii. 12—15.) The influence of the Old Testament upon these traditions is unmistakable, but the identity of the Phrygians and Armenians is thereby nevertheless confirmed. Another argument in favour of our supposition may be derived from the architectural remains which have been discovered in modern times, and are scarcely noticed at all by the ancient writers. Vitruvius (ii. 1) remarks, that the Phrygians hollowed out the natural hills of their country, and formed in them passages and rooms for habitations, so far as the nature of the hills permitted. This statement is most fully confirmed by modern travellers, who have found such habitations cut into rocks in almost all parts of the Asiatic peninsula. (Hamilton, *Researches*, ii. p. 250, 288; Texier, *Description de l'Asie Mineure*, i. p. 210, who describes an immense town thus formed out of the natural rock.) A few of these architectural monuments are adorned with inscriptions in Phrygian. (Texier and Stuart, *A Description of some ancient Monuments with Inscriptions still existing in Lydia and Phrygia*,

London, 1842.) These inscriptions must be of Phrygian origin, as is attested by such proper names as Midas, Ates, Aregastes, and others, which occur in them, though some have unsuccessfully attempted to make out that they are Greek. The impression which these stupendous works, and above all the rock-city, make upon the beholder, is that he has before him works executed by human hands at a most remote period, not, as Vitruvius intimates, because there was a want of timber, but because the first robust inhabitants thought it safest and most convenient to construct such habitations for themselves. They do not contain the slightest trace of a resemblance with Greek or Roman structures; but while we assert this, it cannot be denied, on the other hand, that they display a striking resemblance to those structures which in Greece we are in the habit of calling Pelasgian or Cyclopiæan, whence Texier designates the above mentioned rock-city (near *Boghakieui*, between the Halys and Iris) by the name of a Pelasgian city. (Comp. Hamilton, *Researches*, i. pp. 48, 490, ii. pp. 226, &c., 209.) Even the lion gate of Mycenæ reappears in several places. (Ainsworth, *Travels and Researches*, ii. p. 58; Leake, *Asia Minor*, p. 28.) These facts throw a surprising light upon the legend about the migration of the Phrygian Pelops into Argolis, and the tombs of the Phrygians in Peloponnesus, mentioned by Athenæus (xiv. p. 625). But yet much remains to be done by more systematic exploration of the countries in Asia Minor, and by the interpretation of their monuments. One conclusion, however, can even now be arrived at, viz. that there must have been a time when the race of the Phrygians formed, if not the sole population of Asia Minor, at least by far the most important, bordering in the east on their kinsmen, the Armenians, and in the south-east on tribes of the Semitic race. This conclusion is supported by many facts derived from ancient writers. Independently of several Greek and Trojan legends referring to the southern coasts of Asia Minor, the name of the Phrygian mountain Olympus also occurs in Cilicia and Lycia; the north of Bithynia was in earlier times called Bebrycia, and the town of Otröia on the Ascanian lake reminds us of the Phrygian chief Otreus. (Hom. *Il.* iii. 186.) In the west of Asia Minor, the country about Mount Sipylus was once occupied by Phrygians (Strab. xii. p. 571); the Trojan Thebe also bore the name Mygdonia, which is synonymous with Phrygia (Strab. xiii. p. 588); Mygdonians are mentioned in the neighbourhood of Miletus (Ælian, *V. II.* viii. 5); and Polyænus (*Strateg.* viii. 37) relates that the Bebrycæ, in conjunction with the Phocæans, carried on war against the neighbouring barbarians.

From all this we infer that Trojans, Mysians, Mæonians, Mygdonians, and Dolionians were all branches of the great Phrygian race. In the *Iliad* the Trojans and Phrygians appear in the closest relation, for Hecuba is a Phrygian princess (xvi. 718), Priam is the ally of the Phrygians against the Amazons (iii. 184, &c.), the name Hector is said to be Phrygian (Hesych. *s. v. Δαρείος*), and the names Paris and Scamandrius seem likewise to be Phrygian for the Greek Alexander and Astyanax. It is also well known that both the Greek and Roman poets use the names Trojan and Phrygian as synonyms. From the Homeric hymn on Aphrodite (113) it might be inferred that Trojans and Phrygians spoke different languages; but that passage is equally clear, if it is taken as alluding

only to a dialectic difference. Now as the Trojans throughout the Homeric poems appear as a people akin to the Greeks, and are even called Hellenes by Dionysius of Halicarnassus (*Ant. Rom.* i. 61), it follows that the Phrygians also must have been related to the Greeks. This, again, is further supported by direct evidence; for, looking apart from the tradition about Pelops, which we have already alluded to, king Midas is said to have been the first of all foreigners to have dedicated, about the middle of the eighth century B. C., a present to the Delphic oracle (Herod. i. 14); and Plato (*Cratyl.* p. 410) mentions several words which were common to the Greek and Phrygian languages. (Comp. Jablonski, *Opera*, vol. iii. p. 64, &c. ed. Te Water.); and, lastly, the Armenian language itself is now proved to be akin to the Greek. (Schroeder, *Thesaur. Ling. Arm.* p. 51.) The radical identity of the Phrygians, Trojans, and Greeks being thus established, we shall proceed to show that many other Asiatic nations belonged to the same stock. The name of the Mygdonians, as already observed, is often used synonymously with that of the Phrygians (Paus. x. 27. § 1), and in Homer (*Il.* iii. 186) the leader of the Phrygians is called Mygdon. According to Stephanus B. (*s. v. Μυγδονια*), lastly, Mygdonia was the name of a district in Great Phrygia, as well as of a part of Macedonia. The Doliones, who extended westward as far as the Aesepus, were separated from the Mygdonians by the river Rhyndacus. (Strab. xiv. p. 681; Schol. *ad Apollon. Rhod.* i. 936, 943, 1115.) At a later time they disappear from history, their name being absorbed by that of the Phrygians. The Mysians are easily recognisable as a Phrygian people, both from their history and the country they inhabited. They, too, are called Thracians, and their language is said to have been a mixture of Phrygian and Lydian (Strab. xii. p. 572), and Mysians and Phrygians were so intermingled that their frontiers could scarcely be distinguished. (Strab. xii. p. 564; Eustath. *ad Hom. Il.* ii. 862, *ad Dionys. Per.* 810; Suid. *s. v. οὐδὲν ἤτρον*.) As to the Maeonians, see LYDIA. The tribes of Asia Minor, which are usually designated by the name Pelasgians, thus unquestionably were branches of the great Phrygian stock, and the whole of the western part of the peninsula was thus inhabited by a variety of tribes all belonging to the same family. But the Phrygians also extended into Europe, where their chief seats were in the central parts of Emathia. (Herod. viii. 138; comp. Strab. xiv. p. 680.) There we meet with Phrygians, or with a modification of their name, Brygians, in all directions. Mardonius, on his expedition against Greece, met Brygians in Thrace. (Herod. vi. 45; Steph. B. *s. v. Βρύκαι*; Plin. iv. 18, where we have probably to read Brycae for Brysae.) The Phrygian population of Thrace is strongly attested by the fact that many names of places were common to Thrace and Troas. (Strab. xiii. p. 590; comp. Thucyd. ii. 99; Suid. *s. v. Ὀδύμυς*; Solin. 15; Tzet. *Chil.* iii. 812.) Traces of Phrygians also occur in Chalcidice. (Lycophr. 1404; Steph. B. *s. v. Κρονώσις*.) Further south they appear about Mount Oeta and even in Attica. (Thucyd. ii. 22; Strab. xiii. p. 621; Steph. B. *s. v. Φρυγία* and *Φρυκίον*; Eustath. *ad Dionys. Per.* 810.) Mount Olympus, also, was perhaps only a repetition of the Phrygian name. In the west of Edessa in Macedonia, about lake Lychnidus, we meet with Bryges (Strab. vii. pp. 326, 327; Steph. B. *s. v. Βρύξ*), and in the same vicinity we have the towns of Brygion,

Brygias, and Mutatio Brucida. (Steph. B. *s. v.*; *It. Hieros.* p. 607.) The westernmost traces of Brygians we find about Dyrhachium. (Strab. l. c.; Appian, *Bell. Civ.* ii. 39; Scymn. 433, 436.) It is difficult to determine how far Phrygian tribes extended northward. The country beyond the eastern part of Mount Haemus seems to have been occupied at all times by Thracians; but Phrygians extended very far north on both sides of Mount Scardus, for PANNONIA and MOESIA seem to be only different forms for PAEONIA and MYSLIA; and the Breucæ on the Savus also betray their origin by their name. It is possible also that the DARDANI were Phrygians, and descendants of the Teucrians in Troas; at least they are clearly distinguished from the Illyrians. (Polyb. ii. 6.) Strabo, lastly, connects the Illyrian Henetes with those of Asia Minor who are mentioned by Homer (*Il.* ii. 852), and even the Dalinians are in one passage described as Armenians and Phrygians. (Cramer, *Anecd. Graec. Oz.* iii. p. 237.) If we sum up the results thus obtained, we find that at one time the Phrygians constituted the main body of the population of the greater part of Thrac. Macedonia, and Illyricum. Allusions to their migrations into these countries are not wanting, *scilicet* independently of the traditions about the migrations of the Teucrians and Mysians (Herod. v. 13, vii. 20; Strab. *Fragm.* 37; Lycophr. 741, &c.), we have the account of the migration of Midas to the plains of Emathia, which evidently refers to the same great event. (Athen. xv. p. 603; Lycophr. 1397, &c.)

The great commotions which took place in Asia and Europe after the Trojan War were most unfortunate for the Phrygians. In Europe the Illyrians pressed southwards, and from the north-east the Scytho-Thracian tribes pushed forward and occupied almost all the country east of the river Axius; Hellenic colonies were established on the coasts, while the rising state of the Macedonians drove the Phrygians from Emathia. (Syncell. pp. 198, 261; Justin, viii. 1.) Under such circumstances, it cannot surprise us to find that the great nation of the Phrygians disappeared from Europe, where the Paeonians and Pannonians were their only remnants. It is probable that at that time many of them migrated back to Asia, an event dated by Xanthus ninety years before the Trojan War. It must have been about the same time that Lesser Mysia and Lesser Phrygia were formed in Asia, which is expressed by Strabo (xii. pp. 565, 571, 572, xiii. p. 586) in his statement that the Phrygians and Mysians conquered the ruler of the country, and took possession of Troas and the neighbouring countries.

But in Asia Minor, too, misfortunes came upon the Phrygians from all quarters. From the south-east the Semitic tribes advanced further and further; Diodorus (ii. 2, &c.) represents Phrygia as subdued even by Ninus; but it is an historical fact that the Syrian Cappadocians forced themselves between the Armenians and Phrygians, and thus separated them. (Herod. i. 72, v. 49, vii. 72.) Strabo also (xii. p. 559) speaks of structures of Semiramis in Pontus. The whole of the south coast of Asia Minor, as far as Caria, received a Semitic population at a very early period; and the ancient Phrygian or Pelasgian people were in some parts reduced to the condition of Helots. (Athen. iv. p. 271.) The latest of these Syrophenician immigrants seem to have been the Lydians [LYDIA], whose struggles with the Mysians are expressly mentioned. (Strab. xiii. p. 612; Scylax, p. 36.) This victorious progress of the

Semitic races exercised the greatest influence upon the Phrygians; for not only was their political importance weakened, but their national independence was lost, and their language and religion were so deeply affected that it is scarcely possible to separate the foreign elements from what is original and indigenous. In the north also the Phrygians were hard pressed, for the same Thracians who had driven them out of Europe, also invaded Asia; for although Homer does not distinctly mention Thracians in Asia, yet, in the historical ages, they occupied the whole coast from the Hellespont to Hecleia, under the names of Thyni, Bithyni, and Mariandyni. (Comp. Herod. vii. 75.) The conflicts between the ancient Phrygians and the Thracians are alluded to in several legends. Thus king Midas killed himself when the Treas ravaged Asia Minor as far as Paphlagonia and Cilicia (Strab. i. p. 61); the Mariandyni are described as engaged in a war against the Mysians and Bebryces, in which Mygdon, the king of the latter, was slain. (Apollod. i. 9. § 23, ii. 5. § 9; Apollon. Rhod. ii. 752, 780, 786, with the Schol.; Tzet. *Chil.* iii. 808, &c.) The brief period during which the Phrygians are said to have exercised the supremacy at sea, which lasted for twenty-five, and, according to others, only five years, and which is assigned to the beginning of the ninth century B. C., is probably connected with that age in which the Phrygians were engaged in perpetual wars (Diod. vii. 13; Syncell. p. 181); and it may have been about the same time that Phrygians from the Scamander and from Troy migrated to Sicily. (Paus. v. 25. § 6.)

It was a salutary circumstance that the numerous Greek colonies on the coast of Asia Minor counteracted the spreading influence of the Semitic race; but still the strength of the Phrygians was broken; they had withdrawn from all quarters to the central parts of the peninsula, and Croesus incorporated them with his own empire. During the conquests of Cyrus, Greater and Lesser Phrygia are already distinguished (Xenoph. *Cyrop.* i. 5. § 3, vi. 2. § 10, vii. 4. § 16, viii. 6. § 7), the former being governed by a satrap (ii. 1. § 5), and the latter, also called Phrygia on the Hellespont, by a king. (vii. 4. § 8).

After having thus reached the period of authentic history, we are enabled to turn our attention to the condition of the Phrygians, and the country which they ultimately inhabited. As to the name Phryges, of which Bryges, Briges, Breuci, Bebryces, and Berecynthæ are only different forms, we are informed by Hesychius (*s. v. Βρίγες*) that in the language of the kindred Lydians (that is, Mæonians) it signified "freemen." The nation bearing this name appears throughout of a very peaceable disposition, and unable to resist foreign impressions and influences. None of their many traditions and legends points to a warlike or heroic period in their history, but all have a somewhat mystic and fantastic character. The whole of their early history is connected with the names Midas and Gordius. After the conquest of their country by Persia, the Phrygians are generally mentioned only with contempt, and the Phrygian names Midas and Maues were given to slaves. (Cic. *p. Flacc.* 27; Curt. vi. 11; Strab. vii. p. 304.) But their civilisation increased in consequence of their peaceful disposition. Agriculture was their chief occupation; and whoever killed an ox or stole agricultural implements was put to death. (Nicol. *Damasc.* p. 148, ed. Orelli.) Gordius, their king, is

said to have been called from the plough to the throne. (Arrian, *Anab.* ii. 3. § 1; Justin, xii. 7.) Pliny (vii. 6) calls the biga an invention of the Phrygians. Great care also was bestowed upon the cultivation of the vine; and commerce flourished among them in the very earliest times, as we must infer from their well-built towns mentioned by Homer (*Il.* iii. 400). The foundation of all their great towns, which were at the same time commercial emporia, belongs to the mythical ages, as, e. g., Pessinus, Gordium, Celsænae, and Apamea. The religious ideas of the Phrygians are of great interest and importance, and appear to have exercised a greater influence upon the mythology of the Greeks than is commonly supposed, for many a mysterious tradition or legend current among the Greeks must be traced to Phrygia, and can be explained only by a reference to that country. Truly Phrygian divinities were Cybele (Rhea or Agdistia), and Sabazius, the Phrygian name for Dionysus. (Strab. x. p. 470, &c.) With the worship of these deities were connected the celebrated orgiastic rites, accompanied by wild music and dances, which were subsequently introduced among the Greeks. Other less important divinities of Phrygian origin were Olympus, Hyagnis, Lityersæ, and Marsyas. It also deserves to be noticed that the Phrygians never took or exacted an oath. (Nicol. *Damasc.* p. 148.) But all that we hear of the religion of the Phrygians during the historical times appears to show that it was a mixture of their own original form of worship, with the less pure rites introduced by the Syro-Phœnician tribes.

The once extensive territory inhabited by the Phrygians, had been limited, as was observed above, at the time of the Persian dominion, to LESSER PHRYGIA, on the Hellespont, and GREATER PHRYGIA. It is almost impossible accurately to define the boundaries of the former; according to Scylax (p. 35; comp. Pomp. Mela, i. 19) it extended along the coast of the Hellespont from the river Cius to Scotus; but it certainly embraced Troas likewise, for Ptolemy marks the two countries as identical. Towards the interior of the peninsula the boundaries are not known at all, but politically as a province it bordered in the east on Bithynia and Great Phrygia, and in the south on Lydia. GREAT PHRYGIA formed the central country of Asia Minor, extending from east to west about 40 geographical miles, and from south to north about 35. It was bounded in the north by Bithynia and Paphlagonia, and in the east by Cappadocia and Lycaonia, the river Halys forming the boundary. (Herod. v. 52.) The southern frontier towards Pisidia and Cilicia was formed by Mount Taurus; in the west Mounts Tmolus and Messogis extend to the western extremity of Mount Taurus; but it is almost impossible to define the boundary line towards Mysia, Lydia, and Caria, the nationalities not being distinctly marked, and the Romans having intentionally obliterated the ancient landmarks. (Strab. xii. p. 564, xiii. p. 629.) The most important part in the north of Phrygia was the fertile valley of the Sangarius, where Phrygians lived in the time of Homer (*Il.* iii. 187, xvi. 719), and where some of their most important cities were situated. Iconium, the easternmost city of Phrygia, was situated in a fertile district; but the country to the north-west of it, with the salt lake Tatta, was barren and cold, forming a high plateau, which was only fit for pasture, and suffered from frequent droughts. The southern portion of Phrygia, surrounded by Mount Taurus,

branch of it turning to the north-west, and by the mountains containing the sources of the Maeander, bore the surname *PAROKIOS*; it was a table-land, but, to judge from the many towns it contained, it cannot have been as barren as the northern plateau. In the west Phrygia comprised the upper valley of the Maeander, and it is there that we find the most beautiful and most populous parts of Phrygia; but that district was much exposed to earthquakes in consequence of the volcanic nature of the district, which is attested by the hot-springs of Hierapolis, and the Plutonium, from which suffocating exhalations were sent forth. (Claudian, in *Eutrop.* ii. 270, &c.; Strab. xii. pp. 578, &c., 629, &c.; Herod. vii. 30; Vitruv. viii. 3.)

Phrygia was a country rich in every kind of produce. Its mountains seem to have furnished gold; for that metal plays an important part in the legends of Midas, and several of the Phrygian rivers are called "auriferi." (Claudian, *l. c.* 258.) Phrygian marble, especially the species found near Synnada, was very celebrated. (Strab. xii. p. 579; Paus. i. 18. § 8, &c.; Ov. *Fast.* v. 529; Stat. *Silv.* i. 5. 36.) The extensive cultivation of the vine is clear from the worship of Dionysus (Sabazius), and Homer (*Il.* iii. 184) also gives to the country the attribute *ἀμπελοεσσα*. The parts most distinguished for their excellent wine, however, were subsequently separated from Phrygia and added to neighbouring provinces. But Phrygia was most distinguished for its sheep and the fineness of their wool (Strab. xii. p. 578). King Amyntas is said to have kept no less than 300 flocks of sheep on the barren table-land, whence we must infer that sheep-breeding was carried on there on a very large scale. (Comp. Suid. s. v. *Φρυγίων ἐπιων*; Aristoph. *Av.* 493; Strab. *l. c.* p. 568.)

When Alexander had overthrown the Persian power in Asia Minor, he assigned Great Phrygia to Antigonus, B. C. 333 (Arrian, *Anab.* i. 29); and during the first division of Alexander's empire that general retained Phrygia, to which were added Lycia and Pamphylia, while Leonnatus obtained Lesser Phrygia. (Dexipp. *ap. Phot.* p. 64; Curt. x. 10; Diod. xviii. 3; Justin, xiii. 4.) In the beginning of B. C. 321, Perdiccas assigned Greater Phrygia, and probably also the Lesser, to Eumenes (Justin, xiii. 6; Corn. Nep. *Eum.* 3); but in the new division of Triparadisius Antigonus recovered his former provinces, and Arrhidæus obtained Lesser Phrygia, which, however, was taken from him by Antigonus as early as B. C. 319. (Diod. xviii. 39, xix. 51, 52, 75; Arrian, *ap. Phot.* p. 72.) After the death of Antigonus, in B. C. 301, Lesser Phrygia fell into the hands of Lysimachus, and Great Phrygia into those of Seleucus (Appian, *Syr.* 55), who, after conquering Lysimachus, in B. C. 282, united the two Phrygias with the Syrian empire. (Appian, *Syr.* 62; Justin, xvii. 2; Memnon, *Hist. Heracl.* 9.) Soon two other kingdoms, Bithynia and Pergamum, were formed in the vicinity of Phrygia, and the Gauls or Galatae, the most dangerous enemy of the Asiatics, took permanent possession of the north-eastern part of Phrygia, the valley of the Sangarius. Thus was formed Galatia, which in our maps separates Greater Phrygia from Paphlagonia and Bithynia; and the ancient towns of Gordium, Ancyra, and Pessinus now became the seats of the Gauls. To the east also Phrygia lost a portion of its territory, for Lycaonia was extended so far westward as to embrace the whole of the above mentioned barren

plateau. (Strab. xiv. p. 663.) It is not impossible that Attalus I. of Pergamum may have taken possession of Lesser Phrygia as early as B. C. 240, when he had gained a decisive victory over the Gauls, seeing that the Trocmi, one of their tribes, had dwelt on the Hellespont (Liv. xxxviii. 16); but his dominion was soon after reduced by the Syrian kings to its original dimensions, that is, the country between the Sinus Elæus and the bay of Adramyttium. However, after the defeat of Antiochus in the battle of Magnesia, in B. C. 191, Eumenes II. of Pergamum obtained from the Romans the greater part of Asia Minor and with it both the Phrygias. (Strab. xiii. p. 624; Liv. xxxvii. 54, &c.) Eumenes on that occasion also acquired another district, which had been in the possession of Prusias, king of Bithynia. Livy (xxxviii. 39) calls that district Mysia, but it must have been the same country as the PHRYGIA EPICETETUS of Strabo (xii. pp. 563, 564, 571, 575, 576). But Strabo is certainly mistaken in regarding Phrygia Epicetetus as identical with Lesser Phrygia on the Hellespont,—the former, according to his own showing, nowhere touching the sea (p. 564), but being situated south of Mount Olympus (p. 575), and being bounded in the north and partly in the west also by Bithynia (p. 563). The same conclusion must be drawn from the situations of the towns of Azani, Midæum, and Dorylaeum, which he himself assigns to Phrygia Epicetetus (p. 576), and which Ptolemy also mentions as Phrygian towns. These facts clearly show how confused Strabo's ideas about those countries were. The fact of Livy calling the district Mysia is easily accounted for, since the names Phrygia and Mysia are often confounded, and the town of Cadi is sometimes called Mysian, though, according to Strabo, it belonged to Phrygia Epicetetus. It was therefore unquestionably this part of Phrygia about which Eumenes of Pergamum was at war with Prusias, and which by the decision of the Romans was handed over to the Pergamenian king, and hence obtained the name of Phrygia Epicetetus, that is, "the acquired in addition to." (Polyb. *Excerpt de Legat.* 128, 129, 135, 136; Liv. xxxix. 51; Strab. p. 563.) After the death of Attalus III., B. C. 133, all Phrygia with the rest of the kingdom of Pergamum fell into the hands of the Romans. A few years later, when the kingdom of Pergamum became a Roman province, Phrygia was given to Mithridates V. of Pontus (Just. xxxviii. 1; Appian, *Bell. Mithr.* 57), but after his death in B. C. 120 it was taken from his son and successor, Mithridates VI., and declared free. (Appian, *l. c.*) This freedom, however, was not calculated to promote the interests of the Phrygians, who gradually lost their importance. The Romans afterwards divided the country into jurisdictiones, but without any regard to tribes or natural boundaries. (Strab. xiii. p. 629; Plin. v. 29.) In B. C. 88 the districts of Laodiceia, Apameia, and Synnada seem to have been added to the province of Cilicia. (Cic. in *Verr.* i. 17, 37.) But this arrangement was not lasting, for afterwards we find those three districts as a part of the province of Asia, and then again as a part of Cilicia, until in B. C. 49 they appear to have become permanently united with Asia. The east and south of Phrygia, however, especially the towns of Apollonia, Antiocheia, and Philomelium, did not belong to the province of Asia. In the new division of the empire made in the 4th century A. D., Phrygia Parurios was added to the province of Pisidia, and a district on the Maeander to Caria.

The remaining part of Phrygia was then divided into Phrygia Salutaris, comprising the eastern part with Synnada for its capital, and Phrygia Pacatiana (sometimes also called Capatiana), which comprised the western part down to the frontiers of Caria. (*Notit. Imp.* c. 2; Hierocl. pp. 664, 676; Constant. Porph. *de Them.* i. 1; Ducas, p. 42; see the excellent article *Phrygia* in Pauly's *Realencyclopaedie*, by O. Abel; Cramer, *Asia Minor*, ii. p. 1, &c.; Niebuhr, *Lect. on Anc. Hist.* i. p. 83, &c., ii. p. 382.) [L. S.]

PHRYGIA PISIDICA. [PISIDIA.]

PHTHENOTES NOMOS (Φθενότης or Φθενότου νομός, Ptol. iv. 5. § 48; Plin. v. 9. s. 9), another name for the Nomos Chemmites in the Aegyptian Delta. [BUTO; CHEMMIS.] [W. B. D.]

PHTHIA. [PHALIA.]

PHTHIA, PHTHIOTIS. [THESSALIA.]

PHTHIRA (Φθίρα, Steph. B. s. v.; written Φθίρ in Meineke's edition of Stephanus), a mountain in Caria, inhabited by the Phtihres, is evidently the same as the Φθειρών όρος of Homer (*Il.* ii. 868), which, according to Hecataeus, was identical with Mt. Latmus, but which others supposed to be the same as Mt. Grius, running parallel to Mt. Latmus. (Strab. xiv. p. 635.)

PHTHIROPHAGI (Φθειροφάγοι), i. e. "lice-eaters," a Scythian people, so called from their filth and dirt (ἀπό τοῦ ἀγχοῦ καὶ τοῦ πίνου, Strab. xi. p. 449). Some modern writers endeavour to derive their name from φθειρ, the fruit of the *vitrus* or fir-tree, which served as their food (Ritter, *Vorhalle*, p. 549), but there can be no doubt, from the explanation of Strabo, of the sense in which the word was understood in antiquity. This savage people is variously placed by different writers. According to Strabo they inhabited the mountains of Caucasus (Strab. xi. pp. 492, 499), and according to other writers different parts of the coasts of the Black Sea. (Arrian, *Per. P. Euz.* p. 18; Mela, i. 18; Plin. vi. 4.) Ptolemy places them in Asiatic Sarmatia beyond the Rha (v. 9. § 17). According to Pliny (vi. 4) they were subsequently called Salae. The Budini are also said to have ate lice (Φθειροτράγειοι, Herod. iv. 109.)

PHTHUTH (Φθούθ, Ptol. iv. 1. § 3; Φούτης, Jos. *Antiq.* i. 6. § 2; Fut, Plin. v. 1), a river of Mauretania, which has been identified with the *Wady Ten-sift*. In the ethnographic table of Genesis (x. 6), Phut is reckoned among the sons of Ham. This immediate descent of Phut (a name which is generally admitted to indicate Mauretania) from Ham indicates, like their Greek name, the depth of colour which distinguished the Mauretians. In Ezekiel (xxvii. 10) the men of Phut are represented as serving in the Tyrian armies (comp. xxx. 5, xxxviii. 5); as also in Jeremiah (xvii. 9) they are summoned to the hosts of Aegypt; and in Nabum (iii. 9) they are the helpers of Nineveh. (Winer, *Realwörterbuch*, s. v.; Kenrick, *Phoenicia*, pp. 137, 277.) [E. B. J.]

PHUNDU'SI (Φουνδοῦσαι), a tribe mentioned by Ptolemy (ii. 11. § 12) as inhabiting the Chersonesus Cimbrica in the north of Germany, and dwelling north of the Cobandi and Chali. Zeuss (*Die Deutschen*, p. 152), without satisfactory reasons, regards them as the same with the Sedusii mentioned by Caesar (*B. G.* i. 31, 37, 51.) [L. S.]

PHURGISATIS (Φουργισατίς), a town in the south of Germany, mentioned only by Ptolemy (ii. 11. § 30); it was situated in the country of the

Quadi, and Wilhelm (*Germanien*, p. 230) believes that it existed in Moravia, in the neighbourhood of *Znaim*. [L. S.]

PHUSIPARA (Φουσιπάρρα), a town of the district of Melitene in Armenia Minor, between Ciniaca and Eusemara, is mentioned only by Ptolemy (v. 7. § 7). [L. S.]

PHYCUS (Φυκοῦς, Strab. viii. p. 363, xvii. p. 837; Ptol. iv. 4. § 5; Plin. v. 5), the most northerly point of the Libyan coast, 2800 stadia from Taenarum (350 M. P., Plin. l. c.), and 125 M. P. from Crete. (Plin. l. c.) Cato touched at this point in Africa after leaving Crete, but the natives refused to receive his ships. (Lucan, ix. 40.) Synesius, who has given in his letters (*Ep.* 51, 100, 114, 129) several particulars about this spot, states that it was dangerous to live here because of the stagnant waters, and their fetid exhalations. It had a harbour situated to the W., which is confirmed by the Coast-describer (*Stadiasm.* § 53, where it is by an error called Phoenicus). Scylax (p. 46) placed the gardens and lake of the Hesperides near this headland, now *Râs-al-Razat* or *Râs Sem*, where Smyth (*Mediterranean*, p. 455) marks the coast bold and steep, rising gradually to Cyrene. (Pacho, *Voyage*, p. 169; Barth, *Wanderungen*, p. 498.) [E. B. J.]

PHY'LACE (Φυλάκη; *Eth. Φυλακήσιος*.) 1. A town of Phtiotis in Thessaly, one of the places subject to Protesilaus, and frequently mentioned in the Homeric poems. (*Il.* ii. 695, xiii. 696, xv. 335, *Od.* xi. 290; comp. Apoll. Rhod. i. 45; Steph. B. s. v.) It contained a temple of Protesilaus. (Pind. *Isthm.* i. 84.) Pliny erroneously calls it a town of Magnesia (iv. 9. s. 16). Strabo describes it as standing between Pharsalus and Phtiotic Thebes, at the distance of about 100 stadia from the latter (ix. pp. 433, 435). Leake places it at about 40 minutes from *Ghidék*, in the descent from a pass, where there are remains of an ancient town. The situation near the entrance of a pass is well suited to the name of Phylace. (Leake, *Northern Greece*, vol. iv. pp. 332, 364.)

2. A town of Molossis in Epeirus, of uncertain site. (Liv. xiv. 26.)

3. A place in Arcadia, upon the frontiers of Tegea and Laconia, where the Alpheius rises. (Paus. viii. 54. § 1.)

4. A town of Pieria in Macedonia (Ptol. iii. 13. § 40), the inhabitants of which are mentioned by Pliny under the name of Phylacæi (iv. 10. s. 17).

PHYLACEIUM (Φυλακείον or Πυλακείον), a town of western Phrygia, at a short distance from Themisonium. (Ptol. v. 2. § 26; *Tab. Pent.*; Geogr. Rav. i. 18, where it is called Filaction.) The Phrygian tribe of the *Φυλακήσιου*, mentioned by Ptolemy (v. 2. § 27), undoubtedly derived its name from this place. [L. S.]

PHYLE. [ΑΤΤΙΚΑ, p. 329, b.]

PHYLLEIUM, PHYLLUS. [ASTERIUM.]

PHYLLIS (Φυλλίς), a district of Thrace in the neighbourhood of Mt. Pangæna, bounded by the Angites on the W. and by the Strymon on the S. (Herod. vii. 113; Steph. B. s. v.)

PHYRITES, a small tributary of the Caystrus, having its origin in the western branch of Mount Tmolus, and flowing in a southern direction through the Pegæsean marsh (Stagnum Pegæseum), discharges itself into the Caystrus some distance above Ephesus. (Plin. v. 31.) [L. S.]

PHYSICA, PHYSCUS. [EORDAEA.]

PHYSCELLA. [GALEPSUS.]

PHYSCUS (*Φύσκος*: *Eth. Φυσκός*), a town of Caria, in the territory of the Rhodians, situated on the coast, with a harbour and a grove sacred to Leto. (Strab. xiv. p. 652; *Stadiasm. Mar. Mag.* § 245; Ptol. v. 2. § 11, where it is called *Φούσκια*.) It is impossible to suppose that *this* Physcus was the port-town of Mylassa (Strab. xiv. p. 659); we must rather assume that Passala, the port of Mylassa, also bore the name of Physcus. Our Physcus was the ordinary landing-place for vessels sailing from Rhodes to Asia Minor. (Strab. xiv. p. 663; comp. Steph. B. s. v.) This harbour, now called *Marmorice*, and a part of it *Physco*, is one of the finest in the world, and in 1801 Lord Nelson's fleet anchored here, before the battle of the Nile. [L. S.]

PHYSCUS, a tributary of the Tigris. [TIGRIS.]

PHYTEUM (*Φύτειον*, Pol. v. 7; *Φύτραιον*, Steph. B. s. v.: *Gavala*), a town of Aetolia, probably on the northern shore of the lake Trichonia. (Leake, *Northern Greece*, vol. i. p. 155.)

PHYTIA or **PHOETIAE** (*Φυρία*, Thuc. iii. 106; *Φοιρέια*, Pol. iv. 63; *Φοιρία*, Steph. B. s. v.: *Eth. Φοιριεύς, Φοιριεύς, Φοιριεύς, -ἄνος: Porta*), a town in the interior of Acarnania, situated on a height W. of Stratus, and strongly fortified. It lay on the road from Stratus to Medson and Limnaea. After the time of Alexander the Great it fell into the hands of the Aetolians, together with the other towns in the W. of Acarnania. It was taken by Philip in his expedition against Aetolia in B. C. 219; but the Aetolians, doubtless, obtained possession of it again, either before or after the conquest of Philip by the Romans. It is mentioned as one of the towns of Acarnania in a Greek inscription found at *Punta*, the site of Actium, the date of which is probably prior to the time of Augustus. In this inscription the ethnic form *φοιριεύς* occurs, which is analogous to *Ἀκαρνάν, Αἰνίδν, Ἀντινίδν, Ἀθαμίδν, Ἀδν.* (Thuc., Pol. ii. cc.; Böckh, *Corpus Inscript.*, No. 1793; Leake, *Northern Greece*, vol. iii. p. 574, seq.)

PI'ALA (*Πιάλα*), a town in the interior of Pontus Galaticus, mentioned only by Ptolemy (v. 6. § 9). [L. S.]

PIALA (*Πιάλα* or *Πιάδα*, Ptol. vi. 16. § 6), a town of Serica, from which the people Pialae (*Πιάλαι* or *Πιάδαι*), dwelling as far as the river Oechardus, derived their name. (Ptol. vi. 16. § 4.) In some MSS. of Pliny (vi. 17. s. 19) the Pialae are mentioned as a people in Scythia intra Imaum; but Sillig reads *Psacae*.

PIALAE. [PIALAE.]

PIALLA (*Πιάλλα*), a town of Histiaeotis in Thessaly, at the foot of Mt. Cercetium, probably represented by the Hellenic remains either at *Skliátina* or *Arkhám*. (Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 529.)

PIARENSII (*Πιαρήνσιοι*, Ptol. iii. 10. § 9), a people of Moesia Inferior, adjoining its southern or Thracian boundary. [T. H. D.]

PICARIA. [DALMATIA.]

PICENSII (*Πικηήνσιοι*, Ptol. iii. 9. § 2), a people seated in the NE. part of Moesia Superior, on the river Timarus. [T. H. D.]

PICENTES. [PICENUM.]

PICENTIA. [PICENTINI.]

PICENTINI (*Πικεντινοί*, Ptol.; *Πικεντες*, Strab.), a tribe or people of Central Italy, settled in the southern part of Campania, adjoining the frontiers of Lucania. Their name obviously indicates a close connection with the inhabitants of Picenum on the

opposite side of the Italian peninsula; and this is explained by Strabo, who tells us that they were in fact a portion of that people who had been transported by the Etruscans from their original abodes to the shores of the Tyrrhenian sea. (Strab. v. p. 251.) The period of this transfer is not mentioned, but it is in all probability took place on or shortly after the conquest of Picenum by the Romans, B. C. 268. During the Second Punic War, the Picentini espoused the cause of Hannibal, for which conduct they were severely punished after the close of the war, being, like the Lucanians and Bruttians, prohibited from military service, and employed for the inferior duties of public messengers and couriers. They were at the same time compelled to abandon their chief town, which bore the name of Picentia, and to disperse themselves in the villages and hamlets of the surrounding country. (Strab. l. c.) The more effectually to hold them in check, the Romans in A. C. 194 founded in their territory the colony of Salernum, which quickly rose to be a flourishing town, and the chief place of the surrounding district (Strab. l. c.; Liv. xxxiv. 45; Vell. Pat. i. 15). Picentia, however, did not cease to exist: Florus indeed appears to date its destruction only from the period of the Social War (Flor. iii. 18); but even long after this it is mentioned as a town both by Mela and Pliny, and its name is still found in the Tabula as late as the 4th century. (Mel. ii. 4. § 9; Plin. iii. 5. s. 9; *Tab. Peut.*) The name of *Vicenza* is still borne by a hamlet on the road from Salerno to *Eboli*, and the stream on which it is situated is still called the *Vicentino*; but it is probable that the ancient city was situated rather more inland. (Romanelli, vol. iii. p. 610; Zannoni, *Carta del Regno di Napoli*.)

The boundaries of the Picentini are clearly marked both by Strabo and Pliny. They occupied the southern slope of the ridge of mountains which separates the gulf of Posidonia from that of Naples, extending from the promontory of Minerva to the mouth of the Silarus. Ptolemy alone extends their confines across the range in question as far as the mouth of the Sarnus, and includes Surrentum among their towns. (Ptol. iii. 1. § 7.) But there is little doubt that this is inaccurate.

The name of Picentini is generally confined by geographers to the petty people in question, that of Picentes being given to the people of Picenum on the Adriatic. But it is doubtful how far this distinction was observed in ancient times. Picentinus is used as an adjective form for "belonging to Picenum" both by Pompey (*ap. Cic. ad Att. viii. 12, c.*) and Tacitus (*Hist. iv. 63*); while Strabo uses *Πικεντινοί* for the people of Picenum, and *Πικεντες* for those in Campania. The latter are indeed so seldom mentioned that we can hardly determine what was the general usage in regard to them. [E. H. B.]

PICENTINUM, a place in Pannonia, on the left bank of the Sarnus, on the road from Sicilia to Sirmium. (*It. Ant.* p. 260.) It is possible that some ancient remains now called *Kula* may mark the site of the ancient Picentinum. [L. S.]

PICENUM (*ἡ Πικεντιών*, Pol.; Strab.: *Eth. Πικεντινοί*, Strab.; *Πικηπόλ*, Ptol.; *Picentes*, Cic., Varr., Plin., &c., but sometimes also *Picentini* and *Piceni*), a province or region of Central Italy, extending along the coast of the Adriatic from the mouth of the Aesis to that of the *Matrinus*, and inland as far as the central ridge of the Apennines. It was thus bounded on the W. by the Umbrians and Sabines, on the S. by the Vestini, and on the N. by

the territory occupied by the Galli Senones, which was afterwards incorporated into the province of Umbria. The latter district seems to have been at one time regarded as rather belonging to Picenum. Thus Polybius includes the "Gallicus Ager" in Picenum; and Livy even describes the colony of Ariminum as founded "in Piceno." (Pol. ii. 21; Liv. *Epit.* xv.) But the boundaries of Picenum were definitely established, as above stated, in the time of Augustus, according to whose division it constituted the Fifth Region of Italy. (Plin. iii. 13. s. 18; Strab. v. p. 240.) The district thus bounded forms a tract of about 80 geographical miles (800 stadia, Strab. v. p. 241) in length, with an average breadth of from 30 to 40 miles. The southern part of the territory thus limited was inhabited by a tribe called the PRAETUTII, who appear to have been to some extent a different people from the Picentes; hence Pliny gives to this district the name of Regio Praetutiana; and Livy more than once notices the Praetutianus Ager, as if it were distinct from the Picenus Ager. (Plin. *l. c.*; Liv. xxii. 9, xxvii. 43.) The narrow strip between the rivers Vomano and Matrinus, called the Ager Hadrianus, seems to have also been regarded as in some degree a separate district (Plin. *l. c.*; Liv. xxii. 9); but both these tracts were generally comprised by geographers as mere subdivisions of Picenum in the more extensive sense.

Very little is known of the history of the Picentes; but ancient writers seem to have generally agreed in assigning them a Sabine origin; tradition reported that they were a colony sent out from the parent country in consequence of a vow, or what was called a sacred spring; and that their name was derived from a Woodpecker (picus), the bird sacred to Mars, which was said to have guided the emigrants on their march. (Strab. v. p. 240; Plin. iii. 13. s. 18; Fest. v. *Picena*, p. 212.) Silius Italicus, on the other hand, derives it from the name of Picus, the Italian divinity, whom he represents as the founder of Asculum (Sil. Ital. viii. 439—445); but this is in substance only another form of the same legend. That writer represents the region as previously possessed by the Pelasgians; no mention of these is found in any other author, but Pliny speaks of Sicilians and Liburnians as having had settlements on this coast, especially in the Praetutian district, where Truentum was said still to preserve traces of a Liburnian colony (Plin. *l. c.*); while the foundation of Numana and Ancona, further to the N., was ascribed to the Siculi. (*Ib.*) We have no means of estimating the value of these statements; but it seems not improbable that in the last instance there was a confusion with the colony of *Sicilian Greeks* which was established at a much later period at Ancona. [ANCONA.] This settlement, which was founded about 380 B. C., by a body of Syracusan exiles who had fled from the tyranny of Dionysius (Strab. v. p. 241), was the only Greek colony in this part of Italy; and its foundation is the only fact transmitted to us concerning the history of Picenum previous to the time when it was brought into contact with the power of Rome. The Picentes appear to have stood aloof from the long protracted contests of the Romans with their Samnite neighbours; but their proximity to the Gauls caused the Romans to court their alliance; and a treaty concluded between the two nations in B. C. 299 seems to have been faithfully observed until after the Senones had ceased to be formidable. (Liv. x. 10.)

The Picentes reaped the advantages of this long peace in the prosperity of their country, which became one of the most populous districts in Italy, so that according to Pliny it contained a population of 360,000 citizens at the time of the Roman conquest. (Plin. *l. c.*) Nevertheless they seem to have offered but little resistance to the Roman arms, and were reduced by the consuls Sempronius Sophus and Appius Claudius in a single campaign, B. C. 268. (Flor. i. 19; Liv. *Epit.* xv; Oros. iv. 4; Eutrop. ii. 16.) The causes which led to the war are unknown; but the fact that the Picentes and Salentines were at this time the only two nations of Italy that remained unsubdued is quite sufficient to explain it.

From this time the Picentes lapsed into the ordinary condition of the subject allies of Rome; and though their territory is repeatedly mentioned as suffering from the ravages of the Second Punic War (Pol. iii. 86; Liv. xxii. 9, xxvii. 43), the name of the people does not again occur in history till the great outbreak of the nations of Italy in the Social War, B. C. 90. In that memorable contest the Picentes bore a prominent part. It was at Asculum, which seems to have been always regarded as their capital, that open hostilities first broke out; the massacre of the proconsul Q. Servilius and his legate Fonteius in that city having, as it were, given the signal of the general insurrection. (Appian, *B. C.* i. 38; Liv. *Epit.* lxxii; Vell. Pat. ii. 15; Diod. xxxvii. 2.) The first attempt of Cn. Pompeius Strabo to reduce Asculum was repulsed with loss; and it was with difficulty that that general could maintain his footing in Picenum while the other Roman armies were occupied in hostilities with the Marsi, Peligni, and other nations nearer Rome. It was not till the second year of the war that, having obtained a decisive victory over the allies, he was enabled to resume the offensive. Even then the Picentine general Judacilius maintained a long struggle against Pompeius, which was at length terminated by the surrender of Asculum, and this seems to have been followed by the submission of the rest of the Picentes, B. C. 89. (Appian, *B. C.* i. 47, 48; Liv. *Epit.* lxxiv., lxxvi.; Oros. v. 18; Flor. iii. 18.) There can be no doubt that they were at this time admitted, like the rest of the Italian allies, to the Roman franchise.

Picenum was occupied almost without opposition by Caesar at the commencement of the Civil War, B. C. 49 (*Caes. B. C.* i. 11—15), the inhabitants having universally declared in his favour, and thus compelled the officers of Pompey to withdraw from Auximum and Asculum, which they had occupied with strong garrisons. In the civil war between Vitellius and Vespasian A. D. 69, it was occupied in like manner without resistance by the forces of the latter. (*Tac. Hist.* iii. 42.) Picenum appears to have continued to be a flourishing province of Italy throughout the period of the Roman Empire; and though Pliny speaks of it as having much fallen off in population compared to earlier times ("quondam uberrimae multitudinis," Plin. iii. 13. s. 18), it still contained a large number of towns, and many of these preserved their consideration down to a late period. It is probable that its proximity to Ravenna contributed to its prosperity during the latter ages of the Empire, after that city had become the habitual residence of the emperors of the West. Under Augustus, Picenum became the Fifth Region of Italy (Plin. *l. c.*), but at a later period we find it combined for administrative purposes with the district

called Flaminia, and the two together constituted a province which comprised all the strip of Umbria along the coast of the Adriatic, as well as the territory of the Sabines, Vestini, Peligni, and Marsi. Hence we find the Liber Coloniarius including the whole of this extensive district under the name of Picenum, and enumerating not only Alba and Nursia, but even Nomentum, Fidense, and Tibur, among the "civitates Piceni." (*Lib. Colon.* p. 252—259.) But this arrangement did not last long. Flaminia and Valeria were again separated from Picenum, and that province was subdivided into two: the one called "Picenum suburbicarium," or simply Picenum, which was the original district of that name, corresponding to the Fifth Region of Augustus; while the name of "Picenum Annonarium" was given to the tract from the Aesis to the Rubicon, which had been originally known as the "Gallicus Ager," and in the days of Augustus was comprised under the name of Umbria. (*Lib. Colon.* pp. 225—227; Mommsen, *Die Lib. Col.* pp. 208—214; *Notit. Dign.* ii. pp. 64, 65; Böcking, *ad Not.* pp. 432, 443; P. *Diac.* ii. 19.)

In the wars between the Goths and the generals of Justinian, Picenum repeatedly became the immediate theatre of hostilities. Auximum in particular, which was at this time the chief city or capital of the province, was regarded as one of the most important fortresses in Italy, and withstood for a long time the arms of Belisarius. (*Procop. B. G.* ii. 10, 23—27.) After the expulsion of the Goths, Picenum became one of the provinces of the exarchate of Ravenna, and as such continued subject to the Greek emperors until the final downfall of the exarchs. It was at this period that arose the geographical designation of the Pentapolis, for a province which comprised the greater part of Picenum, together with the maritime district of Umbria as far as Ariminum. The province of this name was one of those bestowed on the sea of Rome by king Pepin after the defeat of the Lombard king Astolphus (A. D. 754), and has ever since continued to form part of the States of the Church.

Picenum is a district of great fertility and beauty. Extending in a broad band of nearly uniform width from the central ranges of the Apennines, which form its boundary on the W., and which here attain their greatest elevation in the *Monte Corno* and *Monti della Sibilla*, it slopes gradually from thence to the sea; the greater part of this space being occupied by great hills, the underfalls of the more lofty Apennines, which in their more elevated regions are clothed with extensive forests, while the lower slopes produce abundance of fruit-trees and olives, as well as good wine and corn. (*Strab. v.* p. 240; *Liv.* xxii. 9.) Both Horace and Juvenal extol the excellence of its apples, and Pliny tells us its olives were among the choicest in Italy. (*Hor. Sat.* ii. 3. 272, 4. 70; *Juv. xi.* 72; *Plin. xv.* 3. s. 4.) The whole district is furrowed by numerous streams, which, descending with great rapidity from the lofty ranges of the Apennines, partake much of a torrent-like character, but nevertheless serve to irrigate the whole country, which is thus rendered one of the pleasanter in Italy. These streams pursue nearly parallel courses, the direct distance from their sources to the sea in no case much exceeding 40 miles. They are, proceeding from S. to N., as follows: (1) The *MATRINUS*, now called *La Piomba*, a small stream which formed the southern limit of Picenum, separating it from the territory of the Vestini; (2) the *VOMANUS*, still

called the *Vomano*, which separated the district of Adria from that of the Præetutii; (3) the *BATINUS*, now called the *Tordino*, but sometimes also the *Trontino*, which flows by *Teramo* (Interamna); (4) the *TRUENTUS* (*Tronto*), the most considerable of all these streams, which flows under the walls of *Ascoli* (Asculum); (5) the *TINNA*, still called the *Tenna*; (6) the *FLUSOR*, now the *Chienti*; (7) the *POTENTIA*, still called the *Potenza*; (8) the *MISO* or *MISIUS*, now known as the *Musone*. These last names are known only from the *Tabula*: on the other hand Pliny mentions a stream called *ALBULA*, to which are added in some MSS. the names of *Suinus* and *Helvinus*. All these are placed apparently between the river *Truentus* and the town of *Cupra Maritima*; but besides the uncertainty of the reading, the whole description of this region in Pliny is so confused that it is very unsafe to rely upon his order of enumeration. The *Albula* cannot be identified with any certainty, but may perhaps be the stream now called the *Salinello*, and the other two names are probably mere corruptions. 9. The *AESS* (*Esino*), a much more considerable stream, flowing into the sea between *Ancona* and *Sena Gallica*, formed the boundary which separated Picenum from Umbria.

The towns of Picenum are numerous, and, from the accounts of the populousness of the country in early times, were probably many of them once considerable, but few have any historical celebrity. Those on the sea-coast (proceeding as before from S. to N.) were: (1) *MATRINUM*, at the mouth of the river of the same name, serving as the port of *Adria* (*Strab. v.* p. 241); (2) *CASTRUM NOVUM*, at the mouth of the *Batinus*, near *Gialia Nuova*; (3) *CASTRUM TRUENTINUM* or *TRUENTUM*, at the mouth of the river of the same name; (4) *CUPRA MARITIMA*, at *Le Grotte a Mare*, about 3 miles N. of *S. Benedetto*; (5) *CASTRUM FIRMANUM*, now *Porto di Fermo*, at the mouth of the little river *Les*; (6) *POTENTIA* (*S. Maria a Potenza*), at the mouth of the river of the same name; (7) *NUMANA*, still called *Umana*, at the southern extremity of the mountain headland called *Monte Comero*; and (8) *ANCONA*, at the northern end of the same promontory. This last was by far the most important of the maritime towns of Picenum, and the only one that possessed a port worthy of the name: with this exception all the most important cities of the region were situated inland, on hills of considerable elevation, and thus enjoyed the advantage of strong positions as fortresses. The most important of these were *AUXIMUM* (*Osimo*), about 12 miles S. of *Ancona*; *CINGULUM* (*Cingoli*), in a very lofty situation, between the valleys of the *Aesis* and *Potentia*; *FIRMUM* (*Fermo*), on a hill about 6 miles from the sea; *ASCULUM* (*Ascoli*), the ancient capital of Picenum, in a very strong situation on the river *Truentus*, about 22 miles from its mouth; *INTERAMNA* (*Teramo*), the chief city of the *Præetutii*; and *ADRIA* (*Atri*), almost close to the southern frontier of Picenum. The minor towns in the interior were *BREGRA*, which may perhaps be placed at *Civitella di Tronto*, not far from *Ascoli*; *CUPRA MONTANA*, so called to distinguish it from the maritime city of the same name, supposed to have occupied the site of *Ripatransone*; *CLUANA*, at *S. Elpidio a Mare*, about 4 miles from the sea, and a little to the N. of *Fermo*; *NOVANA*, probably at *Monte di Nove*, near *Montalto*; *FALERIA* (*Fallerone*), in the upper valley of the *Tinna*; *URBS SALVA* (*Urbisaglia*) and *TOLANTINI*.

NUM (*Tolentino*), on opposite sides of the valley of the Flusor (*Chienti*); SEPTEMPEDA (*S. Severino*), in the upper valley of the *Potenza*; TREIA, on the left bank of the same stream, near the modern town of *Treja*; and RICINA, on its right bank, not far from *Macerata*. The site of PAUSULAE (Pausulani, Plin.) is fixed by Holstenius at *Monte dell' Olmo*, and that of POLLENTIA (Pollentini, Id.) at *Monte Melone*, all in the same neighbourhood; but these last identifications are merely conjectural.

Picenum was traversed by a line of highroad, which followed the line of the coast from Ancona to Aternum, where it united with the Via Valeria; while its more direct communications with Rome were secured by the Via Salaria, which crossed the Apennines direct from Interocrea by Falacrinum to Asculum, and thence to the Adriatic. Further to the north, also, a branch of the Via Flaminia, quitting the main line of that great road at Nuceria, crossed the central ridge of the Apennines by Prosaquenum to Septempeda in the valley of the *Potenza*, and thence proceeded by Treia and Auximum to Ancona. Besides these more important lines of road, the *Tabula* notices two cross lines: the one leading from Auximum by Ricina and Urbs Salvia to Asculum; the other from Asculum to Firmum, and its port Castellum Firmanum. The extremely hilly and broken character of the country renders the determination of distances along these lines of road very uncertain; and the whole district is given in the *Tabula* in so confused a manner that little reliance can be placed on its authority. [E. H. B.]

PICTAVI. [PICTONES.]

PICTI. The names of the Picti and Scoti appear only in late writers, by whom they are spoken of as two allied people. The Picts seem to have been identical with the ancient Caledonians ("Caldonum aliorumque Pictorum, silvae et paludes," Eumen. *Pan.* vi. 7), and dwelt N. of the *Firth of Forth* (Beda, *H. Eccl.* i. 1). Ammianus Marcellinus represents the Picti as divided, in the time of the emperor Constans, into two tribes, the Dicalidones and Vectariones, and as committing fearful ravages in conjunction with the Attacotti and Scotti (xxvii. 8. § 4.) Their ethnological relations have been already discussed [BRITANNICAE INSULAE, Vol. I. p. 438]. The name of Picti, or *painted*, is commonly supposed to be derived from their custom of painting their bodies, and would thus be only a translation of the British word *Britti*, signifying anything painted, and which, according to Camden (*Gen. Descr.* p. xxxvi.), is the root of the name *Briton*. Such an etymology favours the notion that the Picts were an indigenous race; but on this point nothing positive can be affirmed. (Comp. *Amm. Marc.* xx. 1, xxvi. 4; Beda, *H. Eccl.* iii. 4, v. 21.) [T. H. D.]

PICTONES (Πικτονας), and, at a later period, PICTAVI, were a Gallic nation, south of the *Loire* and on the coast of the Atlantic. Ptolemy (ii. 7. § 6) places them in Celtogalatia Aquitania, and mentions two of their towns, Limonum or Lemonum (*Poitiers*) and Ratiatum. "They occupy," he says, "the most northern parts of Aquitania, those on the river (*Liger*), and on the sea." Strabo (iv. pp. 190, 191) makes the *Loire* the boundary between the Namnetes and the Pictones. South of the Pictavi he places the Santones, who extend to the *Garonne*.

The Pictones are mentioned by Caesar. He got ships from them for his war against the Veneti (*B. G.* iii. 11). The Pictones joined Vercingetorix in B. C. 52, when he was raising all Gallia against

Caesar. In B. C. 51 C. Caninius, a legatus of Caesar, marched into the country of the Pictones to relieve Lemonum, which was besieged by Dumnaeus (*B. G.* viii. 26). [LEMONUM.]

Lucan (i. 436) says that the Pictones were "immunes," or paid no taxes to the Romans:—

"Pictones immunes subigunt sua rura."

His authority is not worth much; and besides that, this verse and the four verses which follow are probably spurious. (Notes in Oudendorp's edition of Lucan.)

The territory of the Pictones was bounded on the east by the Turones and Bituriges Cubi. It corresponded to the diocese of *Poitiers*. [G. L.]

PICTONIUM PROMONTORIUM, as it is now generally written, but in Ptolemy (ii. 7. § 1) Pectonium (Πηκτόνιον ἄκρον), is placed by him on the coast of Gallia Aquitania, between the mouth of the river which he names Canentelus [CARANTONUS] and the port Secor or Sicor. It is impossible to determine what point of land is Pectonium. D'Anville supposes it to be *L'Aiguillon* near the mouth of the *Sèvre Niortaise*; and Gosselin takes it to be *La Pointe de Boisvinet*. [G. L.]

PIDA (Πίδα), a town in Pontus Galaticus, on the road leading from Amasia to Neocaesarea. (Ptol. v. 6. § 9; *Tab. Peut.*, where it is called Pidae.) [L. S.]

PIENGITAE (Πηγίται, Ptol. iii. 5. § 20), a people in European Sarmatia, supposed by Schafarik to be the inhabitants of the river *Piena*, which falls into the *Pripjat* near *Pinsk* (*Slavische Alterthümer*, vol. i. p. 207.)

PIERA. [PIERUM.]

PIERES (Πίρες), a Thracian people, occupying the narrow strip of plain land, or low hill, between the mouths of the Peneius and the Haliacmon, at the foot of the great woody steeps of Olympus. (Thuc. ii. 99; Strab. vii. p. 331, *Fr.* 22, ix. p. 410; Liv. xlv. 9.) This district, which, under the name of PIERIA or PIERIS (Πιερία, Πιερίς), is mentioned in the Homeric poems (*Il.* xiv. 225), was, according to legend, the birthplace of the Muses (Hesiod, *Theog.* 53) and of Orpheus, the father of song. (*Apoll. Argon.* i. 23.) When this worship was introduced into Boeotia, the names of the mountains, grots, and springs with which this poetic religion was connected, were transferred from the N. to the S. Afterwards the Pieres were expelled from their original seats, and driven to the N. beyond the Strymon and Mount Pangaeus, where they formed a new settlement. (Herod. vii. 112; Thuc. l. c.) The boundaries which historians and geographers give to this province vary. In the systematic geography of Ptolemy (iii. 13. § 15) the name is given to the extent of coast between the mouths of the Ludias and the Haliacmon. Pieria was bounded on the W. from the contiguous district of the Thessalian Perhaesia by the great chain of Olympus. An offshoot from Olympus advances along the Pierian plain, in a NW. direction, as far as the ravine of the Haliacmon, where the mountains are separated by that chasm in the great eastern ridge of Northern Greece from the portion of it anciently called Bermius. The highest summit of the Pierian range called PIERUS Mons (Plin. iv. 15; comp. Pausan. ix. 29. § 3; x. 13. § 5) rises about 8 miles to the N. of *Vlacholivado*, and is a conspicuous object in all the country to the E. It would seem that there was a city called PIERIA (Πιερία; *Εὐθ. Πιερίωνος, Πιερίωνος*)

πίρην, Πιεπέης, Steph. B.; Suid. s. v. *Κρίτων*), which may be represented by a "tumulus," overgrown with trees upon the extremity of the ridge of *Andredéssian*, where it ends in a point between Dium and Pydna, the other two chief cities of Pieria. Beyond Pydna was a considerable forest, called "Pieria Silva" (Liv. xlv. 43), which may have furnished the Pierian pitch, which had such a high reputation. (Herod. iv. 195; Plin. xiv. 25.) The road from Pella to Larissa in Thessaly passed through Pieria [MACEDONIA, Vol. II. p. 237, a.], and was probably the route which the consul Q. Marcius Philippus pursued in the third and fourth years of the Persian War. (Liv. xlv. 1—10; Leake, *Northern Greece*, vol. iii. pp. 177, 210, 337, 413, 446.) [E. B. J.]

PIERIA (Πιερία). 1. A district in Macedonia. [PIERES.]

2. A district in Syria; a name given by the Macedonians to the northern coast of Syria, on the right bank of the Orontes. The principal mountain in this district, and which was a southern branch of the Amanus, was also called Pieria. (Strab. xvi. pp. 749, 751; Ptol. v. 15. § 8.) The chief town was Seleuceia, which is frequently distinguished from other towns of the same name by the addition of *ἐν Πιερίᾳ*, especially on coins. (Eckhel, vol. iii. p. 324; Cic. *ad Att.* xi. 20.)

PIERIA. [CIERIUM.]

PIERIUM. [CIERIUM.]

PIGUNTIA. [DALMATIA.]

PILORUS (Πίλωρος, Herod. vii. 122; Steph. B.), a town of Sithonia in Macedonia, upon the Singitic gulf, between Sane and Cape Ampelus, which probably occupied *Ψυρρῦρι*, or one of the harbours adjacent to it on the N. (Leake, *Northern Greece*, vol. iii. p. 153.) [E. B. J.]

PIMOLISA (Πιμόλισα), a fort in the western part of Pontus, on the river Halys. (Steph. B. s. v.) In Strabo's time (xii. p. 562, where it is called Pimolison) the fortress was destroyed, but the district on both sides of the river was still called Pimolisenē. [L. S.]

PIMPLEIA (Πιμπλία, Strab. ix. p. 410; Apollon. i. 23; Lycophr. 273), a place in Pieria, where Orpheus was said to have been born, and from which the Muses obtained their epithet of Πιμπληίδες and Πιμπληίδες among the Alexandrian poets. (Orph. *Fragm.* 46; "Pimplea dulcis," Horat. *Carm.* i. 26. 9; Stat. *Silv.* i. 4. 26.) Leake (*Northern Greece*, vol. iii. p. 422) identified it with the elevated situation of *Lilókhoro* and its commanding prospect. [E. B. J.]

PIMPRAMA (Πιμπράμα, Arrian, *Anab.* v. 22), a place which appears to have been the capital of the tribe of Adraistae, a nation mentioned by Arrian as existing about a day's journey from the Hydrantes (*Ίρύνατι*). The name has an Indian form and sound, but has not, so far as we know, been identified with any existing place. [V.]

PINARA (τὰ Πίναρα: *Εὐθ. Πιναρῆς*). 1. A large city of Lycia, at the foot of Mount Cragus, and not far from the western bank of the river Xanthus, where the Lycian hero Pandarus was worshipped. (Strab. xiv. 665; Steph. B. s. v.; Arrian, *Anab.* i. 24; Plin. v. 28; Ptol. v. 3. § 5; Hierocl. p. 684.) This city, though it is not often mentioned by ancient writers, appears, from its vast and beautiful ruins, to have been, as Strabo asserts, one of the largest towns of the country. According to the Lycian history of Menecrates, quoted by Stephanus *Byz.* (s. v. *Ἀρτίμνηστος*), the town was a colony of

Xanthus, and originally bore the name of Artymasus, afterwards changed into Pinara, which, in the Lycian language, signified a round hill, the town being situated on such an eminence. Its ruins were discovered by Sir Charles Fellows, near the modern village of *Minara*. "From amidst the ancient city," he says (*Lycia*, p. 139), "rises a singular round rocky cliff (the pinara of the Lycians), literally specked all over with tombs." Beneath this cliff lie the ruins of the extensive and splendid city. The theatre is in a very perfect state; all the seats are remaining, with the slanting sides towards the proscenium, as well as several of its doorways. The walls and several of the buildings are of the Cyclopic style, with massive gateways, formed of three immense stones. The tombs are innumerable, and the inscriptions are in the Lycian characters, but Greek also occurs often on the same tombs. Some of these rock-tombs are adorned with fine and rich sculptures. (See the plate in Fellows facing p. 141.)

2. A town of Cilicia (Plin. v. 22), perhaps the same as the one mentioned by Ptolemy (v. 15. § 12) as situated in Pieria, a district of Syria; though it should be observed that Pliny (v. 19) mentions the Pinaritae as a people in Coele Syria. [L. S.]

PINARUS. [ISSUS.]

PINDASUS, a mountain in the south of Mysia, a branch of Mount Temnus, stretching towards the Sinus Elaeus, and containing the sources of the river Cetus. (Plin. v. 33.) [L. S.]

PINDENISSUS (*Εὐθ. Pindenissitae*), a town of the Eleuthero-Cilices, situated upon a commanding height of Mt. Amanus, which was taken by Cicero, when he was governor of Cilicia, after a siege of fifty-seven days. (Cic. *ad Att.* v. 20, *ad Fam.* ii. 10, xv. 4.)

PINDUS (Πίνδος, Herod. i. 56, vii. 129; Strab. ix. pp. 428, 430, et alii), a long and lofty range of mountains in Northern Greece, running from north to south about midway between the Ionian and Aegæan seas, and forming the back-bone of the country, like the Apennines of the Italian peninsula. It is in fact a continuation of the same range which issues from the *Balkan Mountains*, and it takes the name of Pindus where it first intersects the northern boundary of Hellas Proper at the 40th degree of latitude. Pindus forms the boundary between Thessaly and Epeirus. In its northern part it is called Lacomon or Lacmus, and here the five principal rivers of Northern Greece rise,—the Haliacmon, Peneius, Achelous, Arachthus, and Aous. [LACMON.] To that part of the range S. of Lacomon the name of Cercetium was given. (*Κερκέτιον*, Steph. B. s. v. *Παλία*; *Κερκετήσιον ὄρος*, Ptol. iii. 13. § 19; Liv. xxxii. 14; Plin. iv. 8. s. 15.) Mount Cercetium is probably the main ridge of *Khasiá*; and one of the principal passes from Epeirus into Thessaly lay across this mountain. (Leake, *Northern Greece*, vol. iv. pp. 528, 529.) Still further south, at the 39th degree of latitude, a point in the range of Pindus is called Tymphrestus (*Τυμφρηστός*, Strab. ix. p. 433), now *Velíki*; and from it branch off the two chains of Othrys and Oeta, the former running nearly due east, and the latter more towards the south-east. A little S. of Tymphrestus the range of Pindus divides into two branches, and no longer bears the same name. [See Vol. I. p. 1012.]

PINDUS (Πίνδος), one of the towns of the tetrapolis of Doris, situated upon a river of the same

name, which flows into the Cephissus near Lilaea. [DORIS.] It was also called Acyphas (Ἀκύφας), as we learn from Strabo and from Theopompus (*op. Steph. B. s. v. Ἀκύφας*). In one passage Strabo says that Pindus lay about Erinens, and in another he places it in the district of Octaea; it is, therefore, probable that the town stood in the upper part of the valley, near the sources of the river in the mountain. (Strab. ix. pp. 427, 434; Scymn. Ch. 591; Schol. *ad Pind. Pyth.* i. 121; Mel. ii. 3; Plin. iv. 7. s. 13; Leake, *Northern Greece*, vol. ii. p. 92.)

PINETUS (Πίντος, Ptol. ii. 6. § 39), a town of Lusitania, on the road from Bracara to Asturica (*Itin. Ant.* p. 422). Ptolemy places it between the Durus and the Minius, and consequently in the territory of the Gallaeci; but, according to the Itinerary, it must have lain S. of the former river. Various identified with *Pinhel, Pinheira, and Mirandella*. [T. H. D.]

PINGUS, a river of Upper Moesia, in the territory of the Dardani. (Plin. iii. 26. s. 29.) It was probably an affluent of the Margus, and is commonly identified with the *Ypek*. [T. H. D.]

PINNA (Πίννα: *Eth. Pinnensis: Civitas di Pennae*), a city of the Vestini, situated on the eastern slope of the Apennines, about 15 miles from the sea. It is noticed both by Pliny and Ptolemy, as well as by Silius Italicus, among the cities of the Vestini, and seems to have been a municipal town of importance; but the only mention of its name in history is during the Social War, when its inhabitants distinguished themselves by their fidelity to Rome, and withstood all the efforts of the Italian allies to shake their constancy. (Diod. xxxvii. *Exc. Vales.* p. 612, *Exc. Vat.* p. 120.) The circumstances are evidently misrepresented by Valerius Maximus (v. 4. § 7). Numerous inscriptions attest its local consideration; and it appears to have received a colony, or at least an accession of citizens, under Augustus. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; *Lit. Colon.* pp. 227, 257; Sil. Ital. viii. 517; *Inscr. ap. Romanelli*, vol. iii. pp. 252, 253; Mommsen, *Inscr. R. N.* p. 327.) Vitruvius also notices it as having some mineral waters in its neighbourhood, which resembled those at Cutilias (viii. 3. § 5). It early became an episcopal see, a dignity which it still retains; and the modern city undoubtedly occupies the same site with the ancient one. Some remains of ancient buildings are extant, but they are of little importance. The name of Pinna is found in the Tabula, where it is marked as a place of importance; but the distances annexed are confused and erroneous. [E. H. B.]

PINTIA (Πίντια, Ptol. ii. 6. § 50). 1. A town of the Vaccaei in Hispania Tarraconensis, and according to the Itinerary (p. 443), on the road from Asturica to Caesaraugusta. It is usually identified with *Valladolíd* (Mariana, x. 7; Nonius, *Hisp.* c. 56; Ukert, vol. ii. pt. 1. p. 432).

2. A town of the Callaeci Lucenses in Hispania Tarraconensis, between Libunca and Caronium. (Ptol. ii. 6. § 23.) [T. H. D.]

PINTUARIA INS. [FORTUNATAE INSULAE.]

PION (Πίων), a hill in the neighbourhood of Ephesus, at the foot of which that city was situated. (Paus. vii. 5. § 5; Plin. v. 31; Strab. xiv. p. 633, where it is called Prion.) [L. S.]

PIONIA (Πιονία: *Eth. Pionita*), a town in the interior of Mysia, on the river Satnioeis, to the north-west of Antandrus, and to the north-east of Gar-

gara. (Strab. xiii. p. 610.) Under the Roman dominion it belonged to the jurisdiction of Adramyttium (Plin. v. 32), and in the ecclesiastical notices it appears as a bishopric of the Hellespontine province. (Hierocl. p. 663; Seetini, p. 75.) [L. S.] PIRAEËUS or PEIRAEËUS. [ATHENAE, p. 306.]

PIRAEUM or PEIRAEUM, in Corinthia [p. 685, b.].

PIRAËUS or PEIRAEUS, in Corinthia [p. 685, a.].

PIRATHON (Παραθών, Joseph., LXX.), a town in the land of Ephraim, and in the mount of the Amalekites, to which Abdon, one of the judges of Israel, belonged, and where he was buried. (*Judges*, xii. 13, 15.) It was repaired and fortified by Bacchides, in his campaign against the Jews (1 *Macc.* ix. 50; Joseph. *Ant.* xiii. 1. § 3.)

PIRE'NE or PEIRE'NE FONTS. [CORINTHUS, p. 680, b.]

PIRE'SIAE. [ASTERIUM.]

PIRUS or PEIRUS. [ACHAIA, p. 13, b.]

PIRUSTAE (Πιρούσται, Ptol. ii. 17. § 8; *Πειρούσται*, Strab. vii. p. 314), a people of Illyria, whom the Romans declared free of taxes, because they assisted the latter in subduing Gentius. (Liv. xiv. 26.) Strabo (l. c.) calls them a Pannonian people. Respecting the position of the Pirustae on the northern frontier of Dassaratia, see Vol. I. p. 755, b.

PISA (Πίζα: *Eth. Πισάριος, Πισαεύς*), a town in Peloponnesus, was in the most ancient times the capital of an independent district, called Pisatis (ἡ Πισάτις), which subsequently formed part of the territory of Elis. It was celebrated in mythology as the residence of Oenomaus and Pelops, and was the head of a confederacy of eight states, of which, besides Pisa, the following names are recorded:—Salmone, Heracleia, Harpinna, Cycesium, and Dyspontium. (Strab. viii. p. 356, seq.) Pisa had originally the presidency of the Olympic festival, but was deprived of this privilege by the Eleians. The Pisatans, however, made many attempts to recover it; and the history of their wars with the Eleians, which were at last terminated by the destruction of Pisa in a. c. 572, is narrated elsewhere. [ELIS, Vol. I. p. 818, b.] Although Pisa ceased to exist as a city from this time, the Pisatans, in conjunction with the Arcadians, celebrated the 104th Olympic festival, b. c. 364. [See Vol. I. p. 819, b.] Pisa was said to have been founded by an eponymous hero, Piseus, the son of Perieres, and grandson of Aeolus (Paus. vi. 22. § 2); but others derived its name from a fountain Pisa. (Strab. viii. p. 356; Eustath. *ad Dionys. Per.* 409.) Modern writers connect its name with Πίζος, a low marshy ground, or with Πίζσα, the name of the black fir or pine-tree. So completely was Pisa destroyed by the Eleians, that the fact of its having existed was a disputed point in the time of Strabo (l. c.); and Pausanias found its site converted into a vineyard (vi. 22. § 1). Its situation, however, was perfectly well known to Pindar and Herodotus. Pindar frequently identifies it with Olympia (e. g. *Ol.* ii. 3); and Herodotus refers to Pisa and Olympia as the same point in computing the distance from the altar of the twelve gods at Athens (ii. 7). Pisa appears from Pausanias to have occupied a position between Harpinna and Olympia, which were only 20 stadia asunder (Lucian, *de Mort. Peregr.* 35); and the Scholiast on Pindar (*Ol.* xi. 51) says that Pisa was only 6 stadia from Olympia. It must therefore be

placed a little east of Olympia, and its acropolis probably occupied a height on the western side of the rivulet of *Miriska*, near its junction with the Alpheius. Strabo (*l. c.*) says that it lay between the mountains Olympus and Ossa, which can only have been heights on different sides of the river. See its position marked in the map in Vol. II. p. 477. (Leake, *Morea*, vol. ii. p. 211, *Peloponnesiaca*, p. 6; Mure, *Tour in Greece*, vol. ii. p. 283; Curtius, *Peloponnesos*, vol. ii. p. 51.)

PISAE (Πίσαι, Strab. Pol.; Πίσαι, Ptol.; Πίσαι, Lycophr.: *Etā*. Pisanus: *Pisa*), an important city of Etruria, situated on the N. bank of the river Arnus, a few miles from its mouth. All authors agree in representing it as a very ancient city, but the accounts of its early history are very confused and uncertain. The identity of its name with that of the city of Elis naturally led to the supposition that the one was derived from the other; and hence the foundation of the Italian Pisae was ascribed by some authors to Pelops himself (Plin. iii. 5. s. 8), while others assigned it to a body of settlers from the Peloponnesian Pisa who had accompanied Nestor to Troy, and on their return wandered to this part of Italy. (Strab. v. p. 222; *Serv. ad Aen.* x. 179.) Epeius, the reputed founder of Metapontum, was, according to some writers, that of Pisae also. (*Serv. l. c.*) The Elean, or Alphean, origin of the city is generally adopted by the Roman poets. (*Virg. Aen.* x. 179; Claudian, *B. Gild.* 493; Rutil. *Itin.* i. 565.) Cato, however, followed a different tradition, and represented the city as founded by the Etruscans under Tarchon, though the site was previously possessed by a people called the Teutanes, who spoke a Greek dialect. (Cato, *ap. Serv. l. c.*) Virgil also calls it distinctly an Etruscan city, though he derives its more remote origin from Elis; and the tradition reported by Cato seems to prove at least that it was one of the cities of which the Etruscans claimed to be the founders, and which must therefore have been at one period a genuine Etruscan city. On the other hand, Dionysius mentions it among the cities founded or occupied by the Pelasgi in conjunction with the Aborigines (*Dionys.* i. 20); and there seems to be some reason to regard it as one of the early Pelasgic settlements on the coast of Etruria, which fell at a later period under the power of the Etruscans.

We know almost nothing of Pisae as an Etruscan city, nor are there any remains of this period of its history. But Strabo still found vestiges of its past greatness, and the tradition of its foundation by Tarchon seems to point to it as one of the principal cities of Etruria. Its inhabitants were trained to arms by frequent contests with their neighbours the Ligurians, while they appear to have been one of the principal maritime powers among the Etruscans, and, like most of their countrymen, combined the pursuits of commerce and piracy. (Strab. v. p. 223.) We have no account of the period at which it became a dependency of Rome; but the first historical mention of its name is in B. C. 225, when the consul C. Atilius landed there with two legions from Sardinia, with which he shortly after attacked and defeated the Gaulish army near Telamon. (Pol. ii. 27.) It is clear therefore that Pisae was at this time already in alliance with Rome, and probably on the same footing as the other dependent allies of the republic. Its port seems to have been much frequented, and became a favourite point of departure for the Roman fleets and armies whose destination

was Gaul, Spain, or Liguria. Thus it was from thence that the consul P. Scipio sailed to Massilia at the outbreak of the Second Punic War (B. C. 218), and thither also that he returned on finding that Hannibal had already crossed the Alps. (Pol. iii. 43, 56; Liv. xxi. 39.) The long-continued wars of the Romans with the Ligurians added greatly to the importance of Pisae, which became the frontier town of the Roman power, and the customary headquarters of the generals appointed to carry on the war. (Liv. xxxiii. 43, xxxv. 22, xl. 1, &c.) It was not, however, exempt from the evil consequences incident to such a position. In B. C. 193 it was suddenly attacked and besieged by an army of 40,000 Ligurians, and with difficulty rescued by the arrival of the consul Minucius (Liv. xxxv. 3); and on several other occasions the Ligurians laid waste its territory. Hence in B. C. 180 the Pisans themselves invited the Romans to establish a colony in their territory, which was accordingly carried out, the colonists obtaining Latin rights. (Liv. xl. 43.) From this time we hear but little of Pisae; its colonial condition became merged, like that of the other "coloniae Latinae," in that of a municipium by virtue of the Lex Julia (*Fest. v. Municipium*); but it seems to have received a fresh colony under Augustus, as we find it bearing the colonial title in a celebrated inscription which records the funeral honours paid by the magistrates and senate of Pisa to the deceased grandchildren of Augustus, C. and L. Caesar. (Orell. *Inscr.* 642, 643.) It is here termed "Colonia Obsequens Julia Pisana;" Pliny also gives it the title of a colony (Plin. iii. 5. s. 8), and there seems no doubt that it was at this period one of the most flourishing towns of Etruria. Strabo speaks of it as carrying on a considerable trade in timber and marble from the neighbouring mountains, which were sent to Rome to be employed there as building materials. Its territory was also very fertile, and produced the fine kind of wheat called *silligo*, as well as excellent wine. (Strab. v. p. 223; Plin. xiv. 3. s. 4, xviii. 9. s. 20.) We have no account of the fortunes of Pisae during the declining period of the Roman empire, but during the Gothic wars of Narses it is still mentioned as a place of importance (*Agath. B. G. i.* 11), and in the middle ages rose rapidly to be one of the most flourishing commercial cities of Italy.

There is no doubt that the ancient city stood on the same site with the modern *Pisa*, but natural causes have produced such great changes in the locality, that it would be difficult to recognise the site as described by Strabo, were not the identity of the modern and ancient cities fully established. That author (as well as Rutilius and other writers) describes the ancient city as situated at the confluence of the rivers Arnus and Anser (*Serchio*), and distant only 20 stadia (2½ miles) from the sea. (Strab. v. p. 222; Plin. iii. 8. s. 14; Rutil. *Itin.* i. 565—570.) At the present day it is more than 6 miles from the sea, while the *Serchio* does not flow into the *Arno* at all, but has a separate channel to the sea, the two rivers being separated by a tract of 5 or 6 miles in width, formed partly by the accumulation of alluvial soil from the rivers, partly by the sand heaped up by the sea. There are no remains of the Etruscan city visible; it is probable that all such, if they still exist, are buried to a considerable depth by the alluvial soil. The only vestiges of Roman antiquity which remain are "some mean traces of baths, and two marble columns with

composite capitals, probably belonging to the vestibule of a temple of the age of the Antonines, now embedded in the wall of the ruined church of S. Felice." (Dennis, *Etruria*, vol. ii. p. 89.) But numerous sarcophagi of Roman date, some of them of very superior workmanship, and some fragments of statues are preserved in the *Campo Santo*, as well as numerous inscriptions, of which the most interesting are those already alluded to, recording the honours paid by the colony to the deceased grandsons of Augustus. These have been published with a learned and elaborate commentary by Cardinal Noris (*Cenotaphia Pisana*, fol. Venet. 1681); as well as by Gori (*Inscript. Etruriae*, vol. ii. p. 10, &c.), and more recently by Haubold (*Monumenta Legalia*, p. 179) and Orelli (*l. c.*).

The Maritime Itinerary mentions the PORTUS PISANUS as distinct from Pisae itself, from which it was no less than 9 miles distant. (*Itin. Marit.* p. 501.) Rutilius also describes the port of Pisae, which was in his day still much frequented and the scene of an active commerce, as at some distance from the city itself. (*Rutil. Itin.* i. 531—540, 558—565, ii. 12.) But the exact site has been a subject of much controversy. Cluverius and other writers placed it at the mouth of the *Arno*, while Mannert and Mr. Dennis would transfer it to the now celebrated port of *Leghorn* or *Livorno*. But this latter port is distant 10 miles from the mouth of the *Arno*, and 14 from *Pisa*, which does not agree with the distance given in the Maritime Itinerary; while the mouth of the *Arno* is too near *Pisa*, and it is unlikely that the entrance of the river could ever have been available as a harbour. Rutilius also describes the port (without any mention of the river) as formed only by a natural bank of sea-weed, which afforded shelter to the vessels that rode at anchor within it. Much the most probable view is that advocated by a local writer (Targioni Tozzetti), that the ancient Portus Pisanus was situated at a point between the mouth of the *Arno* and *Leghorn*, but considerably nearer the latter city, near an old church of *St. Stefano*. The distance of this spot agrees with that of the Itinerary, and it is certain from mediaeval documents that the *Porto Pisano*, which in the middle ages served as the port of *Pisa*, when it was a great and powerful republic, was situated somewhere in this neighbourhood. (Targioni Tozzetti, *Viaggi in Toscana*, vol. ii. pp. 225—240, 378—420; Zumpt, *ad Rutil.* i. 527.) Roman remains have also been found on the spot, and some ruins, which may very well be those of the villa called Triturrata, described by Rutilius as adjoining the port, designated in the *Tacoula* as *Turrata*. (*Rutil. Itin.* i. 527; *Tab. Pent.*) There is every probability that the *Porto Pisano* of the middle ages occupied the same site with the Roman Portus Pisanus, which is mentioned by P. Diaconus as still in use under the Lombard kings, and again by a Frankish chronicler in the days of Charlemagne (P. *Diac. Hist. Lang.* vi. 61; *Amoin. Rer. Franc.* iv. 9); and there is no doubt that the mediaeval port was quite distinct from *Livorno*. The latter city, which is now one of the most important trading places in Italy, was in the 13th century an obscure village, and did not rise to consideration till after the destruction of the *Porto Pisano*. But it seems probable that it was occasionally used even in ancient times, and is the LABRO noticed by Cicero (*ad Q. Fr.* ii. 6) as a seaport near Pisae. It has been supposed also to be already mentioned by Zosi-

mus (v. 20) under the name of Liburnum; but there is really no authority for this, or for the names of Portus Liburni, and Portus Herculis Liburni employed by modern writers on ancient geography. The Antouine Itinerary, however, gives a station "Ad Herculem," which, as it is placed 12 miles from Pisae, could not have been far from *Leghorn*. (*Itin. Ant.* p. 293.)

Pliny alludes to the existence of warm springs in the territory of Pisae (ii. 103. s. 106). These are evidently the same now called the *Bagni di S. Giuliano*, situated about 4 miles from the city, at the foot of the detached group of Apennines, which divide the territory of *Pisa* from that of *Lucca*. [E. H. B.]

PISANUS PORTUS. [PISAE.]

PISA'TIS. [PISA.]

PISAVAE, in Gallia Narbonensis, is placed in the Table at the distance of xviii. from Aquae Sextiae (*Aix*), and on a road leading towards Glanum (*St. Remi*). The place is supposed to be in the district of *Pelissane*; and it has accordingly been conjectured that the name in the Table should be *Pisanæ*. Roman remains have been dug up in the district of *Pelissane* near the chapel of *St. Jean de Bernasse*. There are traces of the old Roman road near *Aix*, and it is said that two Roman milestones are still there. (D'Anville, *Notice, &c.*; *Statistique du Département des Bouches du Rhône*, quoted by Ukert, *Gallien*, p. 436.) [G. L.]

PISAURUM (Πισαυρον: *Eth.* Pisaurensis; *Pesaro*), a considerable town of Umbria, situated on the coast of the Adriatic, between Fanum Fortunae (*Fano*) and Ariminum (*Rimini*). It was on the line of the Via Flaminia, 24 miles from Ariminum (*Itin. Ant.* p. 126), at the mouth of the small river Pisaurus, from which it in all probability derived its name. (Plin. iii. 14. s. 19.) This is now called the *Foglia*. The site of Pisaurum, together with all the adjoining country, had been originally included in the territory of the Galli Senones; but we have no account of the existence of a Gaulish town of the name, and the first mention of Pisaurum in history is that of the foundation of a Roman colony there. This took place in B. C. 184, simultaneously with that of Potentia in Picenum, so that the same triumvirs were charged with the settlement of both colonies. The settlers received 6 jugera each, and enjoyed the full rights of Roman citizens. (*Liv. xxxix.* 44; *Vell. Pat.* i. 15; *Madvig, de Colon.* pp. 253, 286.) A few years later we hear of the construction there of some public works, under the direction of the Roman censors (*Liv. xli.* 27); but with this exception, we hear little of the new colony. It seems, however, to have certainly been a prosperous place, and one of the most considerable towns in this part of Italy. Hence, it was one of the places which Caesar hastened to occupy with his advanced cohorts as soon as he had passed the Rubicon, B. C. 49. (*Caes. B. C.* i. 11, 12; *Cic. ad Fam.* xvi. 12.) It is also repeatedly alluded to by Cicero as a flourishing town (*Cic. pro Sext.* 4, *Phil.* xiii. 12); hence it is impossible that the expression of Catullus, who calls it "moribunda sedes Pisauri" (*Carmin.* 81. 3), can refer to the condition of the town itself. It would seem that its climate was reputed unhealthy, though this is not the case at the present day. Pisaurum received a fresh body of military colonists, which were settled there by M. Antonius; but suffered severely from an earthquake, which seems to have destroyed a great part of the town, just before the battle of

Actium, B. C. 31. (Plut. *Ant.* 60.) It appears, however, to have been restored, and peopled with fresh colonists by Augustus, for we find it bearing in inscriptions the titles of "Colonia Julia Felix;" and though Pliny does not give it the title of a colony, its possession of that rank under the Empire is abundantly proved by inscriptions. (Plin. ii. 14. s. 19; Orell. *Inscr.* 81, 3143, 3698, 4069, 4084.) From the same authority we learn that it was a place of some trade, and that vessels were built there, so that it had a "Collegium Fabrorum Navalium." (*Ib.* 4084.) The port was undoubtedly formed by the mouth of the river, which still affords a harbour for small vessels. Its position on the great Flaminian Way also doubtless secured to Pisaurum a certain share of prosperity as long as the Roman empire continued; but it was always inferior to the neighbouring Fanum Fortunae. (Mel. ii. 4. § 5; Ptol. iii. 1. § 22; *Itin. Ant.* pp. 100, 126; *Itin. Hier.* p. 615; *Tab. Peut.*)

During the Gothic Wars Pisaurum was destroyed by Vitiges, but partially restored by Belisarius (Procop. *B. G.* iii. 11); and rose again to prosperity under the exarchate of Ravenna, and became one of the cities of the Pentapolis. (Geogr. Rav. iv. 31; P. Diac. *Hist. Lang.* ii. 19.) The modern city of *Pesaro* is still a flourishing place; but has no remains of antiquity, except numerous inscriptions, which have been collected and published with a learned commentary by the Abate Olivieri. (*Marmora Pisarenensia*, fol. Pisaur. 1738.) [E. H. B.]

PISCENAE, enumerated by Pliny (iii. 4. s. 5) among the Oppida Latina of Gallia Narbonensis. It is generally assumed to be represented by *Pezenas* in the district of Agatha (*Agde*) near the Arauris (*Hérault*). Pliny (viii. 48. s. 73) speaks of a wool that was grown about Piscenae, which was more like hair than wool. [G. L.]

PISGAH. [Νεβο.]

PISIDA, a municipium and station on the Roman road running along the coast-line of Syrtica, 20 M. P. from Gypseria Taberna (*Dahman*), and 30 M. P. from Villa Magna (*Kelah*). (*Itin. Anton.*; *Peut. Tab.*) Ptolemy has a harbour, Pisindôn Portus (Πισινδών λιμὴν, iv. 3. § 12), on the coast, which is represented by the harbour of *Bareki* or *Brega*. (Barth, *Wanderungen*, p. 271.) [E. B. J.]

PISIDIA (ἡ Πισιδική; Ἐθ. Πισιδᾶι, Pisidae), a province in the south of Asia Minor, which was in the earlier times always regarded as a part of Phrygia or Pamphylia, but was constituted a separate province in the division of the Roman empire made by Constantine the Great. It bordered in the east on Isauria and Cilicia, in the south on Pamphylia, in the west on Lycia, Caria, and Phrygia, and in the north on Phrygia Parorios; but it is almost impossible to mark the exact boundary lines, especially in the north and north-west, as the northern parts of Pisidia are often treated as parts of Phrygia, to which they originally belonged, and from which they are sometimes called Phrygia Pisidica, or Φρυγία πρὸς Πισιδίαν; but Amyntas separated them from Phrygia and united them with Pisidia. (Strab. xii. p. 570, &c.; Ptol. v. 5. § § 4, 8; Dionys. Per. 858, &c.; Plin. v. 24; Hierocl. pp. 662, &c., 679, &c.) The country, which was rough and mountainous, though it contained several fertile valleys and plains, which admitted of the cultivation of olives (Strab. *l. c.*), was divided into several districts, with separate names. The south-western district bordering on Lycia was called Milyas, and

another adjoining it bore the name of Cabalia. The mountains traversing Pisidia consist of ramifications of Mount Taurus, proceeding from Mount Cadmus in Phrygia, in a south-eastern direction, and assuming in the neighbourhood of Termessus the name of Sardemisus (Pomp. Mel. i. 14; Plin. v. 26), and on the borders of Milyas that of Climax. (Polyb. v. 72; Strab. xiv. p. 666.) These mountains contain the sources of the rivers Catarrhactes and Cestrus, which flow through Pisidia and Pamphylia into the bay of Pamphylia. The principal products of Pisidia were salt, the root iris, from which perfumes were manufactured, and the wine of Amblada, which was much recommended by ancient physicians. (Plin. xii. 55, xxi. 19, xxxi. 39; Strabo. xii. p. 570.) Pisidia also contained several lakes, some of which are assigned to Phrygia or Lycaonia, e. g. Coralis and Trogitis (Strab. xii. p. 568), the great salt lake Ascania, and Pungusa or Pungusa, which is mentioned only by Byzantine writers. (Niceph. Chron. x. p. 50; Cinnam. *Hist.* ii. 8.)

The inhabitants of Pisidia must in a great measure have belonged to the same stock as the Phrygians, but were greatly mixed with Cilicians and Isaurians. They are said to have at first been called Solymi (Steph. B. s. v.); they were warlike and free mountaineers who inhabited those parts from very remote times, and were looked upon by the Greeks as barbarians. They were never subdued by neighbouring nations, but frequently harassed the adjoining countries by predatory incursions. (Xenoph. *Anab.* i. 1. § 11, ii. 1. § 4, &c.; Strab. ii. p. 130, xii. p. 569, xiv. pp. 670, 678; Liv. xxxv. 13.) Even the Romans were scarcely able to subdue these people, protected as they were by their mountains and ravines. After the defeat of Antiochus, Pisidia was, with the rest of Asia, given to Eumenes, but had to be conquered by the Romans themselves, and then formed the beginning of what subsequently came to be the province of Cilicia, to which, about B. C. 88, the three Phrygian districts of Laodiceia, Apameia, and Synnada, were added. (Liv. *Epit.* 77; Cic. in *Verr.* i. 17, 38.) Still, however, the Romans never established a garrison or planted a colony in the interior; and even the submission of the towns seems to have consisted mainly in their paying tribute to their rulers. The principal towns of Pisidia were, ANTIOCHEIA, SAGALASSUS, TERMISSEUS, SELGE, PEDNELLESUS, CIBYRA, ORNOANDA, and BUBON. The mountainous parts of Pisidia are now inhabited by the Karamanians, a wild and rapacious people, whence the country is little visited by travellers, and consequently little known; but Pisidia in general corresponds to that portion of Asia Minor comprised within the government of *Isparteh*. [L. S.]

PISILIS (Πισίλις), a small town of Caria, between Calinda and Caunus, of uncertain site. (Strab. xiv. p. 651.) [L. S.]

PISINGARA or PINSIGARA (Πισιγγάρα or Πισογγάρα), a town of uncertain site in Armenia Minor. (Ptol. v. 7. § 4.) [L. S.]

PISORACA, according to an inscription (Flores, *Esp. Sagr.* v. p. 37), a southern affluent of the river Durus in Hispania Tarraconensis, now the *Pisorga*. (Ukert, vol. ii. pt. 1. p. 290.) [T.H.D.]

PISSAEUM (Πισσαίων), a town of Pelagonia in Epeirus, the exact site of which is unknown. (Polyb. v. 108; Steph. B. s. v.)

PISSANTI'NI. [DASSARETAE.]

PISTO'RIA (Πιστορία; Ἐθ. Pistoriensis; Pi-

toja), a town of Etruria, situated in the northern part of that province at the foot of the Apennines, and on the direct road from Florentia to Luca, at the distance of 25 miles from each of those cities. (*Itin. Ant.* p. 284.) We have no account of it as an Etruscan town, nor has it any remains which belong to that people: under the Romans it seems to have been an ordinary municipal town of no great importance. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48; *Itin. Ant. l. c.*) Its name is known in history only in connection with the final defeat of Catiline, B. C. 62. That general had assembled his forces in the neighbourhood of Faesulae: but on learning the discovery and failure of the conspiracy at Rome, he drew them off into the territory of Pistoria (*in agrum Pistoriensem*), with the view of making his escape across the Apennines into Cisalpine Gaul. But finding his retreat on that side cut off by Metellus Celer, while he was closely pressed by the consul C. Antonius in his rear, he suddenly turned upon the latter and gave him battle, but was cut to pieces with the whole of his remaining forces. (Sallust. *Cat.* 57.) From this narrative it appears that the battle must have been fought in the mountains on the confines of the Pistorian territory, which apparently adjoined that of Faesulae; but we have no more precise clue to its locality. Pistoria is mentioned by Ammianus Marcellinus, at a late period of the Roman Empire, as one of the municipal towns of the district called Tuscia Annonaria (Amm. Marc. xxvii. 3. § 1); but it seems to have never been a place of much consideration in ancient times, and first rose to importance in the middle ages. *Pistoja* is now a considerable town, and the see of a bishop. [E. H. B.]

PISTYRUS (Πίστυρος), a city and lake in Thrace, which the army of Xerxes passed after crossing the Nestus. (Herod. vii. 109.) The lake is described by Herodotus as 30 stadia in circumference, full of fish, and exceedingly salt. The town is called by Stephanus B. Pistorus or Bistirus (*s. v.* Πίστυρος, Βίστυρος). Others have the form Pisteira. (Πίστειρα, Harpocrat. p. 124. 11; Schol. *ad Aesch. Pers.* 2.)

PISUR'GIA (ἡ Πισούργια), a coast-town of Cilicia, between Celenderis and Selencia, 45 stadia to the west of Cape Crauni, and to the right of the island of Crambusa. (*Stadium. Mar. Mag.* §§ 172, 173.) [L. S.]

PISYE or PITYE (Πισύη, Πίτυη; *Eth.* Πισύητης, Πίτυητης), a town of Caria, of which the site is unknown. (Steph. B. s. v.; Constant. *de Them.* i. 14, p. 38, ed. Bonn.)

PITAIUM (Plin. v. 29; Πιταίου πόλις; *Eth.* Πιταεύς, Steph. B. s. v.), a town of Caria, of uncertain site.

PITANE (Πιτάνη; *Eth.* Πιτανάϊος), an ancient city on the coast of Aeolis in Asia Minor, was situated near the mouth of the river Evenus on the bay of Elaea. It was one of the eleven ancient Aeolian settlements, and possessed considerable commercial advantages in having two harbours. (Herod. i. 149; Scylax, p. 37; Strab. xiii. pp. 581, 607, 614.) It was the birthplace of the academic philosopher Arcesilaus, and in the reign of Titus it suffered severely from an earthquake. (Oros. vii. 12; comp. Ptol. v. 2. § 5; Steph. B. s. v.; Plin. v. 32, xxxv. 49; Or. *Mét.* vii. 357.) The town is still mentioned in Hierocles, and its site is universally identified with the modern *Tchandeli* or *Sanderli*. Pliny (*l. c.*) mentions in its vicinity a river Canais, which

is not noticed by any other writer; but it may possibly be the river Pitanes, spoken of by Ptolemy (iii. 2. § 3), and which seems to derive its name from the town of Pitane. [L. S.]

PITANE. [SPARTA.]

PITHECUSAE INSULAE. [AENARIA.]

PITHOM. [PATUMOS.]

PITINUM (*Torre di Pitino*), a town of the Vestini, known only from the Tabula Peutingeriana, which places it on a line of road from Interocrea (*Antrodoco*) to Aveia. But the stations on each side of it, Prifernum and Eruli, are both unknown, and the distances probably corrupt. Hence, this itinerary affords us no real clue to its position. But Holstenius has pointed out that the name is retained by the *Torre di Pitino*, about 2 miles N. of *Aquila*, and has also shown that in the middle ages Pitinum still subsisted as a city, and was an episcopal see. (*Tab. Peut.*; Holsten. *Not. ad Cluver.* p. 139; Romanelli. vol. iii. p. 280.) [E. H. B.]

PITULUM (Pitalanus: *Piolo*), a town of Umbria, mentioned only by Pliny (iii. 14. s. 19), who enumerates among the towns of that region the "Pitulani, cognomine Pisurtes et alii Mergentini." Both names are otherwise unknown, but according to Cluverius there is a village called *Piolo* in the Apennines between *Camerino* and *Matilica*, which probably retains the name of one or the other. (Cluver. *Ital.* p. 614.) [E. H. B.]

PITYELA (Πιτυεῖα; *Eth.* Πιτυεύς), a town of Mysia, on the coast of the Propontis, between Parium and Priapus. It is mentioned even in the time of Homer. (*Il.* ii. 829; comp. Apollon. Rhod. i. 933; Strab. xiii. 588; Steph. B. s. v.) It is said to have derived its name from the fir which grew there in abundance, and is generally identified with the modern *Shamelik*. [L. S.]

PITYODES (Πιτυόδης), a small island in the Propontis off the coast of Bithynia, near Cape Hyris, and 110 stadia to the north of Cape Acritas. (Plin. v. 44; Steph. B. s. v. Πιτυούσσα, who speaks of several islands of this name, which is the same as Πιτυόδης.) The island is probably the one now called *Bojuk Ada*, where Pococke (vol. iii. p. 147) found remains of an ancient town. [L. S.]

PITYONE'SOS, a small island in the Saronic gulf, lying between Aegina and the coast of Epidaurus, and distant 6 miles from the latter. (Plin. iv. 12. s. 19.)

PITYUS (Πιτυούς; *Pitsunda*), a Greek town in Asiatic Sarmatia, on the north-eastern coast of the Black Sea, N. of Dioscurias, from which it was distant 360 stadia according to Artemidorus, and 350 according to Arrian. The real distance, however, is underrated by these writers; for from *C. Iskuria* (Dioscurias) to *Pitsunda* is not less than 400 stadia in a straight line. (Artemidor. *ap. Strab.* xi. p. 496; Arrian, *Per. P. Euz.* p. 18.) Artemidorus described it as the great Pityus, and Pliny as an "oppidum opulentissimum;" but between the time of Artemidorus and Pliny it was destroyed by the Heniochi (Plin. vi. 5), whence Arrian mentions it only as a place for anchorage, and the name does not occur at all in Ptolemy. The town was afterwards rebuilt by the Romans, and is described by Zosimus (i. 32), in the history of Gallienus, as a fortress surrounded with a very great wall, and having a most excellent harbour. (Comp. Procop. *B. Goth.* iv. p. 473, ed. Bonn; comp. C. Müller, *ad Arrian.* *l. c. ap. Geogr. Graec. Min.* vol. i. p. 392.)

PITYUSA (Πιτυούσα or Πιτυούσσα, a contr. of

Πιτυύσαι), literally, "abounding in pine-trees." 1. An island off the promontory Scyllaeum, or Bucephala, in Troezenia in Argolis. (Paus. ii. 34. § 8.) Pliny mentions (iv. 12. s. 19) an island Pityusa in the Argolic gulf, but from the order in which it occurs in Pliny, it would seem to be a different island from the preceding.

2. One of the Demonesi in the Proponitis, according to Hesychius (s. v.). [DEMONESII.]

PITYUSAE (*Πιτυύσαι* or *Πιτυύσσα*, Strab. iii. p. 167; Ptol. ii. 6. § 77), two islands on the S. coast of Spain, 700 stadia, or nearly 100 miles from Dianium (Plin. iii. 5. s. 11; Liv. xxviii. 37). Their position is thus defined by Diodorus (v. 17): they are three nights' and days' sail from the Columns of Hercules, one day's sail from Iberia, and one day and night from Libya; whilst, according to the Itinerary (p. 511), they were 300 stadia from the Balears, and 400 from Carthago Spartaria, or *Carthagena*. The larger of the two islands was called Ebusus (*Ἐβύσος*, Ptol. l. c.), the smaller Ophiusa (*Ὀφιοῦσσα*, *Ἰβ.*); and as they are only separated by a narrow strait, and as Ophiusa, from its small size, was unimportant, they are sometimes confounded together as one island by the ancients (Diod. v. 16; Liv. l. c.; Dioecor. i. 92, &c.) Their name of Pityusae was derived, like that of many other ancient places, from the abundance of pine-trees which grew upon them. They were 46 miles in extent. Diodorus (l. c.) compares Ebusus with Corcyra for size; and according to Strabo (l. c.) it was 400 stadia in circumference, and of about equal length and breadth. It was hilly in some parts, and not very fruitful, producing but little oil and wine; but its figs were good, and it afforded excellent pasturage. Snakes and noxious animals were not found upon it, whilst, on the contrary, the smaller island abounded in serpents to such a degree that it seems to have taken its name from them (Plin. iii. 14. xv. 21, xxxv. 59, &c.; Mela, ii. 7; Avien. *Descr. Orb.* 621, &c.). The chief town, also named Ebusus, which lay on the SE. side of the island, was a civitas foederata, and had a mint. (Bamius, *Cat. Num. vet. Graec. et Lat. Mus. Reg. Danicae*, i. p. 13.) It was a well-built city with a good harbour, and was the resort of many barbarians and foreigners, especially Phoenicians. (Strab., Mela, Diod., *ll. cc.*) The larger island is now *Íbiza*, the smaller, *Formentara*. [T. H. D.]

PLACENTIA (*Πλακεντία*; *Étā*. Placentinus; *Piacenza*), a city of Gallia Cispadana, situated near the S. bank of the Padus, just below the point where it receives the waters of the Trebia. It was on the Via Aemilia, of which it originally formed the termination, that road being in the first instance carried from Ariminum to Placentia; and was 40 miles distant from Parma. We have no account of the existence of a town on the spot previous to the establishment of the Roman colony, which was settled there in B. C. 219, after the great Gaulish war, at the same time with Cremona. (Liv. *Epit.* xx; Vell. Pat. i. 14; Pol. iii. 40; Ascon. *in Pisom.* p. 3.) It consisted of not less than 6000 colonists, with Latin rights. But the new colony was scarcely founded, and its walls hardly completed, when the news of the approach of Hannibal produced a general rising of the neighbouring Gauls, the Boians and Insubrians, who attacked Placentia, ravaged its territory, and drove many of the colonists to take refuge at Mutina; but were unable to effect anything against the city itself, which was still in the hands of the Romans

in the following year, and became the head-quarters of the army of Scipio both before and after the battle of the Trebia. (Pol. iii. 40, 66; Liv. xvi. 25, 56, 59, 63; Appian, *Hann.* 5, 7.) At a later period of the same war, in B. C. 209, Placentia was one of the colonies which proved faithful to Rome at its greatest need, and came forward readily to furnish its quota of supplies for the war, when twelve of the older colonies failed in doing so. (Liv. xxvii. 10.) Shortly after this it withstood the arms of Hasdrubal, who was induced to lay siege to it, after he had crossed the Alps and descended into Cisalpine Gaul, and by so doing lost a great deal of valuable time. After a protracted siege he was compelled to abandon the enterprise, and continue his march into Italy, leaving Placentia behind him. (Id. xxvii. 39, 43.) A few years later it was less fortunate, having been taken by surprise by the sudden insurrection of the Gauls in B. C. 200, who plundered and burnt the town, and carried off the greater part of the inhabitants into captivity. (Id. xxxi. 10.) After the victory of the consul L. Furius, about 2000 of the prisoners taken on this occasion were restored to the colony; and a few years afterwards L. Valerius Flaccus, who wintered at Cremona and Placentia, restored and repaired as far as possible all the losses they had suffered during the war. (Id. xxxi. 21, xxxiv. 22.) But they were still exposed to the ravages of the Gauls and Ligurians; and in B. C. 193 their territory was laid waste by the latter up to the very gates of the city. (Id. xxxiv. 56.) Hence we cannot wonder to find them, in B. C. 190, complaining of a deficiency of settlers, to remedy which the senate decreed that a fresh body of 3000 families should be settled at each of the old colonies of Placentia and Cremona, while new ones should be established in the district of the Boii. (Id. xxxvii. 46, 47.) A few years later the consul M. Aemilius, having completed the subjection of the Ligurians, constructed the celebrated road, which was ever after known by his name, from Ariminum to Placentia (Id. xxxix. 2); and from this time the security and tranquillity enjoyed by this part of Italy caused it to rise rapidly to a state of great prosperity. In this there can be no doubt that Placentia fully shared; but we hear little of it during the Roman Republic, though it appears to have been certainly one of the principal towns of Cispadane Gaul. In the civil war of Marius and Sulla, a battle was fought near Placentia, in which the partisans of Carbo were defeated by Lucullus, the general of Sulla, B. C. 82 (Appian, *B. C.* i. 92); and in that between Caesar and Pompey, B. C. 49, it was at Placentia that a mutiny broke out among the troops of the former, which at one time assumed a very formidable aspect, and was only quelled by the personal firmness and authority of the dictator. (Appian, *B. C.* ii. 47; Dion Cass. xli. 26.) Placentia, indeed, seems to have been at this period one of the places commonly selected as the head-quarters of Roman troops in this part of Italy. (Cic. *ad Att.* vi. 9.) It was again the scene of a somewhat similar mutiny of the legions of Augustus during the Perusian War, B. C. 41. (Dion Cass. xlvi. 10.)

Cicero notices Placentia towards the close of the republican period as a municipium: its colonial rank must have been merged in the ordinary municipal condition in consequence of the Lex Julia, B. C. 90. (Cic. *in Pisom.* 23; Feest. s. v. *Municipium*.) But under the Empire it reappears as a

colony, both Pliny and Tacitus giving it that title (Plin. iii. 15. s. 20; Tac. *Hist.* ii. 19): it had probably received a fresh colony under Augustus. We learn from Tacitus (*l. c.*) that it was one of the most flourishing and populous cities of the district of Gallia Cispadana; and though of no natural strength, being situated in an open plain, it was well fortified. For this reason it was occupied in A. D. 69 by Spurrina, one of the generals of Otho, and successfully defended by him against Caecina, the general of Vitellius, who had crossed the Padus, and laid siege to Placentia, but was compelled to abandon it and withdraw to Cremona. (Tac. *Hist.* ii. 17—23.) During the assaults of Caecina, the amphitheatre, which is said to have been the largest provincial edifice of the kind in Italy, and was situated without the walls, was accidentally burnt. (*lb.* 21.) From this time we meet with no further mention of Placentia in history till the reign of Aurelian, when that emperor sustained a great defeat from the Marcomanni, under its walls. (Vopisc. *Aurel.* 21.) But the city still continued to be one of the most considerable places on the line of the Via Aemilia; and though it is noticed by St. Ambrose, towards the close of the fourth century, as sharing in the desolation that had then befallen the whole of this once flourishing province (Ambros. *Ep.* 39), it survived all the ravages of the barbarians; and even after the fall of the Western Empire was still a comparatively flourishing town. It was there that Orestes, the father of the unhappy Augustulus, was put to death by Odoacer, in A. D. 476. (P. *Diac. Hist. Miscell.* xvi. p. 558.) Procopius also mentions it during the Gothic wars as a strong fortress and the chief city of the province of Aemilia. It was only taken by Totila, in A. D. 546, by famine. (Procop. *B. G.* iii. 13, 17.) Considerably later it is still noticed by P. Diaconus among the "opulent cities" of Aemilia (*Hist. Lang.* ii. 18); a position which it preserved throughout the middle ages. At the present day it is still a flourishing and populous place, with about 30,000 inhabitants, though partially eclipsed by the superior importance to which Parma has attained since it became the capital of the reigning dukes. There are no remains of antiquity.

Placentia was undoubtedly indebted for its prosperity and importance in ancient times, as well as in the middle ages, to its advantageous situation for the navigation of the *Po*. Strabo (v. p. 215) speaks of the navigation from thence to Ravenna, as if the river first began to be navigable from Placentia downwards; but this is not quite correct. The city itself lay at a short distance from the river; but it had an emporium or port on the stream itself, probably at its confluence with the Trebia, which was itself a considerable town. This was taken and plundered by Hannibal in B. C. 218. (Liv. *xxi.* 57; Tac. *Hist.* ii. 19.)

It has been already mentioned that the Via Aemilia, as originally constructed, led from Ariminum to Placentia, a distance of 178 miles. It was afterwards continued from the latter city to Dertona, from whence a branch proceeded across the Apennines to Genoa (Strab. v. p. 17); while another line was carried from Placentia across the Padus direct to Mediolanum, a distance of 40 miles; and thus communicated with the whole of Gallia Transpadana. (*Itin. Ant.* pp. 98, 127, 288; *Itin. Hier.* p. 616; *Tab. Peut.*) [E. H. B.]

PLACIA (Πλακίη; *Eth. Πλακιανός*), an ancient

Pelaegian town in Mysia Olympene, at the foot of Mount Olympus, and on the east of Cyzicus. The place seems to have decayed or to have been destroyed at an early time, as it is not mentioned by later writers. (Herod. i. 57; Scylax, p. 35; Dionys. Hal. i. p. 23; Steph. B. s. v. Πλάδαη.) [L. S.]

PLACUS (Πλάκος), a woody mountain of Mysia, at the foot of which Thebe is said to have been situated in the Iliad (vi. 397, 425, xxii. 479); but Strabo (xiii. p. 614) was unable to learn anything about such a mountain in that neighbourhood. [See PELECAS.] [L. S.]

PLAGIA'RIA. [LUSITANIA.]

PLANA'RIA INS. [FORTUNATAE INSULAE.]

PLANA'SIA. [LERINA; LERON.]

PLANA'SIA (Πλανασία; *Pianosa*), a small island in the Tyrrhenian sea, about 10 miles SW. of Ilva (*Elba*), and nearly 40 from the nearest point on the coast of Etruria. It is about 3 miles long by $2\frac{1}{2}$ in width, and is low and flat, from whence probably it derived its name. (Plin. iii. 6. s. 12; Ptol. iii. 1. § 79; *Itin. Marit.* p. 513.) The Maritime Itinerary reckons it 90 stadia from Ilva, while Pliny calls the same distance 38 miles; but this is evidently a mistake for its distance from the mainland. It is remarkable that Pliny mentions Planaria and Planasia as if they were two distinct islands, enumerating the one before and the other after Ilva; but it is certain that the two names are only forms of the same, and both refer to the same island. (Cluver. *Ital.* p. 504; Harduin. *Not. ad Plin. l. c.*) In Varro's time it seems to have belonged to M. Piso, who kept large flocks of peacocks there in a wild state. (Varr. *R. R.* iii. 6.) It was subsequently used as a place of banishment, and among others it was there that Postumus Agrippa, the grandson of Augustus, spent the last years of his life in exile. (Tac. *Ann.* i. 3, 5; Dion Cass. iv. 32; Suet. *Aug.* 65.) Some ruins of Roman buildings still remain in the island; and its quarries of granite seem to have been certainly worked in ancient times. It is now inhabited only by a few fishermen. [E. H. B.]

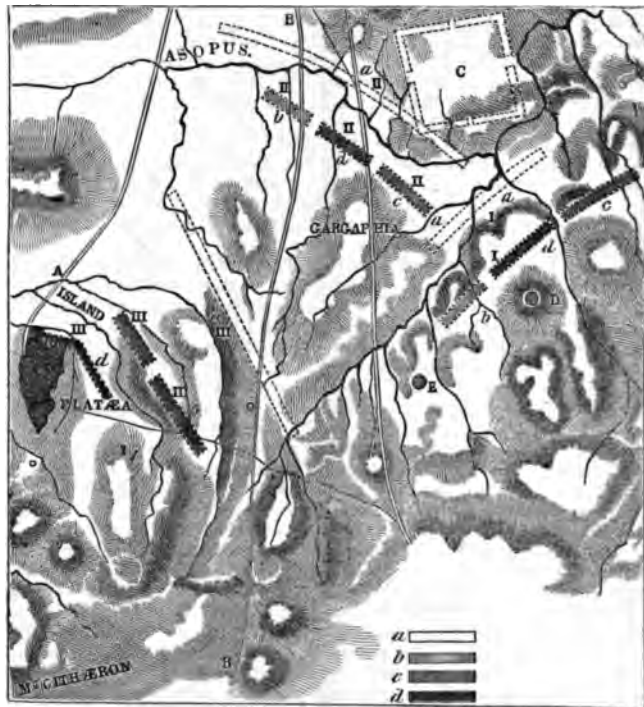
PLANE'SIA (Πλανησία, Strab. iii. p. 159), an island in the Sinus Illicitanus, on the SE. coast of Hispania Tarraconensis, now *Isola Plana*. [T. H. D.]

PLATAEA. [PLATEA.]

PLATAEA or PLATAEAE (Πλάταια, Hom. Herod.; Πλαταιαί, Thuc. Strab. Paus., &c.: *Eth. Πλαταιεύς*, Plataeensis), an ancient city of Boeotia, was situated upon the frontiers of Attica at the foot of Mt. Cithaeron, and between that mountain and the river Asopus, which divided its territory from that of Thebes. (Strab. ix. p. 411.) The two cities were about $6\frac{1}{2}$ miles apart by the road, but the direct distance was little more than 5 geographical miles. According to the Thebans Plataea was founded by them (Thuc. iii. 61); but Pausanias represents the Plataeans as indigenous, and according to their own account they derived their name from Plataea, a daughter of Asopus. (Paus. ix. 1. § 1.) Plataea is mentioned in Homer among the other Boeotian cities. (*Il.* ii. 504.) In B. C. 519 Plataea, unwilling to submit to the supremacy of Thebes, and unable to resist her powerful neighbour with her own unaided resources, formed a close alliance with Athens, to which she continued faithful during the whole of her subsequent history. (Herod. vi. 108; Thuc. iii. 68.) She sent 1000 men to the assistance of Athens at Marathon, and shared in the glories of that victory. (Herod. *l. c.*) The Plataeans also fought at Artemisium, but were

not present at Salamis, as they had to leave the fleet in order to remove their families and property from the city, in consequence of the approach of the Persian army. (Herod. viii. 44.) Upon the arrival of the Persians shortly afterwards their city was burnt to the ground. (Herod. viii. 50.) In the following year (B. C. 479) their territory was the scene of the memorable battle, which delivered Greece from the Persian invaders. The history of this battle illustrates so completely the topography of the Plataean territory, that it is necessary to give an account of the different positions taken by the contending forces (See accompanying Map). Mardonius proceeded from Attica into Boeotia across Mount Parnes by the pass of Deceleia, and took up a position on the bank of the Asopus, where he caused a fortified camp to be constructed of 10 stadia square. The situation was well selected, since he had the friendly city of Thebes in his rear, and was thus in no danger of falling short of provisions. (Herod. ix. 15.) The Grecian army crossed over from Attica by Mt. Cithaeron; but as Pausanias did not choose to expose his troops to the attacks of the Persian cavalry on the plain, he stationed them on the slopes of the mountain, near Erythrae, where the ground was rugged and uneven. (See Map, First Position.) This position did not, however, altogether preserve them; but, in an attack made by the Persian cavalry, a body of 300 Athenians repulsed them, and killed their leader Masistius. This success encouraged Pausanias to

descend into the territory of Plataea, more especially as it was better supplied with water than his present position. Marching from Erythrae in a westerly position along the roots of Mt. Cithaeron, and passing by Hysiae, he drew up his army along the right bank of the Asopus, partly upon hills of no great height and partly upon a lofty plain, the right wing being near the fountain Gargaphia, and the left near the chapel of the Plataean hero Androcrates. (Herod. ix. 25—30.) Mardonius drew up his army opposite to them on the other side of the Asopus. (See Map, Second Position.) The two armies remained in this position for some days, neither party being willing to begin the attack. The Persians assailed the Greeks at a distance with their missiles, and prevented them altogether from watering at the Asopus. Meantime the Persian cavalry intercepted the convoys of provisions proceeding to the Grecian camp, and on one occasion drove away the Lacedaemonians, who occupied the right wing from the fountain Gargaphia, and succeeded in choking it up. This fountain had been of late the only watering-place of the Greeks; and as their ground was now untenable, Pausanias resolved to retreat in the night to a place called the Island (*νησος*), about 10 stadia in the rear of their present position, and halfway between the latter and the town of Plataea. The spot selected, improperly called an island, was, in fact, a level meadow, comprised between two branches of the river Oeris, which, rising from distinct sources in Mt. Cithaeron,



BATTLE OF PLATAEA.

a. Persians.
b. Athenians.
c. Lacedaemonians.
d. Various Greek allies.

I. First Position occupied by the opposing armies.
II. Second Position.
III. Third Position.

A. Road from Plataea to Thebes.
B. Road from Megara to Thebes.
C. Persian camp.
D. Erythrae.
E. Hysiae.

and running for some space nearly parallel with one another, at length unite and flow in a westerly direction into the gulf of Corinth. (Herod. ix. 51.) The nature of the ground would thus afford to the Greeks abundance of water, and protection from the enemy's cavalry. The retreat, however, though for so short a distance, was effected in disorder and confusion. The Greek centre, chiefly composed of Megarians and Corinthians, probably fearing that the island would not afford them sufficient protection against the enemy's cavalry, did not halt till they reached the temple of Hera, which was in front of the town of Plataea. The Lacedaemonians on the right wing were delayed till the day began to dawn, by the obstinacy of Amompharetus, and then began to march across the hills which separated them from the island. The Athenians on the left wing began their march at the same time, and got round the hills to the plain on the other side on their way to the island. After marching 10 stadia, Pausanias halted on the bank of the Moloeis, at a place called Agriopius, where stood a temple of the Eleusinian Demeter. Here he was joined by Amompharetus, and here he had to sustain the attack of the Persians, who had rushed across the Asopus and up the hill after the retreating foe. As soon as Pausanias was overtaken by the Persians, he sent to the Athenians to entreat them to hasten to his aid; but the coming up of the Boeotians prevented them from doing so. Accordingly the Lacedaemonians and Tegeatans had to encounter the Persians alone without any assistance from the other Greeks, and to them alone belongs the glory of the victory. The Persians were defeated with great slaughter, nor did they stop in their flight till they had again crossed the Asopus and reached their fortified camp. The Thebans also were repulsed by the Athenians, but they retreated in good order to Thebes, being covered by their cavalry from the pursuit of the Athenians. The Greek centre, which was nearly 10 stadia distant, had no share in the battle; but hearing that the Lacedaemonians were gaining the victory, they hastened to the scene of action, and, coming up in confusion, as many as 600 were cut to pieces by the Theban force. Meantime the Lacedaemonians pursued the Persians to the fortified camp, which, however, they were unable to take until the Athenians, more skilled in that species of warfare, came to their assistance. The barricades were then carried, and a dreadful carnage ensued. With the exception of 40,000 who retreated with Artabazus, only 3000 of the original 300,000 are said to have escaped. (Herod. ix. 50—70.) On the topography of this battle, see Leake, *Northern Greece*, vol. ii. p. 335, seq.; Grote, *History of Greece*, vol. v. p. 212, seq.

As this signal victory had been gained on the soil of Plataea, its citizens received especial honour and rewards from the confederate Greeks. Not only was the large sum of 80 talents granted to them, which they employed in erecting a temple to Athena, but they were charged with the duty of rendering every year religious honours to the tombs of the warriors who had fallen in the battle, and of celebrating every five years the festival of the Eleutheria in commemoration of the deliverance of the Greeks from the Persian yoke. The festival was sacred to Zeus Eleutherius, to whom a temple was now erected at Plataea. In return for these services Pausanias and the other Greeks swore to guarantee the independence and inviolability of the city and its territory (Thuc. ii. 71; Plut. *Arist.* c. 19—21; Strab. ix. p. 412;

Paus. ix. 2. § 4; for further details see *Dict. of Ant.* art. ELEUTHERIA.)

Plataea was of course now rebuilt, and its inhabitants continued unmolested till the commencement of the Peloponnesian War. In the spring of B. C. 431, before any actual declaration of war, a party of 300 Thebans attempted to surprise Plataea. They were admitted within the walls in the night time by an oligarchical party of the citizens; but the Plataeans soon recovered from their surprise, and put to death 180 of the assailants. (Thuc. ii. 1, seq.) In the third year of the war (B. C. 429) the Peloponnesian army under the command of Archidamus laid siege to Plataea. This siege is one of the most memorable in the annals of Grecian warfare, and has been narrated at great length by Thucydides. The Plataeans had previously deposited at Athens their old men, women, and children; and the garrison of the city consisted of only 400 citizens and 80 Athenians, together with 110 women to manage their household affairs. Yet this small force set at defiance the whole army of the Peloponnesians, who, after many fruitless attempts to take the city by assault, converted the siege into a blockade, and raised a circumvallation round the city, consisting of two parallel walls, 16 feet asunder, with a ditch on either side. In the second year of the blockade 212 of the besieged during a tempestuous winter's night succeeded in scaling the walls of circumvallation and reaching Athens in safety. In the course of the ensuing summer (B. C. 427) the remainder of the garrison were obliged, through failure of provisions, to surrender to the Peloponnesians. They were all put to death; and all the private buildings razed to the ground by the Thebans, who with the materials erected a sort of vast barrack round the temple of Hera, both for the accommodation of visitors, and to serve as an abode for those to whom they let out the land. A new temple, of 100 feet in length (*πρὸς ἑκατόμπεδος*), was also built by the Thebans in honour of Hera. (Thuc. ii. 71, seq., iii. 20, seq., 52, seq., 68.)

The surviving Plataeans were kindly received by the Athenians. They would appear even before this time to have enjoyed the right of citizenship at Athens (*Ἀθηναίων ἐγγυμμοχοὶ καὶ πολῖται*, Thuc. iii. 63). The exact nature of this citizenship is uncertain; but that it was not the full citizenship, possessed by Athenian citizens, appears from a line of Aristophanes, who speaks of certain slaves, who had been engaged in sea-fights, being made Plataeans (*καὶ Πλαταιᾶς εὐθὺς εἶναι κἀντὶ δοῦλων δεσπότηας*, *Ran.* 706; comp. Schol. ad *Aristoph.* *Ran.* 33; Böckh, *Public Econ. of Athens*, p. 262, 2nd ed.). Diodorus, in relating their return to Athens at a subsequent time, says (xv. 46) that they received the *ισσοπολιτεία*; but that some of them at any rate enjoyed nearly the full privileges of Athenian citizens appears from the decree of the people quoted by Demosthenes (c. *Neaer.* p. 1380). On the whole subject, see Hermann, *Staatsalterth.* § 117.

In B. C. 420 the Athenians gave the Plataeans the town of Scione as a residence. (Thuc. v. 32; Isocr. *Paneg.* § 109; Diodor. xii. 76.) At the close of the Peloponnesian War, they were compelled to evacuate Scione (Plut. *Lysand.* 14), and again found a hospitable welcome at Athens. Here they were living at the time of the peace of Antalcidas (B. C. 387), which guaranteed the autonomy of the Grecian cities; and the Lacedaemonians, who were now anxious to humble the power of Thebes, took ad-

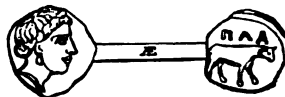
vantage of it to restore the Plataeans to their native city. (Paus. ix. 1. § 4; Isocrat. *Plataic*. § 13, seq.) But the Plataeans did not long retain possession of their city, for in B. C. 372 it was surprised by the Thebans and again destroyed. The Plataeans were compelled once more to seek refuge at Athens. (Paus. ix. 1. §§ 5—8; Diodor. xv. 46.) The wrongs done to the Plataeans by Thebes are set forth in a speech of Isocrates, entitled *Plataicus*, which was perhaps actually delivered at this time by a Plataean speaker before the public assembly at Athens. (Grote's *Greece*, vol. x. p. 220.) After the battle of Chaeroneia (B. C. 338) the Plataeans were once more restored to their city by Philip. (Paus. ix. 1. § 8, iv. 27. § 11.) It was shortly after this time that Plataea was visited by Dicaearchus, who calls the Plataeans *Ἀθηναῖοι Βοιωτοί*, and remarks that they have nothing to say for themselves, except that they are colonists of the Athenians, and that the battle between the Greeks and the Persians took place near their town. (*Descript. Graec.* p. 14, Hudson.)

After its restoration by Philip, the city continued to be inhabited till the latest times. It was visited by Pausanias, who mentions three temples, one of Hera, another of Athena Areia, and a third of Demeter Eleusinia. Pausanias speaks of only one temple of Hera, which he describes as situated within the city, and worthy of admiration on account of its magnitude and of the offerings with which it was adorned (ix. 2. § 7). This was apparently the temple built by the Thebans after the destruction of Plataea. (Thuc. iii. 68.) It is probable that the old temple of Hera mentioned by Herodotus, and which he describes as outside the city (ix. 52), was no longer repaired after the erection of the new one, and had disappeared before the visit of Pausanias. The temple of Athena Areia was built according to Pausanias (ix. 4. § 1) out of a share of the spoils of Marathon, but according to Plutarch (*Arist.* 20) with the 80 talents out of the spoils of Plataea, as mentioned above. The temple was adorned with pictures by Polygnotus and Onatas, and with a statue of the goddess by Pheidias. Of the temple of Demeter Eleusinia we have no details, but it was probably erected in consequence of the battle having been fought near a temple of Demeter Eleusinia at Argiopiis. (Herod. ix. 57.) The temple of Zeus Eleutherius (Strab. ix. p. 412) seems to have been reduced in the time of Pausanias to an altar and a statue. It was situated outside the city. (Paus. ix. 2. §§ 5—7.)

Plataea is mentioned in the sixth century by Hierocles (p. 645, Wesseling) among the cities of Boeotia; and its walls were restored by Justinian. (Procop. *de Aedif.* iv. 2.)

The ruins of Plataea are situated near the small village of *Kókhla*. The circuit of the walls may still be traced in great part. They are about two miles and a half in circumference; but this was the size of the city restored by Philip, for not only is the earlier city, before its destruction by the Thebans, described by Thucydides (ii. 77) as small, but we find at the southern extremity of the existing remains more ancient masonry than in any other part of the ruins. Hence Leake supposes that the ancient city was confined to this part. He observes that "the masonry in general, both of the Acropolis and of the town, has the appearance of not being so old as the time of the battle. The greater part is of the fourth order, but mixed with portions of a

less regular kind, and with some pieces of polygonal masonry. The Acropolis, if an interior inclosure can be so called, which is not on the highest part of the site, is constructed in part of stones which have evidently been taken from earlier buildings. The towers of this citadel are so formed as to present flanks to the inner as well as to the outer face of the intermediate walls, whereas the town walls have towers, like those of the Turks, open to the interior. Above the southern wall of the city are foundations of a third inclosure; which is evidently more ancient than the rest, and is probably the only part as old as the Persian War, when it may have been the Acropolis of the Plataea of that age. It surrounds a rocky height, and terminates to the S. in an acute angle, which is only separated by a level of a few yards from the foot of the great rocky slope of Cithæron. This inclosure is in a situation higher than any other part of the ancient site, and higher than the village of *Kókhla*, from which it is 500 yards distant to the E. Its walls are traceable on the eastern side along a torrent, a branch of the *Oïros*, nearly as far as the south-eastern angle of the main inclosure of the city. In a church within this upper inclosure are some fragments of an inscribed marble." (*Northern Greece*, vol. ii. p. 325.) (Compare Friederich, *Specimen Rerum Plataic.* Berol. 1841; Münscher, *Diss. de Rebus Plataeens.* 1841.)



COIN OF PLATAEA.

PLATAMO'DES. [MESESENIA, p. 341, b.]

PLATANISTAS. [SPARTA.]

PLATANISTON (Πλατανιστόν). 1. A fountain in Messenia, near Corone. (Paus. iv. 34. § 4) [CORONE.]

2. A river of Arcadia, and a tributary of the Neda, flowing westward of Lycosura, which it was necessary to cross in going to Pligalia. (Paus. viii. 39. § 1; Leake, *Morea*, vol. ii. p. 10.)

PLATANISTUS (Πλατανιστοῦς). 1. The northern promontory of Cythera. (Paus. iii. 23. § 1.)

2. Another name of Macistus or Macistum, a town of Triphylia in Elis. [MACISTUS.]

PLATANIUS (Πλατάνιος), a river of Boeotia, flowing by Corseia into the sea. [CORSEIA.]

PLATANUS (Πλάτανος), according to the Stadiasmus (§§ 178, 179), a coast-town of Cilicia Aspera, 350 stadia west of Anemurium. This distance is incorrect. Beaufort remarks that "between the plain of *Selinti* and the promontory of *Anamur*, a distance of 30 miles, the ridge of bare rocky hills forming the coast is interrupted but twice by narrow valleys, which conduct the mountain torrents to the sea. The first of these is *Kharadra*; the other is halfway between that place and *Anamur*." The latter, therefore, seems the site of Platanus, that is, about 150 stadia from Anemurium. The whole of that rocky district, which was very dangerous to navigators, seems to have derived the name of Platanistus (Strab. xiv. p. 669) from Platanus. (Leake, *Asia Minor*, p. 200.) [L. S.]

PLATANUS (Πλάτανος, Polyb. v. 68; Steph. B. s. v. Πλάταν; Joseph. *Ant.* xvi. 11. § 1: *Eth.* Πλάτανος), a town of Phoenicia, described by Josephus (*l. c.*) as a village of the Sidonians, and situated upon a pass between Mount Lebanon and

the sec. (Robinson, *Biblical Researches*, vol. iii. p. 433.)

PLATEA INS. (Πλατεία, Πλάτεια, Πλάτεια, var. lect.; Herod. iv. 151, 153, 156, 169; Φλατεία, Scyl. p. 46; Πλαταία, Πλατρεία, Steph. B.; *Stadiasm.* § 41), an island off the shores of Libya, and on the side not far removed from the W. limits of Aegypt, where for two years in the seventh century B. C. the Theraean colonists settled before they founded Cyrene. It has been identified with the island of *Bomba* or *Bhourda* in the *Gulf of Bomba*. The island AEDONIA (Ἄδωνία, Ἄδωνίς, Ptol. iv. 5. § 75), which Scylax (l. c.) and the Coast-describer (l. c.) couple with Platea, may then be referred to the small island *Seal* off the harbour of Batrachus; unless it be assumed that there is some mistake in our present charts, and that Aedonia or Aedonia and Platea be two different names for the same island. (Pacho, *Voyage dans la Marmarique*, p. 52; Barth, *Wanderungen*, pp. 506, 548.) [E. B. J.]

PLAVIS (*Piave*), one of the most considerable rivers of Venetia, which has its sources in the Julian Alps, flows by the walls of *Belluno* (Bellunum), and falls into the Adriatic sea between *Venice* and *Caorle*. Though one of the largest rivers in this part of Italy, it is unaccountably omitted by Pliny (iii. 18. s. 22), who mentions the much smaller streams of the *Sisil* and *Liquentia* on each side of it; and its name is not found in any author earlier than Paulus Diaconus and the Geographer of Ravenna. (P. Diac. ii. 12; Geogr. Rav. iv. 36.) [E. H. B.]

PLEGERIUM (Πληγήριον, Strab. xvi. p. 698), a place mentioned by Strabo, in the NW. part of India, in the state which he calls *Bandobane*, on the river *Choespes* (now *Attok*). [V.]

PLEGRÁ (Πλεγήρα), a town in the interior of Paphlagonia. (Ptol. v. 4. § 5.) [L. S.]

PLEIAE (Πλείαι), a town of Laconia, mentioned by Livy (xxxv. 27) as the place where Nabis pitched his camp in B. C. 192, must have been situated in the plain of *Leuce*, which lay between *Acraia* and *Asopus*. [LEUCÆ.] The name of the place occurs in an inscription (Büchli, *Inscr.* no. 1444). From its position it would appear to be the same as the *παλαιά κόμη* of Pausanias (iii. 22. § 6), in which passage Curtius suggests that we might perhaps read *Πλείαι κόμη*. (Curtius, *Peloponnesos*, vol. ii. p. 328.)

PLEISTUS. [DELPHI.]

PLEMMYRIUM. [SYRACUSÆ.]

PLERA, a town of Apulia, situated on the branch of the *Via Appia* which led from *Venusia* direct to *Tarentum*. It is supposed to be represented by the modern *Gravina*. (*Itin. Ant.* p. 121; Holsten. *Not. ad Cluv.* p. 281.) The name is written in many MSS. *Plera*. [E. H. B.]

PLERAEI (Πληραῖοι), a people of Illyricum, who lived upon the banks of the *Naro*, according to Strabo (vii. p. 315, seq.). Stephanus B. places them in *Epeirus* (s. v. Πλαραῖοι).

PLESTINIA. [MARSI.]

PLEUMO'XII, a Gallic people who were under the dominion of the *Nervii* (Caes. *B. G.* v. 39). Nothing more is known of them. The name is not quite certain, for there are variations in the MSS. It is clear that they were somewhere in *Gallia* and near the *Nervii*, as we may infer. [G. L.]

PLEURON (Πλευρόν: *Ἐὶθ.* Πλευρόνιος, also Πλευρονεύς, Steph. B. s. v., Pleuronius), the name of two cities in Aetolia, the territory of which was called *Pleuronia*. (Strab. x. p. 465; Anson. *Epitaph.* 10.)

1. OLD PLEURON (ἡ παλαιά Πλευρόν, Strab. x. p. 451), was situated in the plain between the *Achæus* and the *Evenus*, W. of *Calydon*, at the foot of *Mount Curium*, from which the *Curetes* are said to have derived their name. *Pleuron* and *Calydon* were the two chief towns of *Aetolia* in the heroic age, and are said by Strabo (x. p. 450) to have been the ancient ornament (κρόσχημα) of Greece. *Pleuron* was originally a town of the *Curetes*, and its inhabitants were engaged in frequent wars with the *Aetolians* of the neighbouring town of *Calydon*. The *Curetes*, whose attack upon *Calydon* is mentioned in an episode of the *Iliad* (ix. 529), appear to have been the inhabitants of *Pleuron*. At the time of the *Trojan War*, however, *Pleuron* was an *Aetolian* city, and its inhabitants sailed against *Troy* under the command of the *Aetolian* chief *Thoas*, the son (not the grandson) of *Oeneus*. (Hom. *Il.* ii. 639, comp. xiii. 217, xiv. 116.) *Ephorus* related that the *Curetes* were expelled from *Pleuronia*, which was formerly called *Curetis*, by *Aeolians* (ap. Strab. x. p. 465); and this tradition may also be traced in the statement of *Thucydides* (iii. 102) that the district, called *Calydon* and *Pleuron* in the time of the *Peloponnesian War*, formerly bore the name of *Aeolis*. Since *Pleuron* appears as an *Aetolian* city in the later period of the heroic age, it is represented in some traditions as such from the beginning. Hence it is said to have derived its name from *Pleuron*, a son of *Aetolus*; and at the very time that some legends represent it as the capital of the *Curetes*, and engaged in war with *Oeneus*, king of *Calydon*, others suppose it to have been governed by the *Aetolian* *Thestius*, the brother of *Oeneus*. *Thestius* was also represented as a descendant of *Pleuron*; and hence *Pleuron* had an heroum or a chapel at *Sparta*, as being the ancestor of *Leda*, the daughter of *Thestius*. But there are all kinds of variations in these traditions. Thus we find in *Sophocles* *Oeneus*, and not *Thestius*, represented as king of *Pleuron*. (*Apollod.* i. 7. § 7; *Paus.* iii. 14. § 8; *Soph. Trach.* 7.) One of the tragedies of *Phrynichus*, the subject of which appears to have been the death of *Meleager*, the son of *Oeneus*, was entitled *Πλευρόνια*, or the "*Pleuronian Women*;" and hence it is not improbable that *Phrynichus*, as well as *Sophocles*, represented *Oeneus* as king of *Pleuron*. (*Paus.* x. 31. § 4.) *Pleuron* is rarely mentioned in the historical period. It was abandoned by its inhabitants, says *Strabo*, in consequence of the ravages of *Demetrius*, the *Aetolian*, a surname probably given to *Demetrius II.*, king of *Macedonia* (who reigned B. C. 239—229), to distinguish him from *Demetrius Poliorcetes*. (Strab. x. p. 451.) The inhabitants now built the town of

2. NEW PLEURON (ἡ νεωτέρα Πλευρόν), which was situated at the foot of *Mt. Aracynthus*. Shortly before the destruction of *Corinth* (B. C. 146), we find *Pleuron*, which was then a member of the *Achæan League*, petitioning the *Romans* to be dis-severed from it. (*Paus.* vii. 11. § 3.) *Leake* supposes, on satisfactory grounds, the site of *New Pleuron* to be represented by the ruins called τὸ Κάστρον τῆς Κυπίας Εἰρήνης, or the *Castle of Lady Irene* about one hour's ride from *Mesolonghi*. These ruins occupy the broad summit of one of the steep and rugged heights of *Mt. Zygus* (the ancient *Aracynthus*), which bound the plain of *Mesolonghi* to the north. *Leake* says that the walls were about a mile in circumference, but *Mure* and *Dodwell* describe the circuit as nearly two miles. The most remarkable

remains within the ruined walls are a theatre about 100 feet in diameter, and above it a cistern, 100 feet long, 70 broad, and 14 deep, excavated on three sides in the rock, and on the fourth constructed of masonry. In the acropolis Leake discovered some remains of Doric shafts of white marble, which he conjectures to have belonged to the temple of Athena, of which Dicaearchus speaks (l. 55); but the temple mentioned by Dicaearchus must have been at Old Pleuron, since Dicaearchus was a contemporary of Aristotle and Theophrastus, and could not have been alive at the time of the foundation of New Pleuron. Dodwell, who visited the ruins of this city, erroneously maintains that they are those of Oeniadae, which were, however, situated among the marshes on the other side of the Achelous. Leake places Old Pleuron further south, at a site called *Ghysto-kastro*, on the edge of the plain of *Mesolonghi*, where there are a few Hellenic remains. (Leake, *Northern Greece*, vol. i. p. 115, seq., vol. iii. p. 539; Dodwell, *Tour through Greece*, vol. i. p. 96, seq.; Mure, *Tour in Greece*, vol. i. p. 140, seq.)

PLINTHINE (Πλινθίνη, Strab. xvii. p. 799; Ptol. iv. 5. § 8; Steph. B. s. v.), the frontier town of Aegypt towards Libya. It stood at the head of the Plinthine bay, in latitude 29° 40' N., just within the Mareotic nome, but beyond the limits of the Delta proper. There are no remains enabling us to determine the exact site of this town; but it cannot have been far from Taposiris (*Abousis*), of which the ruins are still visible about 25 miles W. of Alexandria. An inferior kind of wine was produced in this region of Aegypt; and Hellanicus (*Fr.* 155) says that the people of Plinthine originally discovered the virtues of the grape. (Athen. i. p. 34.) [W. B. D.]

PLINTHINETICUS SINUS (Πλινθινέτης κόλπος, Herod. ii. 6), the westernmost of the Mediterranean harbours of Aegypt. It was indeed little more than a roadstead, and was exposed to the N. and NW. winds. W. of the Sinus Plinthineticus began the Regio Marmarica. [W. B. D.]

PLISTIA (*Prestia*), a town of the Samnites, mentioned only by Livy (ix. 21, 22) in a manner that affords but little clue to its position. It was besieged by the Samnites in B. C. 315, with the view of drawing off the Romans from the siege of Saticula; they failed in this object, but made themselves masters of Plistia. The site is probably indicated by a village still called *Prestia*, about 4 miles from *Sta Agata dei Goti*, at the foot of the *Monte Taburno*. [E. H. B.]

PLISTUS. [DELPHI.]

PLITENDUS, a town of Phrygia on the river Aander, which is probably a branch of the Sangarius. (Liv. xxxviii. 15.)

PLITHANA (τὰ Πλῆθανα, Arrian, *Per. Mar. Erythr.* p. 29, Huds., p. 294, ed. C. Müller, who reads Πλῆθανα), an important emporium in the Dacinhabades in India, from which many onyx stones were exported. It is called by Ptolemy (vii. 1. § 82) Baethana (*Balṭhava*), the royal residence of Siropolemaeus. In Pracrit it is also called *Paithana*, in Sanscrit *Prathisthana*; it is the modern town of *Pythan*, or *Pultanah* upon the river *Godaveri*. (Vincent, *Voyage of Nearchus*, vol. ii. p. 412; Lassen, *Ind. Alterth.* vol. i. p. 177; C. Müller, *ad Geogr. Graec. Min.* vol. i. p. 294.)

PLOTAE INSULAE. [STROPHIADES.]

PLOTHELA. [ATTICA, p. 330, b.]

PLOTINOPOLIS (Πλωτίνωπολις, Ptol. iii. 11. § 13), a town of Thraee, on the road from Trajanopolis to Hadrianopolis, and connected with Heraclea by a by-road. (*Itin. Ant.* pp. 175, 322.) According to the Itinerary, it was 21 miles distant from Hadrianopolis. It was probably founded by Trajan at the same time with Trajanopolis, and named after his consort Plotina. It was restored by Justinian. (Procop. *Aed.* iv. 11.) Various identified with *Dejir-Erkene*, *Bludun*, and *Demotica*; but Pococke (iii. c. 4) thinks that the ruins near *Usun Kiyuri* belong to it. [T. H. D.]

PLUMBARIA (Πλουμβάρια, Strab. iii. p. 159), a small island on the S. coast of Spain, probably that off *C. St. Martin*. [T. H. D.]

PLUVIALIA. [FORTUNATAE INSULAE.]

PLUVINA, a town of Pelagonia, to which the consul Sulpicius retired in his campaign against Philip, B. C. 200. (Liv. xxxi. 39.) Its position must be looked for in one of the valleys watered by the Erigon and its branches. [E. B. J.]

PNIGEUS. [ΡΗΟΚΚΙΝΟΣ.]

POCRINIUM, in Gallia, a name which appears in the Table on a route from Aquas Borromonis (*Bourbon l'Archambault*) to Augustodunum (*Auxois*). D'Anville finds a place named *Ferrignis*, on the right bank of the *Loire*, E. by S. of *Bourbon l'Archambault*, and he thinks that both the name and the distance agree well enough with the Table. A French writer, cited by Ukert (*Gallien*, p. 467), places Pocrinium 1½ leagues from *Ferrigny*, near the village *La Brouse*, where old ruins have been found; and the place is called in old documents *Post Bernachon on the Loire*. [G. L.]

PODALAEA (Ποδαλαία, Ποδαλλία, Ποδαλία, or Ποδάλεια: *Eth.* Ποδαλεώνης), a town of Lycia, situated in the neighbourhood of Limyra (Steph. B. s. v.); but according to Ptolemy (v. 3. § 7) not far from the sources of the Xanthus in the north of Lycia. (Comp. Plin. v. 28; Hierocel. p. 683.) Sir C. Fellows (*Lycia*, p. 232, &c.) looks for its site further east towards Mount Solyma, where remains of an ancient town (Cyclopien walls and rock-tombs) near *Almalec*, are still found, and are known by the name of *Eski Hisar*, i. e. old town. [L. S.]

PODANDUS (Ποδανδός, Basil. *Ep.* 74, 75; *It. Anton.* p. 145; ἡ Ποδανδός, Const. Porphyr. *de Them.* i. p. 19, Bonn; Ποδανδός, Const. Porphyr. *Vit. Basil.* c. 36; Opodanda, *It. Hieros.* p. 578), a town of Cappadocia distant 16 Roman miles from Faustinopolis, according to the Antonine Itinerary (l. c.), but 23 according to the Jerusalem Itinerary (l. c.). It was situated near the Pylae Ciliciae. It is frequently mentioned by the Byzantine writers, and is said to have taken its name from a small stream which flowed near it. (Constant. Porphyr. *Vit. Basil.* c. 36; Cedren. p. 575; Joann. Scylitz. pp. 829, 844.) It is described by Basil as a most miserable place. "Figure to yourself," he says, "a Laconian Ceada, a Charonium breathing forth pestilential vapours; you will then have an idea of the wretchedness of Podandus." (*Ep.* 74.) It is still called *Podand*. (Cramer, *Asia Minor*, vol. ii. p. 134.)

PODOCA (Ποδόκη or Πουδόκη, Ptol. vii. 1. § 14; Ποδούκη, *Peripl. Mar. Erythr.* c. 60), a place near the coast of Malabar, not far from the *Carry* river. According to Bohlen (*Ind.* vol. i. p. 26), the name is a corruption of *Podukeri* (the new town). (Comp. also Ritter, vol. v. p. 516.) It is not unlikely that the name has been preserved in the

present *Pondicherry* (written in the Tamil language *Puduchchery*). Ptolemy mentions another place of the same name in the northern part of the island of Taprobane (vii. 4. § 10). [V.]

POECILASIUM, POECILASSUS (Ποικιλασιον, Ptol. iii. 15. § 3; Ποικιλασσος, *Stadiasm. Magni Mar.* p. 299, ed. Hoffmann), a town on the S. coast of Crete, placed by Ptolemy E. of Tarrha, between this place and the promontory Hermaea; but in the *Stadiasmus W.* of Tarrha, between this place and Syia, 60 stadia from the former and 50 from the latter. It is probably represented by the ruins near *Trypeté*, situated between the places mentioned in the *Stadiasmus*. (*Pashley. Crete*, vol. ii. p. 264.)

POECILE (Ποικίλη), a rock on the coast of Cilicia, near the mouth of the Calycadnus, and on the east of Cape Sarpedon, across which a flight of steps cut in the rock led from Cape Zephyrium to Seleuceia. (Strab. xiv. p. 670; *Stadiasm. Mar. M.* § 161.) Its distance of 40 stadia from the Calycadnus will place it about *Pershendé*. Instead of any steps in the rock, Beaufort here found extensive ruins of a walled town, with temples, arcades, aqueducts, and tombs, built round a small level, which had some appearance of having once been a harbour with a narrow opening to the sea. An inscription copied by Beaufort from a tablet over the eastern gate of the ruins accounts for the omission of any notice of this town by Strabo and others; for the inscription states it to have been entirely built by Fluranius, archon of the eparchia of Isauria, in the reigns of Valentinian, Valens, and Gratian. [L. S.]

POECILUM (Ποικίλον, Paus. i. 37. § 8), a mountain in Attica, on the Sacred Way. [See Vol. I. p. 328, a.]

POEDICULI. [PРЕДКП.]

POEDICUM (Ποιδικόν), a place mentioned only by Ptolemy (ii. 14. § 3) as situated in the south-east of Noricum; it is commonly identified with the modern *Adelsberg*, on the river *Poiyk*. [L. S.]

POEËSSA. [CPOC.]

POEMANENUS (Ποιμανηρός), a town in the south of Cyzicus, and on the south-west of lake Aphnitis, which is mentioned only by very late authors. It belonged to the territory of Cyzicus, was well fortified, and possessed a celebrated temple of Asclepius. (Steph. B. s. v. *Ποιμανηρον*; Nicet. *Chron. Chron.* p. 296; Concil. Constant. III. p. 501; Concil. Nicaen. II. p. 572; Hierocl. p. 662, where it is called *Poemanentus*.) Its inhabitants are called *Poemaneni* (Ποιμανηροί, Plin. v. 32). Hamilton (*Researches*, ii. p. 108, &c.) identifies it with the modern *Maniyas*, near the lake bearing the same name. [L. S.]

POENI. [CARTHAGO.]

POENINÆ ALPES. [ALPES, p. 108, a.]

POETOVIO. [PETOVIO.]

POGON. [TROZKEN.]

POLA (Πόλα: *Eth. Πολάρης: Pola*), one of the principal towns of Istria, situated near the S. extremity of that peninsula, on a landlocked bay, forming an excellent port, which was called the *Simus Polaticus*. (Mel. ii. 3. § 13.) According to a tradition mentioned by several ancient authors, its foundation was ascribed to a band of Colchians, who had come hither in pursuit of Medea, and afterwards settled in the country. (Strab. i. p. 46, v. p. 216; Plin. iii. 19. s. 23; Mel. l. c.; Tzetz. *ad Lycophr.* 1022.) It is impossible to explain the origin of this tale, which is already mentioned by Callimachus (*ap. Strab. l. c.*); but it may be received as proving

that the city was considered as an ancient one, and certainly existed before the Roman conquest of Istria in B. C. 177, though its name is not mentioned on that occasion. It was undoubtedly the advantages of its excellent port that attracted the attention of the Romans, and led Augustus to establish a colony there, to which he gave the name of *Pietas Julia*. (Mel. l. c.; Plin. iii. 19. s. 23.) Several of the still existing remains prove that he at the same time adorned it with public edifices; and there is no doubt that under the Roman Empire it became a considerable and flourishing town, and, next to *Tergeste (Trieste)*, the most important city of Istria. (Strab. l. c.; Ptol. iii. 1. § 27; Gruter, *Inscr.* p. 263. 7, p. 360. 1, p. 432. 8.) It is mentioned in history as the place where Crispus, the eldest son of Constantine the Great, was put to death by order of his father; and again, in A. D. 354, the *Caesar Gallus* underwent the same fate there by order of *Constantius*. (Ammian. Marc. xiv. 11.) After the fall of the Roman Empire in the West it continued to be a place of importance, and in A. D. 544 it was there that *Belisarius* assembled the fleet and army with which he was preparing to cross over to *Ravenna*. (Procop. *B. G.* iii. 10.) It probably partook of the prosperity which was enjoyed by all Istria during the period that *Ravenna* became the seat of empire, and which was continued throughout the period of the *Exarchate*; we learn from the *Itineraries* that it was connected by a road along the coast with *Tergeste*, from which it was 77 miles distant, while the direct communication by sea with *Iadera (Zara)* seems to have been in frequent use, though the passage was 450 stadia, or 56 Roman miles. (*Itin. Ant.* pp. 271, 496.)

Pola is remarkable for the importance and preservation of its ancient remains. Of these by far the most important is the amphitheatre, one of the most interesting structures of the kind still extant, and remarkable especially for the circumstance that the external circumference, usually the part which has suffered the most, is in this case almost entirely perfect. It is built on the slope of a hill, so that on the E. side it has only one row of arcades, while on the opposite side, facing the bay, it has a double tier, with an additional story above. It is 436 English feet in length by 346 in breadth, so that it exceeds in size the amphitheatre of *Nimes*, though considerably smaller than that at *Verona*. But its position and the preservation of its more architectural portions render it far more striking in aspect than either of them. Considerable remains of a theatre were also preserved down to the 17th century, but were destroyed in 1636, in order to make use of the materials in the construction of the citadel. There still remain two temples; one of which was dedicated to *Rome* and *Augustus*, and though of small size, is of very elegant design and execution, corresponding to the *Augustan* age, at which period it was undoubtedly erected. It has thence become a favourite model for study with Italian architects from the time of *Palladio* downwards. The other, which was consecrated to *Diana*, is in less complete preservation, and has been converted into a modern habitation. Besides these, the *Porta Aurea*, a kind of triumphal arch, but erected by a private individual of the name of *Sergius*, now forms the S. gate of the city. Another gate, and several portions of the ancient walls are also preserved. The whole of these monuments are built of the hard white limestone of the country, closely approaching to marble, which adds

much to their effect. Dante speaks of the environs of Pola, as in his time remarkable for the numerous sarcophagi and ancient tombs with which they were almost wholly occupied. These have now disappeared. (Dante, *Inf.* ix. 13.)

The antiquities of Pola have been repeatedly described, and illustrated with figures; among others, in the fourth volume of Stuart and Revett's *Athens*, fol. Lond. 1816, and in the *Voyage Pittoresque de l'Istrie et de la Dalmatie*, fol. Paris, 1802; also in Allason's *Antiquities of Pola*, fol., Lond. 1819.

The harbour of Pola is completely landlocked, so as to have the appearance of a small basin-shaped lake, communicating by a narrow channel with the sea. Off its entrance lies a group of small islands called the *Isole Brioni*, which are probably those called by Pliny Cissa and Pullaria. (Plin. iii. 26. s. 30.) The southernmost promontory of Istria, about 10 miles distant from Pola, derived from it the name of Polaticum Promontorium. It is now called *Capo Promontore*. [E. H. B.]

POLEMONIUM (Πολεμώνιον), a town on the coast of Pontus, at the mouth of the small river Sidenus, 10 stadia from Phadisane, and 130 from Cape Iasionium. (Arrian, *Peripl.* p. 16; Anonym. *Peripl.* p. 11, &c.; Ptol. v. 6. § 4; Steph. B. s. v.) Pliny (vi. 4) places the town 120 Roman miles from Amisus, which seems to be too great a distance. (Comp. Amm. Marc. xxii. 8; Hierocl. p. 702, where it is erroneously called *Τολεμώνιον*; *Tab. Peut.*) Neither Strabo nor any writer before him mentions this town, and it is therefore generally believed that it was built on the site of the town of Side, which is not noticed by any writer after Strabo. Its name intimates that it was founded, or at all events was named, after one Polemon, perhaps the one who was made king of that part of Pontus, about B. C. 36, by M. Antonius. It had a harbour, and seems to have in the course of time become a place of considerable importance, as the part of Pontus in which it was situated received from it the name of Pontus Polemoniaca. The town was situated on the western bank of the Sidenus, where its existence is still attested by the ruins of an octagon church, and the remains of a massive wall; but the ancient name of the place is preserved by the village of *Pouleman*, on the opposite side of the river. (Hamilton, *Researches*, vol. i. p. 270.) [L. S.]

POLICHNA (Πολίχνα). 1. A town of Laconia, mentioned only by Polybius (iv. 36), is placed by Leake in the interior of the country on the eastern slope of Mt. Paron at *Réonda* (τὰ *Ρέοντα*), where, among the ruins of a fortified town of the lower empire, are some remains of Hellenic walls. (Leake, *Peloponnesiaca*, p. 364.)

2. A town in the NW. of Messenia on the road from Andania to Dorium and Cyparissia. (Paus. iv. 33. § 6.) [DORIUM.]

3. A town of Megaris, mentioned only in a line of Homer, quoted by Strabo, for which the Athenians substituted another to prove that Salamis at the time of the Trojan War was a dependency of Athens. (Strab. ix. p. 394.)

4. (*Eth.* Πολιχνίτης), a town of Crete, whose territory bordered upon that of Cydonia. (Thuc. ii. 85.) In B. C. 429 the Athenians assisted the inhabitants of Polichna in making war upon the Cydonians. (Thuc. l. c.) Herodotus also mentions the Polichnitæ, and says that this people and the Præsi were the only people in Crete who did not join the other Cretans in the expedition against

Camicus in Sicily in order to revenge the death of Minoe (vii. 170; Steph. B. s. v.). Cramer (*Ancient Greece*, vol. iii. p. 380) supposes the ruins at *Pólie S.* of *Armyno* to be those of Polichna, which Pashley, however, regards as those of Lappa or Lampa. (*Crete*, vol. i. p. 83.)

POLICHNE (Πολίχνη), a small town in the upper valley of the Asepeus in Troas (Strab. xiii. p. 603; Plin. v. 32; Steph. B. s. v.; Hierocl. p. 662.) Respecting a place bearing the same name near Clazomenæ, see CLAZOMENÆ. [L. S.]

POLIMARTIUM (*Bomarzo*), a town of Etruria, not far from the right bank of the Tiber, and about 12 miles E. of *Viterbo*. The name is not found in any writer earlier than Paulus Diaconus (*Hist. Long.* iv. 8), and there is therefore no evidence of its antiquity: but it is certain that there existed an ancient Etruscan city about 2 miles N. of the present village of *Bomarzo*. Some ruins and other slight vestiges of ancient buildings still remain, and numerous sepulchres have been discovered, some of which have yielded various objects of interest. One of them is adorned with paintings in the Etruscan style, but apparently not of early date. (Dennis's *Etruria*, vol. i. p. 214—226.) [E. H. B.]

POLIS (Πόλις), a village of the Hyææ in Locris Ozolis, which Leake supposes occupied the site of *Karátēs*, where he found an inscription. (Thuc. ii. 101; Leake, *Northern Greece*, vol. ii. p. 620.)

POLISMA (Πόλισμα), a small place on the river Simoeis in Troas, was originally called Polion; but it was situated in an unsuitable locality, and soon decayed. (Strab. xiii. p. 601.) [L. S.]

POLITORIUM (Πολιτόριον; *Eth.* Πολιτοριών, Steph. B.), an ancient city of Latium, destroyed at a very early period of the Roman history. The account of its capture and destruction by Ancus Marcius comprises indeed all we know concerning it; for the statement cited from Cato (*Serv. ad Aen.* v. 564), which ascribed its foundation to Polites, the son of Priam, is evidently a mere etymological fiction. According to Livy and Dionysius, it was a city of the Prisci Latini, and was the first which was attacked by the Roman king, who made himself master of it with little difficulty, and transported the inhabitants to Rome, where he settled them upon the Aventine. But the Latins having soon after recolonised the deserted city, Ancus attacked it again, and having taken it a second time, entirely destroyed it, that it might not for the future afford a shelter to his enemies. (Liv. i. 33; Dionys. ii. 37, 38, 43.) The destruction appears to have been complete, for the name of Politorium never again occurs, except in Pliny's list of the cities of Latium that were utterly extinct. (Plin. iii. 5. s. 9.) Its site is consequently involved in the greatest obscurity; the only clue we have is the circumstance that it appears in the above narrative associated with Telleneæ, which is equally uncertain, and with Ficana, the position of which at *Dragoncello*, on the Via Ostiensis, may be considered as well established. [FICANA.] Nibby would place Politorium at a spot called *La Torretta* near *Decimo*, on the Via Laurentina; while Gell considers the remains of an ancient city that have been discovered at a place called *La Giostra*, on the right of the Via Appia, about a mile and a half from *Fiorano* and 10 miles from Rome, as those of Politorium. There can be no doubt that the ruins at *La Giostra*—consisting of considerable fragments of walls, built in a very massive and ancient style, and enclosing a long at-

narrow space, bordered by precipitous banks—are those of an ancient Latin city; but whether they mark the site of Politorium, as supposed by Gell, or of Tellenae, as suggested by Nibby and adopted by Abeken, we are wholly without the means of determining. (Gell, *Top. of Rome*, p. 280; Nibby, *Dintorni*, vol. ii. p. 571, vol. iii. p. 146—152; Abeken, *Mittel Italien*, p. 69.) The ruins at *La Giostra* are more fully noticed under the article TELLENÆ. [E. H. B.]

POLLENTIA. 1. (Πολλεντία: *Eth.* Pollentinus. *Polenza*), a city of Liguria, situated in the interior of that province, at the northern foot of the Apennines, near the confluence of the *Stura* and *Tanaro*. It was about 7 miles W. of Alba Pompeia. It was probably a Ligurian town before the Roman conquest, and included in the territory of the Statielli; but we do not meet with its name in history until near the close of the Roman republic, when it appears as a town of importance. In B. C. 43, M. Antonius, after his defeat at Mutina, withdrew to Vada Sabata, intending to proceed into Transalpine Gaul; but this being opposed by his troops, he was compelled to recross the Apennines, with the view of seizing on Pollentia; in which he was, however, anticipated by Decimus Brutus, who had occupied the city with five cohorts. (Cic. *ad Fam.* xi. 13.) Under the Roman Empire, Pollentia is mentioned by Pliny among the "nobilia oppida" which adorned the tract of Liguria between the Apennines and the Padus. (Plin. iii. 5. s. 7.) It had considerable manufactures of pottery, and the wool produced in its territory enjoyed great reputation, having a natural dark colour. (Plin. viii. 48. s. 73, xxxv. 12. s. 46; Sil. Ital. viii. 597; Martial, xiv. 157.) It is incidentally mentioned as a municipal town under the reign of Tiberius, having been severely punished by that emperor for a tumult that occurred in its forum. (Suet. *Tib.* 37.) But its name is chiefly noted in history as the scene of a great battle fought between Stilicho and the Goths under Alaric, in A. D. 403. The circumstances of this battle are very imperfectly known to us, and even its event is variously related; for while Claudian celebrates it as a glorious triumph, Orosius describes it as a dubious success, and Cassiodorus and Jornandes boldly claim the victory for the Goths. (Claudian, *B. Get.* 580—647; Prudent. *in Symmach.* ii. 696—749; Oros. vii. 37; Prosper. *Chron.* p. 190; Cassiod. *Chron.* p. 450; Jornand. *Get.* 30.) But it seems certain that it was attended with great slaughter on both sides, and that it led to a temporary retreat of the Gothic king. No subsequent mention is found of it, and we have no account of the circumstances of its decay or destruction; but the name does not reappear in the middle ages, and the modern *Pollenza* is a poor village. Considerable remains of the ancient city may still be traced, though in a very decayed condition; they include the traces of a theatre, an amphitheatre, a temple, and other buildings; and various inscriptions have also been discovered on the spot, thus confirming the evidence of its ancient prosperity and importance. (Millin, *Voyage en Piemont*, &c. vol. ii. p. 55.) The ruins are situated two miles from the modern town of *Cherasco*, but on the left bank of the *Tanaro*.

2. A town of Picenum mentioned only by Pliny, who among the "populi" of that region, enumerates the Pollentini, whom he unites with the Urbs Salvia in a manner that seems to prove the two commu-

nities to have been united into one. (Urbesalvia Pollentini, Plin. iii. 14. s. 18.) The URBS SALVIA, now *Urbisaglia*, is well known; and the site of Pollentia must be sought in its immediate neighbourhood. Holstenius places it at *Monte Melone*, on a hill on the left bank of the *Chienti* between *Macerata* and *Toleantino*, about 3 miles from *Urbisaglia* on the opposite side of the valley. (Holsten. *Not. ad Cluv.* p. 138.) [E. H. B.]

POLLENTIA. [BALEARES.]

POLLUSCA or POLUSCA (Πολούσκα: *Eth.* Πολυσκαῖος, Polluscinus: *Casal della Mandria*), a city of Latium, which appears in the early history of Rome inseparably connected with Longula and Corioli. Thus, in B. C. 493, we find the three places enumerated in succession as reduced by the arms of Postumus Cominius; and again in B. C. 488 all three were recovered by the Volscians under the command of Coriolanus. (Liv. ii. 33, 39; Dionys. vi. 91, viii. 36.) No subsequent mention of Pollusca occurs, except that its name is found in Pliny, among the cities of Latium of which all trace had disappeared. (Plin. iii. 5. s. 9.) As its name is there given among the places which had once shared in the sacrifices on the Alban Mount, it is probable that it was originally a Latin city, and had fallen into the hands of the Volscians; whence it is called, when first noticed in history, a Volscian city. Livy, indeed, appears to regard Longula and Pollusca as belonging to the Volsci Antiatæ, and therefore at that time mere dependencies of Antium. The position of Pollusca, as well as that of Longula, must be in great measure matter of conjecture, but the site suggested by Nibby, on a hill adjoining the *Osteria di Civitù*, about 22 miles from Rome, on the road to *Porto d'Anzo*, has at least a plausible claim to that distinction. The hill in question which is included in the farm of the *Casal della Mandria*, stands just at the bifurcation of the two roads that lead to *Porto d'Anzo* and to *Conca*: it was noticed by Sir W. Gell as the probable site of an ancient town, and suggested as one of those which might be selected for Corioli: if we place the latter city at *Monte Giove*, the site more generally adopted, Pollusca may very well have been at the *Osteria di Civitù*; but the point is one which can never be determined with certainty. (Gell, *Top of Rome*, p. 183; Nibby, *Dintorni*, vol. i. p. 402; Abeken, *Mittel Italien* p. 72.) [E. H. B.]

POLTYOBRIA. [ÆNUS.]

POLYAEGUS (Πολύαργος), a desert island in the Ægean sea, near Melos. (Ptol. iii. 15. § 28; Plin. iv. 12. s. 23; Mela, ii. 7.) It is either *Polybos*, or perhaps *Antimelos* with its wild goats. (Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 26.)

POLYANTHES. [AMANTIA.]

POLYANUS (Πολύανος) a mountain in Epeirus mentioned by Strabo (vii. p. 327) along with Tomarus.

POLYBOTUS (Πολύβοτος), a place in the west of Phrygia Major, a little to the south-east of Synnada, is mentioned only by Hierocles (p. 677) and a few Byzantine writers (Procop. *Hist. Arc.* 18; Anna Comnen. p. 324; Concil. Nicaen. ii. p. 358), who, however, do not give the name correctly, but call it Polybatus or Polygotus. Col. Leake (*Asia Min.* p. 53) identifies the site of Polybotus with the modern *Bulukundun*, which he regards as only a Turkish corruption of the ancient name. [L. S.]

POLYGIUM, a place on the south coast of Gallia, mentioned in the *Ora Maritima* of Avienus (v. 611).

4 Tennesique censu civitas Polygium est,
Tum Mansa vicus oppidumque Naustalo."
There is nothing to say about a place for whose site there is no sufficient evidence. Menard supposed it to be *Bourrigues* on the *Etang de Tau*. The name seems to be Greek, and the place may be one of the Massaliot settlements on this coast. [NAUSTALO]. [G. L.]

POLYME'DIUM (Πολυμήδιον, Strab. xiii. pp. 606, 616; Polymedia, Plin. v. 30. s. 32), a small place in Mysia, between the promontory Lectum and Assus, and at the distance of 40 stadia from the former.

POLYRRHENIA (Πολυρρήνια, Ptol. iii. 17. § 10; Πολύρρηνη, Πολύρρη, Steph. B. s. v., corrected by Meineke into Πολυρρήνια; Παλλυρρήνια, Scylax, p. 18, corrected by Gall; Πολυρρήνιον, Zenob. *Proo.* v. 50; Polyrrhenium, Plin. iv. 12. s. 20; *Eth. Πολυρρήνιος*, Polyb. iv. 53, 55; Strab. x. p. 479), a town in the NW. of Crete, whose territory occupied the whole western extremity of the island, extending from N. to S. (Scylax, p. 18.) Strabo describes it as lying W. of Cydonia, at the distance of 30 stadia from the sea, and 60 from Phalasarna, and as containing a temple of Dictynna. He adds that the Polyrrhenians formerly dwelt in villages, and that they were collected into one place by the Achaeans and Lacedaemonians, who built a strong city looking towards the south. (Strab. x. p. 479.) In the civil wars in Crete in the time of the Achaean League, B. C. 219, the Polyrrhenians, who had been subject allies of Onossus, deserted the latter, and assisted the Lycitians against that city. They also sent auxiliary troops to the assistance of the Achaeans, because the Gnosians had supported the Aetolians. (Polyb. iv. 53, 55.) The ruins of Polyrrhenia, called *Palaeokastro*, near *Kisamo-Kastéli*, exhibit the remains of the ancient walls, from 10 to 18 feet high. (Pashley, *Crete*, vol. ii. p. 46, seq.)

POLYTIME'TUS. [OXIA PALUS.]

POMETIA. [SUSSA POMETIA.]

POMPEII (Πομπηία, Strab.; Πομπηίοι, Dion Cass.: *Eth. Πομπηίανος*, Pompeianus; *Pompeii*), an ancient city of Campania, situated on the coast of the beautiful gulf called the Crater or *Bay of Naples*, at the mouth of the river Sarnus (*Sarno*), and immediately at the foot of Mount Vesuvius. It was intermediate between Herculaneum and Stabiae. (Strab. v. p. 247; Pliny, iii. 5. s. 9; Mela, ii. 4. § 9.) All accounts agree in representing it as a very ancient city: a tradition recorded by Solinus (2. § 5) ascribed its foundation to Hercules; but Dionysius, who expressly notices him as the founder of Herculaneum, says nothing of Pompeii (Dionys. i. 44). Strabo says it was first occupied by the Oscans, subsequently by the Tyrrhenians (Etruscans) and Pelasgians, and afterwards by the Samnites (Strab. l. c.). It continued in the hands of these last, that is, of the branch of the nation who had assumed the name of Campanians [CAMPANIA], till it passed under the government of Rome. It is probable that it became from an early period a flourishing town, owing to its advantageous situation at the mouth of the Sarnus, which rendered it the port of Nola, Nuceria, and all the rich plain watered by that river. (Strab. l. c.) But we meet with no mention of its name in history previous to the Roman conquest of Campania. In B. C. 310 it is mentioned for the first time, when a Roman fleet under P. Cornelius touched there, and the troops on board proceeded from thence to ravage the territory of Nuceria. (Liv. ix. 38.) No sub-

sequent notice of it occurs till the outbreak of the Social War (B. C. 91), in which it appears to have taken a prominent part, as the Pompeians are mentioned by Appian apart from the other Campanians, in enumerating the nations that joined in the insurrection. (Appian, *B. C.* i. 39.) In the second year of the war (B. C. 89) Pompeii was still in the hands of the insurgents, and it was not till after repeated engagements that L. Sulla, having defeated the Sarnite forces under L. Cluentius, and forced them to take refuge within the walls of Nola, was able to form the siege of Pompeii. (Appian, *ib.* 50; Oros. v. 18; Vell. Pat. ii. 16.) The result of this is nowhere mentioned. It is certain that the town ultimately fell into the hands of Sulla; but whether by force or a capitulation we are not informed; the latter is, however, the most probable, as it escaped the fate of Stabiae, and its inhabitants were admitted to the Roman franchise, though they lost a part of their territory, in which a military colony was established by the dictator, under the guidance and patronage of his relation, P. Sulla. (Cic. *pro Sulla*. 21; Zumpt, *de Colonia*, pp. 254, 468.) Before the close of the Republic, Pompeii became, in common with so many other maritime towns of Campania, a favourite resort of the Roman nobles, many of whom had villas in its immediate neighbourhood. Among others, Cicero had a villa there, which he frequently mentions under the name of "Pompeianum," and which appears to have been a considerable establishment, and one of his favourite residences. (Cic. *Acad.* ii. 3, *ad Att.* i. 20, *ad Fam.* vii. 3, xii. 20.) Under the Empire it continued to be resorted to for the same purposes. Seneca praises the pleasantness of its situation, and we learn both from him and Tacitus that it was a populous and flourishing town ("*celebre oppidum*," Tac. *Ann.* xv. 22; Sen. *Nat. Qu.* vi. 1). In addition to the colony which it received (as already mentioned) under Sulla, and which is alluded to in an inscription as "*Colonia Veneria Cornelia*" (Mommson, *Inscr. R. N.* 2201), it seems to have received a colony at some later period, probably under Augustus (though it is not termed a colony by Pliny), as it bears that title in several inscriptions (Mommson, *l. c.* 2230—2234).

In the reign of Nero (A. D. 59) a tumult took place in the amphitheatre of Pompeii, arising out of a dispute between the citizens and the newly-settled colonists of Nuceria, which ended in a conflict in which many persons were killed and wounded. The Pompeians were punished for this outbreak by the prohibition of all gladiatorial and theatrical exhibitions for ten years. (Tac. *Ann.* xiv. 17.) Only four years after, the city suffered severely from an earthquake, which took place on the 5th of February, A. D. 63. The expressions both of Seneca and Tacitus would lead us to suppose that it was in great part utterly destroyed; and we learn from existing evidence that the damage done was unquestionably very great, the public buildings especially having suffered most severely. (Sen. *Nat. Qu.* vi. 1; Tac. *Ann.* xv. 22.) The city had hardly recovered from this calamity, when it met with one far greater; being totally overwhelmed by the famous eruption of Vesuvius in A. D. 79, which buried Pompeii, as well as Herculaneum, under a dense bed of ashes and cinders. The loss of life in the former city was the greater, because the inhabitants were assembled in the theatre at the time when the catastrophe took place. (Dion Cass. lvi. 23.) The younger Pliny, in his celebrated letters describing the eruption (*Ep.* vi. 16, 20), does not even notice the destruction of Pompeii or Her-

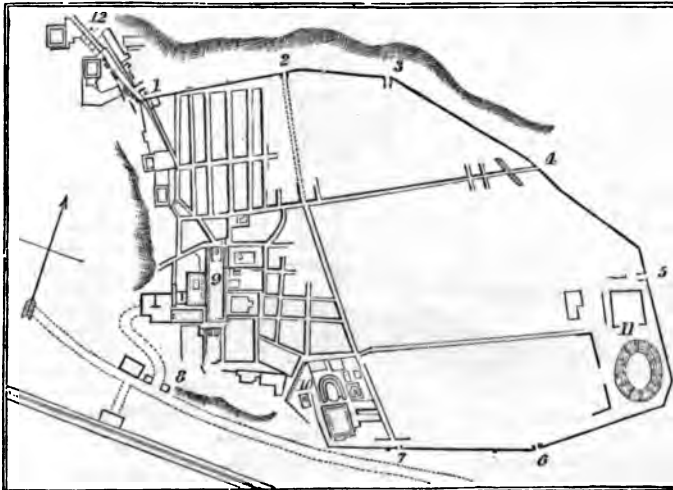
culaneum; but his attention is directed principally to the circumstances of his uncle's death and the phenomena which he had himself witnessed.

From this time the name of Pompeii disappears from history. It is not noticed by Ptolemy; and it is certain that the city was never rebuilt. But the name is again found in the Tabula; and it thus appears that a small place must have again arisen on the site, or, more probably, in the neighbourhood, of the buried city. But all trace of Pompeii was subsequently lost; and in the middle ages its very site was entirely forgotten, so that even the learned and diligent Cluverius was unable to fix it with certainty, and was led to place it on *Scafati* on the *Sarno*, about 2 miles E. of its true position. This difficulty arose, in great measure, from the great physical changes produced by the catastrophe of A. D. 79, which diverted the course of the *Sarno*, so that it now flows at some distance from Pompeii,—and at the same time pushed forward the line of the coast, so that the city is now above a mile distant from the sea, which in ancient times undoubtedly bathed its walls.

There is no reason to suppose that Pompeii in ancient times ever rose above the rank of a second-rate provincial town; but the re-discovery of its buried remains in the last century has given a celebrity to its name exceeding that of the greatest cities. The circumstances of its destruction were peculiarly favourable to the preservation of its remains. It was not overthrown by a torrent of lava, but simply buried by a vast accumulation of volcanic sand, ashes, and cinders (called by the Italians *lapilli*), which forms a mass of a very light, dry, and porous character. At the same time, it is almost certain that the present accumulation of this volcanic deposit (which is in most places 15 feet in depth) did not take place at once, but was formed by successive eruptions; and there is little doubt that the ruins were searched and the most valuable objects removed

soon after the catastrophe took place. This seems to be proved by the small number of objects of intrinsic value (such as gold and silver plate) that have been discovered, as well as by the fact that comparatively few skeletons have been found, though it appears certain, from the expressions of Dion Cassius, that great numbers of the inhabitants perished; nor have any of these been found in the theatre, where it is probable that the greatest loss of life occurred.

It was not till 1748 that an accidental discovery drew attention to the remains of Pompeii; and in 1755 regular excavations on the site were first commenced by the Neapolitan government, which have been carried on ever since, though with frequent intervals and interruptions. It is impossible for us here even to attempt to give any account of the results of these excavations and the endless variety of interesting remains that have been brought to light. We shall confine ourselves to those points which bear more immediately on the topography and character of the town of Pompeii, rather than on the general habits, life, and manners of ancient times. More detailed accounts of the remains, and the numerous objects which have been discovered in the course of the excavations, especially the works of art, will be found in the great work of Mazois (*Les Ruines de Pompeii*, continued by Gau, 4 vols. fol., Paris, 1812—1838), and in the two works of Sir W. Gell (*Pompeianus*, 1st series, 2 vols. 8vo. Lond. 1824; 2nd series, 2 vols. 8vo. 1830); also in the little work published by the Society of Useful Knowledge (*Pompeii*, 2 vols. 12mo. 1831). A recent French publication by Breton (*Pompeia*, 8vo. Paris, 1855), also gives a good account of the whole progress and results of the discoveries (including the most recent excavations) in a moderate compass and inexpensive form. The still more recent work of Overbeck (8vo. Leipzig, 1856), of which the first part only has yet appeared, contains an excellent compendium of the whole sub-



GENERAL PLAN OF POMPEII

1. Gate of Herculaneum.
2. Gate of Vesuvius.
3. Gate of Capua.
4. Gate of Nola.
5. Gate of the Sarnus.
6. Gate of Stabiae.

7. Gate of the Theatres.
8. Modern entrance to the city.
9. Forum.
10. Theatres.
11. Amphitheatre.
12. Street of the Tornos.

ject, with especial attention to the works of art discovered.

The area occupied by the ancient city was an irregular oval, about 2 miles in circumference. It was surrounded by a wall, which is still preserved round the whole of the city, except on the side towards the sea, where no traces of it have been found, and it seems certain that it had been pulled down in ancient times to allow for the extension of houses and other buildings down to the water's edge. The wall itself is in many places much ruined, as well as the towers that flank it, and though this may be in part owing to the earthquake of 63, as well as the eruption of 79, it is probable that the defences of the town had before that time

been allowed to fall into decay, and perhaps even intentionally dismantled after the Social War. There were seven gates, the most considerable and ornamental of which was that which formed the entrance to the city by the high road from Herculaneum: the others have been called respectively the gate of Vesuvius, the gate of Capua, the gate of Nola, the gate of the Sarnus, the gate of Stabia, and the gate of the Theatres. The entrances to the town from the side of the sea had ceased to be gates, there being no longer any walls on that side. All these names are of course modern, but are convenient in assisting us to describe the city. The walls were strengthened with an Agger or rampart faced with masonry, and having a parapet or outer



PLAN OF PART OF POMPEII.

1. Villa of Arrius Diomedes.
2. Gate of Herculaneum.
3. Public Baths.
4. Forum.
5. Temple of Jupiter.
6. Temple of Augustus or Pantheon.
7. Senaculum.
8. Edifice of Eumachia.
9. Basilica.
10. Temple of Venus.
11. Ancient Greek Temple.

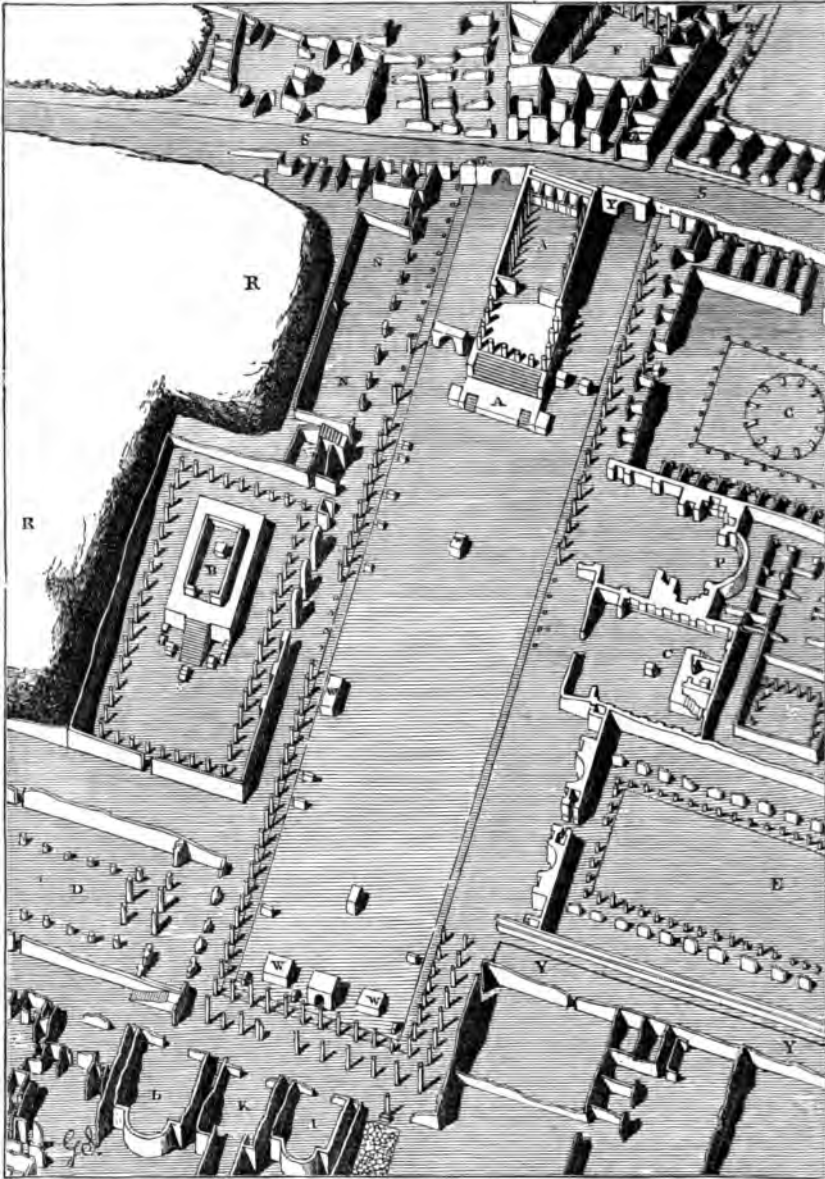
12. Great Theatre.
 13. Square called the Soldiers' Quarters.
 14. Small Theatre.
 15. Temple of Isis.
 16. Temple of Fortune.
 17. Street leading to Gate of Nola.
 18. Gate leading to Vesuvius.
- a a a.* Towers.
b b b. Ancient line of coast.
c c c. Modern road from Naples to Salerno.

wall on its external front: they were further fortified at intervals with square towers, which in some parts occur regularly at about 100 yards from each other, in other parts are added much more sparingly. These towers seem to have been subsequent additions to the original walls, being of a different and less solid style of construction. The walls themselves are very solidly built of large blocks of travertine, in horizontal courses, but presenting considerable irregularities of construction: the upper part is more regularly finished, and consists of *peperino*. But both walls and towers are in many places patched with coarser masonry and reticulated work; thus showing that they had been frequently repaired, and at distant intervals of time.

The general plan of the city is very regular, and the greater part of the streets run in straight lines: but the principal line of street, which runs from the gate of Herculaneum to the Forum, is an exception, being irregular and crooked as well as very narrow. Though it must undoubtedly have been one of the chief thoroughfares of the city, and the line followed by the high road from Capua, Neapolis, and Rome itself, it does not exceed 12 or 14 feet in width, including the raised trottoirs or footpaths on each side, so that the carriage-way could only have admitted the passage of one vehicle at a time. Some of the other streets are broader; but few of them exceed 20 feet in width, and the widest yet found is only about 30. They are uniformly paved with large polygonal blocks of hard lava or basalt, in the same manner as were the streets of ancient Rome, and the Via Appia, and other great highways in this part of Italy. The principal street, already noticed, was crossed, a little before it reached the Forum, by a long straight line of street which, passing by the temple of Fortune, led direct to the gate of Nola. In the angle formed by the two stood the public baths or *Thermae*, and between these and the temple of Fortune a short broad street led direct to the Forum, of which it seems to have formed the principal entrance. From the Forum two other parallel streets struck off in an easterly direction, which have been followed till they cross another main line of street that leads from the gate of Vesuvius directly across the city to the gate adjoining the theatres. This last line crosses the street already noticed, leading from the gate of Nola westward, and the two divide the whole city into four quarters, though of irregular size. Great part of the city (especially the SE. quarter) has not yet been explored, but recent excavations, by following the line of these main streets, have clearly shown its general plan, and the regularity with which the minor streets branched off at intervals in parallel lines. There is also little doubt that the part of the city already excavated is the most important, as it includes the Forum, with the public buildings adjoining to it, the theatres, amphitheatre, &c.

The *Forum* was situated in the SW. quarter of the city, and was distant about 400 yards from the gate of Herculaneum. As was commonly the case in ancient times, it was surrounded by the principal public buildings, and was evidently the centre of the life and movement of the city. The extent of it was not, however, great; the actual open space (exclusive of the porticoes which surrounded it) did not exceed 160 yards in length by 35 in breadth, and a part of this space was occupied by the temple of Jupiter. It was surrounded on three sides by a Grecian-Doric portico or colonnade, which appears

to have been surmounted by a gallery or upper story, though no part of this is now preserved. It would seem that this portico had replaced an older arcade on the eastern side of the Forum, a portion of which still remains, so that this alteration was not yet completed when the catastrophe took place. At the north end of the Forum, and projecting out into the open area, are the remains of an edifice which must have been much the most magnificent of any in the city. It is commonly known, with at least a plausible foundation, as the temple of Jupiter; others dispute its being a temple at all, and have called it the *Senaculum*, or place of meeting of the local senate. It was raised on a *podium* or base of considerable elevation, and had a portico of six Corinthian columns in front, which, according to Sir W. Gell, are nearly as large as those in the portico of St. Paul's. From the state in which it was found it seems certain that this edifice (in common with most of the public buildings at Pompeii) had been overthrown by the earthquake of 63, or, at least, so much damaged that it was necessary to restore, and in great part rebuild it, and that this process was still incomplete at the time of its final destruction. At the NE. angle of the Forum, adjoining the temple of Jupiter, stood an arch which appears to have been of a triumphal character, though now deprived of all its ornaments: it was the principal entrance to the Forum, and the only one by which it was accessible to carriages of any description. On the E. side of the Forum were four edifices, all unquestionably of a public character, though we are much in doubt as to their objects and destination. The first (towards the N.) is generally known as the Pantheon, from its having contained an altar in the centre, with twelve pedestals placed in a circle round it, which are supposed to have supported statues of the twelve chief gods. But no traces have been found of these, and the general plan and arrangement of the building are wholly unlike those of an ordinary temple. A more plausible conjecture is, that it was consecrated to Augustus, and contained a small temple or *aedicula* in honour of that emperor, while the court and surrounding edifices were appropriated to the service of his priests, the *Augustales*, who are mentioned in many inscriptions as existing at Pompeii. Next to this building is one which is commonly regarded as the *Curia* or *Senaculum*; it had a portico of fluted columns of white marble, which ranged with those of the general portico that surrounded the Forum. South of this again is a building which was certainly a temple, though it is impossible now to say to what divinity it was consecrated; it is commonly called the Temple of Mercury, and is of small size and very irregular form. Between this and the street known as the Street of the Silversmiths, which issued from the Forum near its SE. angle, was a large building which, as we learn from an inscription still existing, was erected by a female priestess named Eumachia. It consists of a large and spacious area (about 130 feet by 65) surrounded by a colonnade, and having a raised platform at the end with a semicircular recess similar to that usually found in a *Basilica*. But though in this case the founder of the edifice is known, its purpose is still completely obscure. It is commonly called the *Chalcidicum*, but it is probable that that term (which is found in the inscription above noticed) designates only a part of the edifice, not the whole building.



BIRD'S EYE VIEW OF THE FORUM.

A. Temple of Jupiter.
 B. Temple of Venus.
 C. Temple of Mercury.
 D. Basilica.
 E. Edifice of Eumachia.
 F. Thermae.
 G. Pantheon or Temple of Augustus.
 I, K, L. Tribunals or Courts of Justice.

N. Grauaries.
 P. Curia or Senaculum.
 R. Part not yet excavated.
 S. Street of the Dried Fruits.
 T. Street leading to the Temple of Fortune.
 V. Triumphal Arch.
 W. Pedestals.
 Y. Street of the Silversmiths.

The S. end of the Forum was occupied by three buildings of very similar character, standing side by side, each consisting of a single hall with an apse or semicircular recess at the further extremity. The most probable opinion is that these were the courts of justice, in which the tribunals held their sittings. The western side of the Forum was principally occupied by a Basilica, and a large temple, which is commonly called (though without any authority) the Temple of Venus. The former is the largest

building in Pompeii; it is of an oblong form, 220 feet in length by 80 in breadth, and abutted endwise on the Forum, from which it was entered by a vestibule with five doorways. The roof was supported by a peristyle of 28 Ionic columns of large size, but built of brick, coated with stucco. There is a raised tribunal at the further end, but no apse, which is usually found in buildings of this class. Numerous inscriptions were found scratched on the walls of this edifice, one of which is interesting, as it gives the date of the consulship of M. Lepidus and Q. Catulus (n. c. 78), and thus proves the building to have been erected before that time. Between this edifice and the temple is a street of greater width than usual, which extends from the Forum in a westerly direction, and probably communicated with the port. The Temple of Venus, on the N. side of this street, was an extensive building consisting of a peripteral

temple with a small *cella*, elevated on a *podium* or basement, surrounded by a much more extensive portico, and the whole again enclosed by a wall, forming the *peribolus* or sacred enclosure. All parts of the building are profusely decorated with painting. The temple itself is Corinthian, but the columns of the portico seem to have been originally Doric, though afterwards clumsily transformed into Corinthian, or rather an awkward imitation of Corinthian. This is only one among many instances found at Pompeii of very defective architecture, as well as of the frequent changes which the buildings of the city had undergone, and which were still in progress when the city itself was destroyed. The buildings at the NW. corner of the Forum are devoid of architectural character, and seem to have served as the public granaries and prisons.



TEMPLE OF VENUS.

(The Forum and Temple of Jupiter in the background.)

The open area of the Forum was paved, like that of Rome, with broad slabs of a kind of marble, thus showing that it was never designed for the traffic of any kind of vehicles. It is moreover probable that the whole space, including the porticoes which surrounded it, could be closed at night, or whenever it was required, by iron gates at the several entrances. It was adorned with numerous statues, the pedestals of which still remain: they are all of white marble, but the statues themselves have uniformly disappeared. It is probable either that they had not been re-erected during the process of restoration which the Forum was undergoing, or that they had been searched for and carried off by excavations soon after the destruction of the city.

The remaining public buildings of the city may be more briefly described. Besides the temples which surrounded the Forum, the remains of four others have been discovered; three of which are situated in the immediate vicinity of the theatres, a quarter which appears to have had more of architectural ornament than any other part of the city, except the Forum. Of these the most interesting is one which stood a little to the SW. of the great theatre, near the wall of the city, and which is evidently much more ancient than any of the other temples at Pompeii: it is of the Doric order and of pure Greek style, but of very ancient character, much resembling that of Neptune at Paestum and the oldest temples at Selinus. Unfortunately only the basement and a few capitals and other architectural fragments remain.

It is commonly called the Temple of Hercules, but it is obvious that such a name is purely conjectural. It stood in an open area of considerable extent, and of a triangular form, surrounded on two sides by porticoes: but this area, which is commonly called a Forum, has been evidently constructed at a much later period, and with no reference to the temple, which is placed very awkwardly in relation to it. Another temple in the same quarter of the town, immediately adjoining the great theatre, is interesting because we learn with certainty from an inscription that it was consecrated to Isis, and had been rebuilt by N. Popidius Celsinus "from the foundations" after its overthrow in the great earthquake of A. D. 63. It is of a good style of architecture, but built chiefly of brick covered with stucco (only the capitals and shafts of the columns being of a soft stone), and is of small size. Like most of the temples at Pompeii, it consists of a *cella*, raised on an elevated podium, and surrounded externally by a more extensive portico. Adjoining this temple was another, the smallest yet found at Pompeii, and in no way remarkable. It has been variously called the temple of Aesculapius, and that of Jupiter and Juno.

The only temple which remains to be noticed is one situated about 60 yards N. of the Forum at the angle formed by the long main street leading to the gate of Nola, with a short broad street which led from it direct to the Forum. This was the Temple of Fortune, as we learn from an inscription.

and was erected by a certain M. Tullius, a citizen and magistrate of Pompeii, who has been supposed to be of the family of Cicero; but the absence of the cognomen renders this highly improbable. The epithet of *Fortuna Augusta* shows that the temple and its inscription are not earlier than the time of Augustus. It is much in ruins, having probably suffered severely from the earthquake of 63; and has little architectural effect.

Pompeii possessed two Theatres and an Amphitheatre. The former were situated, as seems to have been usual in Greek towns, close together; the larger one being intended and adapted for theatrical performances properly so called; the smaller one serving as an Odeum, or theatre for music. Both are unquestionably of Roman date: the larger one was erected (as we learn from an inscription found in it) by two members of the same family, M. Holconius Rufus and M. Holconius Celer, both of whom appear to have held high civil offices in the municipal government of Pompeii. The period of its construction may probably be referred to the reign of Augustus. The smaller theatre seems to be of earlier date, and was erected at the public expense under the direction of the Duumviri or chief magistrates of the city. The large Theatre is to a considerable extent excavated out of the side of a hill, on the slope of which it was situated, thus saving a considerable amount of the expense of construction. But the exterior was still surrounded by a wall, a part of which always rose above the surface of the soil, so that it is singular it should not have long before led to the discovery of the buried city. Its internal disposition and arrangements, without exactly coinciding with the rules laid down by Vitruvius, approach sufficiently near to them to show that it was constructed on the Roman, and not the Greek model. Its architect (as we learn from an inscription) was a freedman of the name of M. Artorius Primus. It seems to have been almost wholly cased or lined with marble, but the greater part of this, as well as the other decorations of the building, has been carried away by former excavations, probably made soon after the catastrophe. The interior diameter of the building is 223 feet: it had 29 rows of seats, divided into three stories by galleries or *præcinctiones*, and was capable of containing about 5000 spectators. The smaller Theatre, which communicated with the larger by a covered portico on the level of the orchestra, was not above a fourth of the size of the other, being adapted to receive only about 1500 spectators. We learn from an inscription that it was covered or permanently roofed in, a rare thing with ancient theatres, and doubtless owing to its small size. Its chief architectural peculiarity is that the seats are cut off by the walls at the two sides, so that it is only the lower seats of the *cavea*, of which the semicircle is complete.

Adjoining the two theatres, and arranged so as to have a direct communication with both, is a large quadrangular court or area (183 feet long by 148 wide), surrounded on all sides by a Doric portico. Its destination is very uncertain, it has been called a provision market (*Forum Nundinarium*); but is more generally regarded as having served for the barracks or quarters of the soldiers. Perhaps a more plausible conjecture is that it was a barrack, not of soldiers but of gladiators. On the W. of this, as well as of the great theatre, was the triangular area or forum already noticed, in which the Greek temple was situated. The opening

of this on the N., where it communicated with the street, was ornamented by a portico or Propylæum composed of eight Ionic columns of very elegant style, but consisting of the common volcanic tuff, cased with stucco.

The Amphitheatre is situated at the distance of above 500 yards from the Theatres, at the extreme SE. angle of the city. It offers no very remarkable differences from other edifices of the same kind; its dimensions (430 feet by 335) are not such as to place it in the first rank even of provincial structures of the class; and from being in great part excavated out of the soil, it has not the imposing architectural character of the amphitheatres of Verona, Nemausus, or Pola. It had 24 rows of seats, and about 20,000 feet of sitting-room, so that it was adapted to receive at least 10,000 spectators. From one of the inscriptions found in it, it appears that it was built, or at least commenced, by two local magistrates, named C. Quinctius Valgus and M. Porcius, after the establishment of the colony under Augustus, and probably in the reign of that emperor.

The only public building which remains to be noticed is that of the *Thermae* or Baths, which were situated in the neighbourhood of the Forum, adjoining the short street which led into it from the Temple of Fortune. They have no pretence to vie with the magnificent suites of buildings which bore the name of *Thermae* at Rome, and in some other great cities; but are interesting as containing a complete suite of all apartments really required for bathing, and from their good preservation throw much light upon all similar remains. The details of their construction and arrangement are fully given in the *Dictionary of Antiquities* [*art. BALNEAE*], as well as in the works specially devoted to Pompeii.

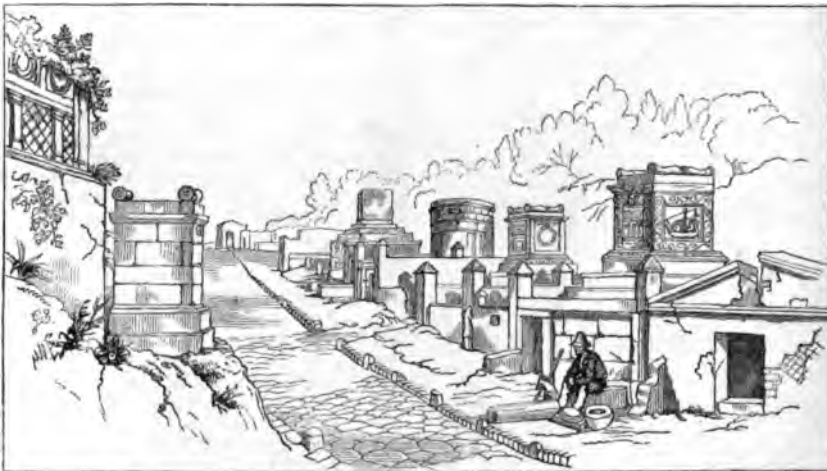
It is impossible here to enter into any details concerning the results of the excavations in regard to the private dwellings at Pompeii, though these are, in many respects, the most interesting, from the light they have thrown upon the domestic life of the ancient inhabitants, their manners and usages, as well as from the artistic beauty and variety of the objects discovered. A few words on the general character of the houses and other private buildings of Pompeii are all that our space will admit of. As these are almost the only remains of a similar kind that have been preserved to us, it must be borne in mind that they can hardly be regarded as representing in their purity the arrangements either of the Greek or Roman mode of building. On the one hand Pompeii, though strongly tinged with Greek civilisation, was not a Greek city; on the other hand, though there is no doubt that the houses at Pompeii present much more the Roman plan and arrangement than that of the Greeks, we must not conclude that they represent them in all respects. We know, at least, that Rome itself was built in many respects in a very different manner. Cicero, in a well-known passage, contrasts the narrow streets, the lofty houses, and irregular construction of the capital with the broad streets and regular arrangement of Capua, resulting from its position in a level plain; and it is clear that, in some respects, Pompeii more resembled the capital of Campania than the imperial city. Its streets indeed (as already stated) were narrow, but with few exceptions straight and regular, and the houses were certainly low, seldom exceeding two stories in height; and even of these the upper story seems to have consisted

only of inferior rooms, a kind of garrets, probably serving for the sleeping-rooms of slaves, and in some cases of the females of the family. From the mode of destruction of the city the upper stories have indeed been almost uniformly totally destroyed; but this circumstance itself, as well as the few traces which occasionally remain, seems to prove that they were built wholly of wood, and could never have formed an important part of the houses. It is only on the W. side of the city, where the ground slopes steeply towards the sea, that houses are found which consisted of three stories or more. Externally the houses had little or nothing of an ornamental character; not a single instance has been found of a portico before a private house; and towards the street they presented either dead walls, with here and there a few small and scanty openings as windows, or ranges of shops, for the most part low and mean in character, even when they occupied (as was often the case) the front of dwellings of a superior description. The interior of the houses of the more wealthy class was arranged apparently on the same model as those at Rome: its disposition is given in detail in the *Dictionary of Antiquities* under the article *DOMUS* where a plan is given of the House of Pansa, one of the most extensive and complete of those found at Pompeii. In this case the single house with its garden and appurtenances, including as usual several shops, occupied the whole of an *insula* or the space bounded by four streets or alleys: but this was unusual; in most cases each *insula* comprised several houses even where they were of a better description, and must have been the residence of persons of some wealth. Among the most remarkable of these may be mentioned the dwellings known as the House of Sallust, that of the Tragic Poet, of Castor and Pollux, of the Labyrinth, &c. The work of Dr. Overbeck (above cited) gives a very interesting series of these houses, selected so as to afford examples of every description of house, from the humblest dwelling, consisting of only two rooms, to the richly decorated and spacious mansions of Sallust and Pansa.

The style of decoration of these houses presents a very general uniformity of character. The walls are almost invariably ornamented with painting, the

atrium and peristyle being decorated with columns; but these are composed only of a soft and coarse stone (volcanic tuff) covered with stucco. The prodigal use of marble, both for columns and slabs to encrust the walls, which had become so general at Rome under the first emperors, apparently not having yet found its way to Pompeii. The floors are generally enriched with mosaics, some of which possess a very high degree of merit as works of art. The most beautiful yet discovered adorned the house known as the House of the Faun, from a bronze statue of a dancing Faun which was also found in it. The illustrations to Gell's *Pompeiana* (2nd series, Lond. 1835) will convey to the reader a sufficient idea of the number and variety of the artistic decorations of the private houses at Pompeii; though several of the most richly ornamented have been discovered since the date of its publication.

Outside the gate leading to Herculaneum, in a kind of suburb, stands a house of a different description, being a suburban villa of considerable extent, and adapted to have been the abode of a person of considerable wealth. From the greater space at command this villa comprises much that is not found in the houses within the town; among others a large court or garden (*Xystus*), a complete suite of private baths, &c. The remains of this villa are of much value and interest for comparison with the numerous ruins which occur elsewhere of similar buildings, often on a much more extensive scale, but in a far less perfect state of preservation; as well as for assisting us to understand the descriptions given by Pliny and Vitruvius of similar structures, with their numerous appurtenances. (For the details of their arrangements the reader is referred to the article *VILLA*, in the *Dictionary of Antiquities*, and to the work on Pompeii, Lond. 1832, vol. ii. ch. 11.) Between this villa and the gate of the city are the remains of another villa, said to be on a larger scale and more richly decorated than the one just described; but its ruins, which were excavated in 1764, were filled up again, and are not now visible. It has been called, though without the slightest authority, the Villa of Cicero. The one still extant is commonly known as the Villa of Arrius Diomedes, but for no other reason than that



STREET OF THE TOMBS.

a sepulchre bearing that name was discovered near its entrance; a very slight argument, where almost the whole street is bordered with tombs. In fact, the approach to the gate of Herculaneum is bounded on both sides by rows of tombs or sepulchral monuments, extending with only occasional interruptions for above 400 yards. Many of them are on a very considerable scale, both of size and architectural character; and though they cannot vie with the enormous mausolea which border in a similar manner the line of the Via Appia near Rome, they derive additional interest from the perfect state of preservation in which they remain; and the Street of the Tombs, as it is commonly called, is perhaps one of the most interesting scenes at Pompeii. The monuments are for the most part those of persons who had held magistracies, or other offices, in the city of Pompeii, and in many cases the site was assigned them by public authority. It is therefore probable that this place of sepulture, immediately outside the gate and on one of the principal approaches to the city, was regarded as peculiarly honourable.

Besides the tombs and the two villas already noticed, there have been found the remains of shops and small houses outside the gate of Herculaneum, and there would appear to have been on this side of the city a considerable suburb. This is supposed to be the one designated in the sepulchral inscription of M. Arrius Diomedes as the "Pagus Augustus Felix Suburbanus." We have as yet no evidence of the existence of any suburbs outside the other gates. It is evident that any estimate of the population of Pompeii must be very vague and uncertain; but still from our accurate knowledge of the space it occupied, as well as the character of the houses, we may arrive at something like an approximation, and it seems certain that the population of the town itself could not have exceeded about 20,000 persons. This is in accordance with the statements of ancient writers, none of whom would lead us to regard Pompeii as having been more than a second or third rate provincial town.

The inscriptions found at Pompeii, which are often incorrectly given in the ordinary works on the subject, are carefully edited by Mommsen, in his *Inscriptiones Regni Neapolitani* (pp. 112—122). These do not, however, include a class of much interest, and peculiar to Pompeii, the inscriptions of a temporary kind which were rudely painted on the walls, or scratched on the plaster of the houses and public buildings. It is remarkable that several of these are in the Oscan dialect, and seem to prove that the use of that ancient language must have continued down to a much later period than is commonly supposed. [Osc.] But the public or official use of the Oscan seems to have ceased after the Social War, and the numerous inscriptions of a public character which belong to the age of Augustus and his successors are uniformly in the Latin language. [E. H. B.]

POMPEII PRAESIDIUM (*Tab. Peut.*; Pompeii, *Itin. Ant.* p. 134; *Ipompei*, *Itin. Hieros.* p. 566), a place in Moesia Superior, between Horreum Margi and Naisus, identified either with *Kaschnia* (Reichard) or *Boulovan* (Lapie).

POMPEIOPOLIS (*Πομπηιοπόλις*), a town of Paphlagonia, on the southern bank of the river Amnias, a tributary of the Halys (Strab. xii. p. 562; Steph. B. s. v.). Its name seems to indicate that it was founded by Pompey the Great. In the *Itineraries* it is marked as 27 miles from Sinope; accord-

ing to which its site may be looked for in the valley of the Amnias, about the modern *Tash Kupri*, where Captain Kinneir (p. 286) found some ancient remains. In the vicinity of the place was a great mine of the mineral called Sandarach. (Strab. l. c.) Pompeiopolis is often referred to by late writers as an episcopal see of Paphlagonia (Socrat. ii. 39, &c.; Hierocl. p. 695; Constant. Porph. *de Them.* i. 7; Justinian, *Noveil.* xxix. 1; *Tab. Peut.*).

The name Pompeiopolis was borne temporarily by several towns, such as SOLI in Cilicia, AMISUS and EUPATORIA in Cappadocia, as well as by POMPELUS in Tarraconensian Spain. [L. S.]

POMPELO (*Πομπηλέων*, Ptol. ii. 6. § 67; Strab. iii. p. 161, who makes the name equivalent to *Πομπηπόλις*), the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (*Itin. Ant.* p. 455), and a civitas stipendiaria in the jurisdiction of Caesaraugusta. (Plin. iii. 3. s. 4.) Now *Pamplona*. [T. H. D.]

POMPONIANA. Pliny (iii. 5) says that Pomponiana is the same as Mese, the middle island of the Stoichades or *Isles d'Hieres* [STOECHADES], which lie close to the French coast east of *Toulon*. D'Anville, following the Maritime Itinerary, which places Pomponiana between Telo (*Toulon*) and Heraclia Caccabaria [HERACLEIA], thinks that Pomponiana is the peninsula of *Giens*, which is opposite to the western point of Prote (*Porquerolles*), the most western of the Stoichades. He remarks that the part of *Giens* which is on the land side is almost covered by a lagune, from which there are channels to the sea on both sides, so that the peninsula may be considered as an island. [G. L.]

POMPONIAN'S PORTUS. [PORTUS POMPONIANS.]

POMPTINAE PALUDES (*τὰ Πομπτινά ἐλη: Paludi Pontine*), was the name given to the extensive tract of marshy ground in the S. of Latium at the foot of the Volscian mountains, extending from the neighbourhood of *Cisterna* to the sea at *Terracina*. They occupy a space of about 30 miles in length by 7 or 8 in breadth; and are separated from the sea on the W. by a broad tract of sandy plain, covered with forest, which is also perfectly level, and intermixed with marshy spots, and pools or lagoons of stagnant water, so that it is almost as unhealthy as the regular marsh, and the whole tract is often comprised under the name of the *Pontine Marshes*. The extremely low level of this whole tract, affording scarcely any natural outfall for the waters which descend into it from the Volscian mountains, together with the accumulation of sand along the seashore from Astura to the Circeian promontory, readily accounts for the formation of these extensive marshes; and there can be no doubt that the whole of this low alluvial tract is of very recent origin compared with the rest of the adjoining mainland. Still there is the strongest reason from physical considerations to reject the notion very generally entertained by the Romans, and adopted by Pliny, that the whole of this accumulation had taken place within the period of historical record. This idea seems indeed to have arisen in the first instance from the assumption that the Mons Circeus was the island of Circe mentioned by Homer, and was therefore in the time of that poet really an island in the midst of the open sea. [CIRCEUS MONS.] But it is far more strange that Pliny should assert, on the authority of Theophrastus, that the accumulation had taken place in great part since the

time of that writer; though Theophrastus himself tells us distinctly that *the island* was in his days united to the mainland by the accumulated deposits of certain rivers. (Theophr. *H. P.* v. 8. § 3; Plin. iii. 5. s. 9.) Another tradition, preserved to us also by Pliny (*l. c.*), but wholly at variance with the last, asserted that the tract then covered by marshes, and rendered uninhabitable by them, had formerly been occupied by no less than 24 (or, according to some MSS., 33) cities. But no trace of this fact, which he cites from Mucianus, an author contemporary with himself, is to be found in any earlier writer; and not even the name of one of these supposed cities has been preserved; there can therefore be little doubt that the whole story has arisen from some misconception.

The Pomptine Marshes are generally represented as deriving their name from the city of Suessa Pometia, which appears to have been situated somewhere on their borders, though we have no clue to its precise position. [SUSSA POMETIA]. The "Pomptinus ager," which is repeatedly mentioned by Livy, and which was cultivated with corn, and part of it portioned out in lots to Roman colonists (*Liv. ii. 34, iv. 25, vi. 5, 21*) was probably rather the district bordering on the marshes than the actual swampy tract, which does not appear to have been ever effectually reclaimed; though a very moderate amount of industry must at any time have sufficed to bring into cultivation considerable portions of the adjoining plain. As early, however, as the year 312 B. C. the Appian Way appears to have been carried through the midst of the marshes (*Liv. ix. 29; Diod. xx. 36*), and a canal conducted along with it from Forum Appii to Tarracina, which became also much resorted to as a mode of traffic. [VIA APPIA.] The institution of the Pomptine tribe in B. C. 358, and of the Ufentine tribe in B. C. 318 (*Liv. vii. 15, ix. 20*), would seem also to point to the existence of a considerable population in the neighbourhood at least of the Pomptine Marshes; but still we have unequivocal testimony of the continued existence of the marshes themselves in all periods of antiquity. (*Sil. Ital. viii. 380; Strab. v. p. 233, &c.*)

The very circumstance that the plain is bordered throughout by a chain of considerable and populous towns situated on the mountain front, while not one is recorded as existing in the plain itself, is a sufficient proof that the latter was in great part uninhabitable.

The actual marshes are formed principally by the stagnation of the waters of two streams, the AMASENUS and the UFENS, both rising in the Volscian mountains. (*Strab. v. p. 233.*) Of these the latter was the most considerable, and appears to have been regarded as the principal stream, of which the Amasenus was only a tributary. The Ufens is described as a slow and sluggish stream; and Silius Italicus, amplifying the hints of Virgil, draws a dreary picture of its waters, black with mud, winding their slow way through the pestiferous Pomptine plains. (*Virg. Aen. vii. 801; Sil. Ital. viii. 379—382; Claudian. Prob. et Ol. Cons. 257.*) But, besides these, several minor streams either flow down from the Volscian mountains, or rise immediately at their foot in copious springs of clear water, as is commonly the case with all limestone mountains. The NYMPHAEUS, which rises at the foot of the hill at Norba, is the most remarkable instance of this. Thus the whole mass of waters, the stag-

nation of which gives rise to these marshes, is very considerable; and it is only by carrying these off in artificial channels to the sea that any real progress can be made in the drainage of the district.

Various attempts were made in ancient times to drain the Pontine Marshes. The first of these was in B. C. 160, by the consul Cornelius Cethegus, which, according to the brief notice transmitted to us, would seem to have been for a time successful (*Liv. Epit. xlvi.*); but it is probable that the result attained was in reality but a partial one; and we find them relapsing into their former state before the close of the Republic, so that the drainage of the Pontine Marshes is noticed among the great public works projected by the dictator Caesar, which he did not live to execute. (*Suet. Caes. 44; Plut. Caes. 58; Dion Cass. xlv. 5.*) It would appear that on this occasion also some progress was made with the works, so that a considerable extent of land was reclaimed for cultivation, which M. Antonius proposed to divide among the poorer Roman citizens. (*Dion Cass. xlv. 9.*) Horace alludes to a similar work as having been accomplished by Augustus (*Hor. Art. Poet. 65; Schol. Crug. ad loc.*); but we find no mention of this elsewhere, and may therefore probably conclude that no great success attended his efforts. Juvenal alludes to the Pontine Marshes as in his time a favourite resort of robbers and highwaymen (*Juv. iii. 307*); a sufficient proof that the district was one thinly inhabited. The enterprise seems to have been resumed by Trajan in connection with his restoration of the Appian Way through the same district (*Dion Cass. lxxviii. 15*); but we have no particular account of his works, though inscriptions confirm the account given by Dion Cassius of his renovation of the highroad. The next serious attempt we hear of to drain this marshy tract was that under Theodoric, which is recorded both by Cassiodorus and by an inscription still extant at Tarracina. (*Cassiodor. Var. ii. 32, 33; Gruter, Inscr. p. 152. 8.*) But in the period that followed the works naturally fell into decay, and the whole tract relapsed into an uninhabitable state, which continued till the close of the middle ages. Nor was it till quite modern times that any important works were undertaken with a view to reclaim it. Pope Pius VI. was the first to reopen the line of the Appian Way, which had been abandoned for centuries, and restore at the same time the canal by its side, extending from *Treponti* to Tarracina. This canal takes the place of that which existed in the time of Horace and Strabo, and formed the customary mode of transit for travellers proceeding from Forum Appii to Tarracina. (*Hor. Sat. i. 5. 10—24; Strab. v. p. 233; Lucan, iii. 85.*) It is evidently the same which is called by Procopius (*B. G. i. 11*) the Decennovium, a name which could only be applied to an artificial cut or canal, though that author terms it a river. The "nineteen miles" indicated by the name commenced from Tripontium (*Treponti*), from whence the canal was carried in a straight line to within 3 miles of Tarracina. It was this portion of the road which, as we learn from an inscription, was restored by Trajan; and the canal was doubtless constructed or restored at the same time. Hence Cassiodorus applies the name of "Decennovii paludes" to the whole tract of the Pontine Marshes. (*Cassiod. Var. ii. 32, 33.*)

The SATURAE PALUS, mentioned both by Virgil and Silius Italicus in connection with the river

Ufens (Virg. *Aen.* vii. 801; Sil. Ital. viii. 380), must have been situated in the district of the Pontine Marshes, and was probably merely the name of some portion of the swamps included under that more general designation.

The line of the Appian Way was carried in a perfectly straight line through the Pontine Marshes from the station Sub Lanuvio, at the foot of the Alban Hills, to within a short distance of Tarracina. The stations along its course and the distances are differently given in the Itineraries; but they may all be readily determined with the assistance of inscriptions and Roman milestones still existing. At the beginning of the marshes, or rather in the level tract immediately adjoining them, was the station of *TRES TABERNÆ*, distant 17 miles from Aricia, at point where a branch road from Antium fell into the Appian Way. The site of this was fixed by the Abbé Chaupy and other writers at a place called *Le Castelle*, 2 miles on the Roman side of *Cisterna*; but there seems no reason to reject the distances given in the Antonine Itinerary, which would place it 5 miles further from Rome, or 3 miles beyond *Cisterna*, where some ruins still remain, referred by Chaupy to the station *Ad Sponsas* of the Jerusalem Itinerary, but which would suit equally well for those of *Tres Tabernæ*. [*TRES TABERNÆ.*] Six miles from this spot, and just 39 miles from Rome (as shown by a milestone still remaining there), is a place still called *Torre di Trepontî*, marking the site of *TREPONTIUM*, the spot from whence the canal of the Decennovium commenced, and from which therefore the 19 miles from which it derived its name were measured. Four miles further on considerable remains mark the site of *FORUM APPII*, which in the Augustan age was a busy and thriving town; but in the fourth century had sunk to a mere *Mutatio* or post station. The Antonine Itinerary gives the distance from Rome to Forum Appii at 43 miles, which is exactly correct; from thence to Tarracina it reckons 18 miles; the Jerusalem Itinerary makes the distance 19 miles, and gives an intermediate station called *Ad Medias* (*P'aludes*), which was 9 miles from Forum Appii and 10 from Tarracina. The site of this is still marked by a spot called *Torre di Mesa*, where a striking Roman monument still remains; but the real distance from Forum Appii is only 8 miles, which coincides with the Antonine Itinerary. (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611.) The whole of this part of the road has been carefully examined and described by the Abbé Chaupy (*Découverte de la Maison d'Horace*, vol. iii. pp. 382—452); and the distances discussed and corrected by Westphal, (*Röm. Kampagne*, pp. 67—70). [E. H. B.]

PONS AENI, or, as it is called in the Peutinger Table, *Ad Aenum*, was a frontier fort in Vindeliciana on the river Aenus, and was garrisoned by a detachment of cavalry. (*It. Ant.* pp. 236, 257; *Not. Imp.*) It is commonly believed that its site is now marked by the village of *Pfinzen*, which in the middle ages bore the name of *Pontana*; but Muchar (*Noricum*, i. p. 285) identifies it with *Ennsdorf* near *Kraiburg*. [L. S.]

PONS AERARIUS, in Gallia Narbonensis, is placed in the Jerusalem Itin. on the road from Nemausus (*Nîmes*) to Arelate (*Arles*), at the distance of xii. from Nemausus and viii. from Arelate. The Antonine Itin. marks xix. from Nemausus to Arelate in one distance. The road must therefore have been straight between these two places. D'Anville

fixes the Pons at *Bellegarde*, where there is a bridge over a canal which comes from the Rhone at Ugernum (*Beaucaire*) and extends to *Aigues Mortes*. This canal separates the old dioceses of *Nîmes* and *Arles*, and probably divided the territories of Nemausus and Arelate. D'Anville conjectures that the name *Aerarius* may be owing to the fact that a toll was paid at the bridge, which was a common practice in the Roman period. (*Dig.* 19. tit. 2. s. 60. § 8: "Redemptor ejus pontis portorium ab eo exigebat.") [G. L.]

PONS ALUTI, a town in Dacia on the road from Egeta to Apula, near *Robesti*, below *Strassberg*. (*Tab. Peut.*)

PONS ARGENTEUS. [*ARGENTÆUS.*]

PONS AUFIDI. [*AUFIDUS.*]

PONS AUGUSTI (*Tab. Peut.*), a town in Dacia, on the road from *Tiviscum* to *Sarmatege* (usually called *Zaf'nizegethusa*), identified by Mannert with the *Zengma* (*Zeyryua*, Ptol. iii. 8. § 10) of Ptolemy, and placed near *Bonizar* at the passage over the river *Bistra*; by others near *Margg*. (*Ukert*, vol. iii. pt. ii. p. 616.)

PONS AURE'OLI (*Pontirolo*), a place on the highroad from *Mediolanum* to *Bergomum*, where that road crossed the river *Adda* (*Adda*) by a bridge. It is mentioned as a station by the Jerusalem Itinerary, which places it 20 M. P. from *Mediolanum* and 13 from *Bergomum*. (*Itin. Hier.* p. 558.) It derived its name from the circumstance that it was here that the usurper *Aureolus* was defeated in a pitched battle by the emperor *Gallienus*, and compelled to take refuge within the walls of *Milan*, A. D. 268. (*Vict. Caes.* 33. *Epit.* 33.) After the death of *Aureolus*, who was put to death by the soldiers of *Claudius*, he was buried by order of that emperor close to the bridge, which ever after retained the name of *Aureolus*. (*Treb. Poll. Trig. Tyr.* 10.) [E. H. B.]

PONS CAMPANUS, a bridge on the *Via Appia*, by which that celebrated road crossed the little river *Savo*, a short distance from its mouth. It was 3 miles distant from *Sinuessa* (erroneously given as 9 in the Jerusalem Itinerary), and evidently derived its name from its being the frontier between *Campania* and *Latium*, in the more extended sense of the latter name. It is mentioned by *Pliny* (xiv. 6. s. 8.), as well as the Itineraries (*Tab. Peut.*; *Itin. Hier.* p. 611); and *Horace* tells us that *Mæcenæ* and his companions halted for the night in a villa adjoining it, on their journey from *Rome* to *Brundisium*. (*Hor. Sat.* i. 5. 45.) [E. H. B.]

PONS DUBIS, in Gallia, a bridge over the *Dubis* (*Doubs*), is marked in the Table on the road from *Cabillonum* (*Châlön*) to *Vesontio* (*Besançon*), and xiv. from *Cabillonum*. D'Anville supposes that the site may be a place called *Pontoux*, where it is said that when the water in the *Doubs* is low, the remains of an old bridge are visible at which several roads met. (*Ukert. Gallien*, p. 501.) [G. L.]

PONS MANSUETINA or *PONS SOCIO'RUM*, a place in *Pannonia*, on the road leading from *Sopiana* to *Jovia*; but no further particulars are known. (*It. Ant.* pp. 264, 267.) [L. S.]

PONS MILVIUS, or *MULVIUS* (*Ponte Molle*), a bridge on the *Via Flaminia*, by which that road crossed the *Tiber* just about 2 miles from the gate of *Rome* called the *Porta Flaminia*. It is probable that a bridge existed on the spot at an early period, and there must certainly have been one from the time when the *Via Flaminia* was constructed. The first

mention of the name in history occurs in the Second Punic War, when Livy tells us that the Roman people poured out in a continuous stream as far as the Milvian Bridge to meet the messengers who brought the tidings of the defeat of Hasdrubal, B. C. 207. (Liv. xxvii. 51). Hence, when Aurelius Victor reckons it among the works constructed by Aemilius Scaurus in his censorship (B. C. 110), it is evident that this can refer only to its rebuilding or restoration. (Vict. de Vir. Illust. 72.) It is very possible that there was no stone bridge before that time. At the time of the conspiracy of Catiline, the Milvian Bridge was selected as the place where the ambassadors of the Allobroges were arrested by the orders of Cicero. (Sall. Cat. 45; Cic. in Cat. iii. 5.) It is probable that under the Empire, if not earlier, a suburb extended along the Via Flaminia as far as the Milvian Bridge. Hence we are told that it was the point from which Caesar (among his other gigantic schemes) proposed to divert the course of the Tiber, so as to carry it further from the city (Cic. ad Att. xiii. 33); and again, the emperor Gallienus is said to have proposed to extend the Flaminian portico as far as the Milvian Bridge. (Treb. Poll. Gallien. 18.) In the reign of Nero the neighbourhood of the bridge was occupied by low taverns, which were much resorted to for purposes of debauchery. (Tac. Ann. xiii. 47.) Its proximity to Rome, to which it was the principal approach from the N., rendered the Milvian Bridge a point of importance during civil wars. Hence it is repeatedly mentioned by Tacitus during those which followed the death of Nero (Tac. Hist. i. 87, ii. 89, iii. 82); and again, in A. D. 193, it was there that Didius Julianus was defeated by Severus (Eutrop. viii. 17; Vict. Caes. 19). At a later period, also, it witnessed the defeat of Maximinus by Constantine (A. D. 312), when the usurper himself perished in the Tiber. (Vict. Caes. 40; Eutrop. x. 4; Zosim. ii. 16.) Its military importance was recognised also in the Gothic Wars, when it was occupied by Vitiges during the siege of Rome, in A. D. 537; and again, in 547, when Totila destroyed all the other bridges in the neighbourhood of Rome, he spared the Milvian alone. (Procop. B. G. i. 19, iii. 24.) The present bridge is in great part of modern construction, but the foundations and principal piers are ancient. [E. H. B.]

PONS MOSAE, in northern Gallia, is mentioned by Tacitus (Hist. iv. 66), but there is nothing said to show where this bridge was. A Roman road ran from Aduatuca (Tongern) across the Mosæ (Maas) past Juliacum (Juliers) to Colonia (Cologne). It is very probable that the Pons Mosæ was on this route, and that it was at Maastricht. The termination *trichi* is a corruption of the Roman word Trajectum. [TRAJECTUM.] [G. L.]

PONS NARTIAE. [GALLAECIA, p. 934, b.]

PONS NERVIAE. [GALLAECIA, p. 934, b.]

PONS NOMENTANUS. [NOMENTUM.]

PONS SALARIUS (Ponte Salura), a bridge on the Via Salaria where that highroad crossed the Anio (Teverone) about 2½ miles from Rome. From its position this is certainly the bridge meant by Livy under the name of Pons Anienis, on which the single combat of Manlius Torquatus with the Gaul is described as taking place. (Liv. vii. 9.) The name is not again mentioned in history, but we learn from an inscription still remaining that the present bridge was constructed by Narses, in the room of the more ancient one which had been destroyed by Totila

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in A. D. 547, when he broke up the siege of Rome and withdrew to Tibur. (Procop. B. G. iii. 24; Nibby, *Dintorni*, vol. ii. p. 594.) [E. H. B.]

PONS SARAVI, a bridge over the Saravus (Sarre) in Gallia on the road from Divodurum (Metz) to Argentoratum (Strasbourg). The Table marks 10 from Decem-pagi (Dieuze) to Tabernus (Saverne). Though the distances are not quite correct, it is clear that *Saarburg* on the *Sarre* must be the Pons Saravi; and it cannot be *Saarbrück* on the *Saar*, for *Saarbrück* is more than 30 miles north of *Saarburg*, and quite out of the way. This is an instance in which a hasty conclusion has been derived solely from the sameness of name. [G. L.]

PONS SCALDIS, or bridge over the *Schelde* in North Gallia, is placed both by the Table and the Antonine Itin. on the road from Turnacum (*Tournai*) to Bagacum (*Barai*). There is a place on the *Schelde* named *Escout-pont* between *Valenciennes* and *Coulé* which may represent the Pons. [G. L.]

PONS SERVILLI. [ILLYRIUM, Vol. II. p. 36, b.]

PONS TILURI, a station on the road from Sirmium to Salona, in the interior of Dalmatia. (Itin. Anton.; Tilurium, *Peut. Tab.*; Geogr. Rav. iv. 16.) It may be identified with the passage of the river *Cettina* or *Tsetina* (Tilurus), at *Trigl*, with the opposite height of *Gardus*, where there are vestiges of a Roman town, which was probably the colony of *ÆQUUM* (Αἰκουῦν πόλις, Ptol. ii. 16 (17). § 11; *Itin. Anton.*; *Peut. Tab.*; Orelli, *Inscr.* 502), where an inscription has been found commemorating the restoration of the bridge under the name of *PONS HIRPI*,—a Graecised form of the Latin name of the town, which was sometimes spelt as *Equum*. (Wilkinson, *Dalmatia*, vol. i. p. 238; Neigelaar, *Die Sud-Staren*, p. 178.) [E. B. J.]

PONS UCASI, a town of Thrace, near the Dacian border. (Itin. Ant. p. 567.) [T. H. D.]

PONS ZITHA, a station on the Roman road running along the coast-line of Syria, and a municipium. (Itin. Anton.; Geogr. Rav.) In the Peutinger Table it is wrongly called *Liha*. Barth (*Wanderungen*, p. 263) has fixed its site at the promontory opposite to *Meninx*, where he found remains of a stone bridge or mole connecting the mainland with the island of the *Lotophagi*. [E. B. J.]

PONTEM, AD, a town of Britain, on the road from Londinium to Lindum (Itin. Ant. p. 477), identified by Camden (p. 560) with *Paunton* on the *Witham*, in *Lincolnshire*, where a great many Roman coins and antiquities have been discovered. Others take it to have been *Farnon*, near *Southwell*, in *Nottinghamshire*. [T. H. D.]

PONTES, in North Gallia, is placed in the Ant. Itin. on a road from Samarobriua (*Amiens*) to Gesoriacum (*Boulogne*): it is 36 M. P. from Samarobriua to Pontes, and 39 M. P. from Pontes to Gesoriacum. The Table, which marks a road between Samarobriua and Gesoriacum, does not place Pontes on it, but it has another place, named *Durocoregum*, supposed to be *Douriers* on the *Authie*. D'Anville concludes that Pontes is *Lonches* on the *Authie*, at which place we arrive by following the traces of the old road which still exists under the name of *Chaussée de Brunehaut*. [G. L.]

PONTES, a Roman station in the territory of the Atrebates, seated on the *Thames*, on the road from Calleva (*Silchester*) to Londinium (Itin. Ant. p. 478). It was at or near *Old Windsor*. [T. H. D.]

PONTES TESSENI (*Dissan*), a place in

Vindelicis, on the road from Amber to Parthanium. (*It. Ant.* p. 275; comp. Muchar, *Noricum*, i. p. 284.)

[L. S.]

PONTIA or PONTIAE (Ποντία; *Ponza*), an island in the Tyrrhenian sea, situated off the coast of Italy, nearly opposite to the Circeian promontory. It is the most considerable of a group of three small islands, now collectively known as the *Isole di Ponza*; the ancient names of which were, PALMARIA, now *Palmaruola*, the most westerly of the three, Pontia in the centre, and SIMONIA (*Zannone*) to the NE. (Plin. iii. 6. s. 12; Mel. ii. 7. § 18.) They are all of volcanic origin, like the Pithecusae (Aenaria and Proclita), nearer the coast of Campania, and the island of Pandataria (now called *Vandotena*), about midway between the two groups. Strabo places Pontia about 250 stadia from the mainland (v. p. 233), which is nearly about the truth, if reckoned (as he does) from the coast near Caieta; but the distance from the Circeian promontory does not exceed 16 geog. miles or 160 stadia. We have no account of Pontia previous to the settlement of a Roman colony there in B. C. 313, except that it had been already inhabited by the Volscians. (Liv. ix. 28; Diodor. xix. 101.) The colonisation of an island at this distance from the mainland offers a complete anomaly in the Roman system of settlements, of which we have no explanation; and this is the more remarkable, because it was not, like most of the maritime colonies, a "colonia maritima civium," but was a Colonia Latina. (Liv. xxvii. 10.) Its insular situation preserved it from the ravages of war, and hence it was one of the eighteen which during the most trying period of the Second Punic War displayed its zeal and fidelity to the Roman senate, when twelve of the Latin colonies had set a contrary example. (*Ibid.*) Strabo speaks of it as in his time a well peopled island (v. p. 233). Under the Roman Empire it became, as well as the neighbouring Pandataria, a common place of confinement for state prisoners. Among others, it was here that Nero, the eldest son of Germanicus, was put to death by order of Tiberius. (Suet. *Tib.* 54, *Cal.* 15.)

The island of *Ponza* is about 5 miles long, but very narrow, and indented by irregular bays, so that in some places it is only a few hundred yards across. The two minor islands of the group, *Palmaruola* and *Zannone*, are at the present day uninhabited. Varro notices Palmaria and Pontia, as well as Pandataria, as frequented by great flocks of turtle doves and quails, which halted there on their annual migrations to and from the coast of Italy. (Varr. *R. R.* iii. 5. § 7.)

[E. H. B.]

PONTIAE (Πόντια νῆσοι, Scyl. p. 46), three islands off the coast of the Greater Syrtis. Ptolemy (iv. 3. § 36; comp. *Stadiasm.* §§ 72—75) calls these Misynus, Pontia, and Gaea. They may be identified with the reefs of *Ghàra*. (Beechey, *Expedition to the N. Coast of Africa*, p. 238, App. p. x.; Smyth, *Mediterranean*, p. 455.)

[E. B. J.]

PONTINUS. [ARGOS, p. 201, a.]

PONTUS (Πόντος), a large country in the north-east of Asia Minor, which derived its name from its being on the coast of the Pontus Euxinus, extending from the frontiers of Colchis in the east, to the river Halys in the west. In the earlier times the country does not appear to have borne any general appellation, but the various parts were designated by names derived from the different tribes by which they were inhabited. Xenophon (*Anab.* v. 6. § 15) is the first

ancient author who uses Pontus as the name of its country. Pontus formed a long and narrow tract of coast country from the river Phasis to the Halys, but in the western part it extended somewhat farther south or inland. When its limits were finally fixed, it bordered in the west on Paphlagonia, when the Halys formed the boundary; in the South on Galatia, Cappadocia, and Armenia Minor, the Antitaurus and Mount Paryadres being the boundaries; and in the east on Colchis and Armenia, from which it was separated by the river Phasis. Pontus thus embraced the modern pashaliks of *Trebizond* and *Sivas*. Although the country was surrounded by lofty mountains, which also sent their ramifications into Pontus itself, the plains on the coast, and especially the western parts, were extremely fertile (Strab. xii. p. 548), and produced excellent fruit, such as cherries, apples, pears, various kinds of grain, olives, timber, aconite, &c. (Strab. xii. p. 545, &c.; Theophrast. *Hist. Plant.* iv. 5, viii. 4, &c. ix. 16, xix. 17; Plin. xiv. 19.) The country abounded in game (Strab. xii. p. 548), and among the animals bees are especially mentioned, and honey and wax formed important articles of commerce. (Xenoph. *Anab.* iv. 8. §§ 16, 20; Diodor. ii. 103; Plin. xii. 45; Strab. iii. p. 163.) The mineral wealth of the country consisted chiefly in iron (Xenoph. *Anab.* v. 4. § 1; Strab. xii. p. 549; Steph. B. a. v. *Χάλυξ*; Pliny vii. 57) and salt. The chief mountains of Pontus are the PARYADRES, and on the east of it the SCOEDISES, two ranges of Antitaurus, which they connect with Mount Caucasus. The Paryadres sends two branches, LITHEUS and OPHLIMUS, to the north, which form the eastern boundary of the plain of Phanaroea. Another mountain which terminates in a promontory 100 stadia to the west of Trapezus was called the Oros Hieron (Anonym. *Periopl.* p. 13; Apollon. Rhod. ii. 1015, with Schol.), and Techis is a mountain mentioned in the south-east of Trapezus. The promontories formed by these mountains, if we proceed from west to east, are: the Baracleium, Iasonium, and Zephyrium. These projecting headlands form the bays of Amisus and Cotyora. The mountains in the south contain the sources of numerous streams and rivers, such as the Halys, Lycastus, Chadisius, Iris, Scylax, Lycus, Thermodon, Beris, Theoris, Ocnus, Phigamus, Sâminus, Genethes, Melanthius, Pharmathenus, Hyssus, Ophis, Ascurus, Adienus, Zagatis, Prytanis, Pyxis, Archabis, Apeurus, Acampis, Bathys, Acimasia, Isis, Mogrus, and the Phasis. The only lake in Pontus noticed by the ancients is the Stiphano Palus, in the west, north of the river Scylax.

Pontus was inhabited by a considerable number of different tribes, whose ethnological relations are either entirely unknown or extremely obscure. The most important among them, if we proceed from west to east, are: the LEUCOSTYI, TIBARENI, CHALYBES, MOSYNOECI, HEPTACOMETAE, DRILAE, BRUCHIRES, BYZERES, COLCHI, MACRONES, MAREX, TAOCHI, and PRASIANI. Some of these tribes were wild and savage to the last degree, especially those of the interior; but on the coast Greek colonies continued to be established ever since the middle of the 7th century B. C., and rose to great power and prosperity, spreading Greek culture and civilisation around them.

As to the history of the country, tradition stated that it had been conquered by Ninus, the founder of the Assyrian empire (Diod. ii. 2); after the time of Cyrus the Great it certainly was, at least nominally,

under the dominion of Persia (Herod. iii. 94, vii. 77, &c.), and was governed by hereditary satraps belonging to the royal family of Persia. In the time of Xenophon, the tribes of Pontus governed by native chiefs seem to have still enjoyed a high degree of independence. But in B. C. 363, in the reign of Artaxerxes II., Ariobarzanes subdued several of the Pontian tribes, and thereby laid the foundation of an independent kingdom in those parts. (Diod. xv. 90.) He was succeeded till B. C. 337 by Mithridates II., who reigned till B. C. 302, and who, by skilfully availing himself of the circumstances of the times during the struggles among the successors of Alexander, considerably enlarged his kingdom. After him the throne was occupied by Mithridates III., from B. C. 302 to 266; Ariobarzanes III., from B. C. 266 probably till 240. The chronology of this and the following kings, Mithridates IV., Pharnaces I., and Mithridates V., is very uncertain. Under Mithridates VI., from B. C. 120 to 63, the kingdom of Pontus attained the height of its extent and power, but his wars with the Romans led to its subjugation and dismemberment. Pompey, the conqueror of Mithridates, in B. C. 65 annexed the western part of Pontus as far as Ischicopolis and the frontiers of Cappadocia to Bithynia (Dion Cass. xlii. 45; Strab. xii. pp. 541; 543; Vell. Pat. ii. 38; Liv. *Epit.* 102), and gave away the remaining parts to some of the chiefs or princes in the adjoining countries. A portion of the country between the Iris and Halys was given to the Galatian Deiotarus, which was henceforth called Pontus Galaticus (Strab. xii. p. 547; Dion Cass. xli. 63, xlii. 45; Ptol. v. 6. §§ 3, 9). The Colchians and other tribes in the south-east of the Euxine received a king of their own in the person of Aristarchus. (Appian, *Mithrid.* 114; Eutrop. vi. 14.) Pharnaces II., the treacherous son of Mithridates, received the Crimea and some adjoining districts as an independent kingdom under the name of Bosphorus (Appian, *Mithrid.* 110, &c.); and the central part, from the Iris to Pharnacia, was subsequently given by M. Antonius to Polemon, the son of Pharnaces, and was henceforth designated by the name of Pontus Polemoniacus (Ptol. v. 6. §§ 4, 10; Eutrop. vii. 9; Aurel. Vict. *de Caes.* 15), which it retained afterwards, even when it had become incorporated with the Roman empire. The eastern part, which had likewise been ceded to Polemon, was transferred by his widow Pythodoris to king Archelaus of Cappadocia, who married her, and was thenceforth called Pontus Cappadocius. In Pontus Polemoniacus, Pythodoris was succeeded by her son Polemon II., who resigned his kingdom into the hands of the emperor Nero (Suet. *Ner.* 18; Eutrop. vii. 14). Pontus was then made a Roman province, A. D. 63, under the name of Pontus Polemoniacus, the administration of which was sometimes combined with that of Galatia. In the new arrangements under Constantine, the province was again divided into two parts; the south-western one, which had borne the name of Pontus Galaticus, was called Helenopontus, in honour of the emperor's mother Helena; and the eastern portion, to which Pontus Cappadocius was added, retained the name of Pontus Polemoniacus. (*Novell.* xxviii. 1; Hierocl. p. 702.) Besides these provincial divisions, there also exist a number of names of smaller separate districts, such as GAZELONITIS, SARAMENE, THEMISCYRA, SIDENE; and in the interior PHAZEMONITIS, PIMOLISENE, DIACOPENE, CHELICOME, DAXIMONTIS, ZELETIS, XIMENE, and

MEGALOPOLITIS. These, as well as the most important towns, AMISUS, POLEMONIUM, COTYORA, PHARNACIA, CERASUS, TRAPEZUS, APSARUS, CABIRA, GAZIURA, ZELA, COMANA PONTICA, NEOCAESARELA, SEBASTIA, THEMISCYRA, PHAZEMON &c., are described in separate articles. [L. S.]

PONTUS EUXINUS. [EUXINUS PONTUS.]

POPULI or POPOLI, a small place in the west of Pannonia, on the road from Jovia to Aquaviva, south of the river Dravus. (*It. Hieros.* p. 561; Geogr. Rav. iv. 19; *Tab. Peut.*) [L. S.]

POPULO'NIUM or POPULO'NIA (Ποπλώνιον; *Eth.* Populoniensis: *Populonia*), an ancient city of Etruria, situated on the sea-coast, nearly opposite the island of Ilva (*Elba*), and about 5 miles N. of the modern city of *Piombino*. It stood on a lofty hill, rising abruptly from the sea, and forming the northern extremity of the detached and almost insulated promontory, the southern end of which is occupied by the modern town of *Piombino*. This promontory (the Ποπλώνιον ἄκρον of Ptolemy) is separated from the hills in the interior by a strip of flat marshy ground, about 5 miles in width, which in ancient times was occupied in great measure by lagunes or *paduli*; so that its position is nearly analogous to that of the still more striking *Monte Argentaro*. The Maritime Itinerary places it 30 miles S. of the Vada Volaterrana, which is just about the truth (*Itin. Marit.* p. 501). Strabo says it was the only one of the ancient Etruscan cities which was situated on the sea-shore (Strab. v. p. 223), and the remark is repeated by Pliny; thus apparently excluding Cosa as well as Pyrgi and other smaller places from that designation. It is probable at least that Populonium was the most considerable of the maritime cities of Etruria; but there are no grounds for regarding it as one of the Twelve Cities of the League, or as ever rivalling in importance the great cities of the interior. Virgil indeed represents it as one of the Etruscan cities which sent forces to the assistance of Aeneas (*Aen.* x. 172), a statement that seems to prove his belief in its antiquity; but other accounts represented it as a colony of Volaterrae, and therefore of comparatively recent date. Servius tells us that it was first founded by the Corsicans, from whom it was afterwards wrested by the Volaterrans; and distinctly represents it as of later date than the twelve chief cities of Etruria. (Serv. *ad Aen.* l. c.) It probably derived its chief prosperity from its connection with the neighbouring island of Ilva, the iron produced in the latter being all conveyed to Populonium to be smelted, and thence exported to other regions. (Strab. l. c.; Pseud. *Arist. de Mirab.* 95; Varr. *ap. Serr. ad Aen.* x. 174.) Hence, in B. C. 205, when Scipio was sitting out his fleet for Africa, and the Etruscan cities came forward with their voluntary contributions, the Populonians undertook to supply him with iron. (Liv. xxviii. 45.) This is the first occasion on which the name is mentioned in history; a few years later (B. C. 202) we are told that the consul Claudius Nero, on his voyage to Sardinia, took refuge with his fleet in the port of Populonium from the violence of a storm. (*Id.* xxx. 39.) No further mention of it occurs in history; but we learn from Strabo that it sustained a siege from the forces of Sulla at the same time with Volaterrae, and it appears to have never recovered the blow it then received; for in the time of that geographer the city itself was almost desolate, only the temples and a few houses remaining. The port, however, was still

frequented, and a town had grown up around it at the foot of the hill. (Strab. v. p. 233.) Its name is still mentioned as an existing town by all the other geographers, and Ptolemy especially notices the city as well as promontory of Populonium (Mel. ii. 4. § 9; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4); but this is the last evidence of its existence; and before the close of the Western Empire it had fallen into complete decay. It is described by Rutilius at the beginning of the fifth century as entirely desolate, nothing remaining but fragments of its massive walls and the fallen ruins of other edifices. Gregory the Great also describes it towards the close of the sixth century as in a state of complete decay, though retaining an episcopal see; but at a later period of the middle ages a feudal castle was erected on the site, which, with the few adjacent houses, still bears the name of *Populonia*, and is a conspicuous object from a distance. (Rutil. *Itin.* i. 401—414; Gregor. *Ep. ap. Cluver. Ital.* p. 514.)

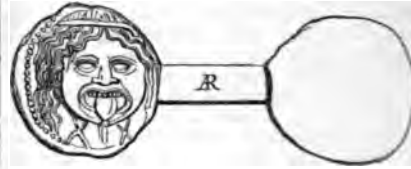
The only Etruscan remains now existing at Populonium (with the exception of a few tombs of no interest) are those of the ancient walls, which may be traced in fragments all round the brow of the hill, throughout the entire circuit of the city. This did not exceed a mile and a half in circumference; it was of an irregular form, adapted to the requirements of the ground. The walls are constructed of rude masses of stone, arranged, like those of *Volterra*, in horizontal layers, but with little regularity; they are not, however, nearly so gigantic in character as those of *Volterra*, *Fiesole*, or *Cortona*. Within the circuit of the walls are to be seen some vaulted chambers, six in a row (which have been erroneously called an amphitheatre), a mosaic pavement, and some reservoirs of water, all unquestionably of Roman date. (Dennis's *Etruria*, vol. ii. p. 236—238.)

On the highest point of the hill, in the days of Rutilius, stood a lonely watch-tower, serving at the same time as a beacon for ships. (Rutil. *Itin.* i. 407.) It was from this point that, according to Strabo, the view comprised not only Corsica (which is visible from many points of the mainland), but Sardinia also. (Strab. l. c.) But this last assertion, though it has been repeated by many writers, is certainly erroneous, as, even if the distance were not too great, the nearer mountains of *Elba* would effectually conceal those of Sardinia from the view. (Dennis, vol. ii. p. 239.)

We learn from the *Tabula* that there were hot springs in the territory of Populonium, which had given rise to a bathing-place called the *AQUAE POPULONIAE* (*Tab. Peut.*). These were evidently the same now known as *Le Caldane*, at the foot of *Campiglia*, about 6 miles from Populonium, which have been identified by some writers with the "aquae calidae ad Vetulonium" mentioned by Pliny (ii. 10. s. 106); but there is no authority for placing Vetulonia in this neighbourhood. (Dennis, vol. ii. p. 225.) [VETULONIA.]

Populonium was the only city of Etruria which had a silver coinage of its own, of a very peculiar style, the reverse being generally quite plain, without type or legend, and not incuse or indented, as on the earliest Greek coins. The ordinary type is a Gorgon's head or mask, similar to that on many Etruscan monuments. The copper coins give the Etruscan name of the city "Pupluna" at full—ΠΥΠΛΥΝΑ. It is not improbable (as suggested by Millingen) that the Populonians derived the art of

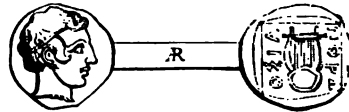
coinage from the Phocaeans of Corsica; but there is certainly no ground for admitting the existence of a Phocaean colony at Populonium itself. (Millingen. *Numism. de l'anc. Italie*, p. 163; Eckhel, *Num. Vet. Anecd.* pp. 10—18.) [E. H. B.]



COIN OF POPULONIUM.

PORCIFERA (*Pokerera*), a river of Liguria, flowing into the sea about 2 miles W. of *Genoa*. The name is written *Porciferia* by Pliny (iii. 5. s. 7), the only one of the geographers who mentions it; but in a curious inscription found near *Genoa*, it is variously written *PORCOBERA* and *PROCORERA* [GENUA.] [E. H. B.]

PORDOSELE'NE (*Πορδοσελήνη*: *Eth. Πορδοσελήνης*), the chief of the *Hecattonnesi*, a group of small islands lying between *Lesbos* and the coast of *Asia*. It contained a town of the same name (Scylax, p. 36, Hudson; Strab. xiii. p. 618; Steph. B. s. v.). Strabo says (*l. c.*) that some, in order to avoid the dirty allusion presented by this name, called it *Porosele* (*Ποροσελήνη*), which is the form employed by Ptolemy (v. 2. § 5), Pliny (i. 31. s. 38), and Aelian (*N. An.* ii. 6). At a still later time the name was changed into *Procelere*, under which form the town appears as a bishop's see. (Hierocl. p. 686; *Concil. Chalced.* p. 530.)



COIN OF PORDOSELENE.

PORINAS. [PHENEUS.]

POROSELE'NE. [PORDOSELENE.]

PORPHYREON (*Πορφυρέων*: *Eth. Πορφυρέωνιος*, *Πορφυρεωνίτης*), a city of Phoenicia, mentioned by Scylax (p. 42, Hudson) between *Berytus* and *Sidon*, and marked in the *Jerusalem Itinerary* (where it is written *Parphirion*, p. 583, Wes-seling) as 8 Roman miles N. of *Berytus*. Procopius calls it a village upon the coast. (*Hist. Arc.* c. 30. p. 164, Bonn.) It is mentioned by Polybius (v. 68), from whose narrative we learn that it was in the neighbourhood of *Platanus*. [PLATANUS.] Hence it seems to be correctly placed at the *Khâm Nêby Yûnas*, where Pococke relates (vol. ii. p. 432) that he saw some broken pillars, a Corinthian capital, and ruins on each side of a mountain torrent. In the side of the mountain, at the back of the *Khâm*, there are extensive excavated tombs, evidently once belonging to an ancient city. The Crusaders regarded *Haifa* as the ancient *Porphyreon*; but there is no authority that a city of this name ever stood in the bay of *'Akka*. Justinian built a church of the Virgin at *Porphyreon* (*Procop. de Aedif.* v. 9, p. 328); and it was a place of sufficient importance to be made a bishopric under the metropolitan of Tyre. (Robinson, *Biblical Researches*, vol. iii. p. 432.)

PORPHYRIS. [NISTEUS.]

PORPHYRITES MONS (Πορφυρίτης ὄρος, Ptol. iv. 5. § 27), a long but not very lofty range of mountains which ran along the western shore of the Arabian Sea, nearly from lat. 26° to 27° N. Towards the sea its sides were abrupt, although occasionally scooped into serviceable harbours, e.g. the Portus Albus and Philoterus. On the land side it sloped more gradually, breaking, however, the eastern desert with numerous bluffs and ridges, and sending forth its spurs as far as Tentyra and Antaeopolis S. and N. respectively. [W. B. D.]

PO'RSULAE, another name for Maximiniano-
polis [MAXIMINIANOPOLIS.]

PORTA AUGUSTA (Πόρτα Αὐγούστα, Ptol. ii. 6. § 50), a town of the Vaccæi, in Hispania Tarraconensis; perhaps *Torquemada*. [T. H. D.]

PORTHMUS (Πόρθμος), a harbour in Euboea, belonging to Eretria, described by Demosthenes as opposite to Attica, is the modern *Porto Bisfalo*, immediately opposite to Rhamnus, in the narrowest part of the Euboean channel, where the breadth is only two miles. It was destroyed by Philip, after expelling the Eretrians; but its advantageous position close to the coast of Attica gave it importance for many centuries afterwards. (Dem. *Phil.* iii. pp. 119, 125, iv. p. 133; *de Cor.* p. 248; Plin. iv. 12. s. 21; Hierocl. p. 645; Harpocrat. Phot. Suid. s. v. Πόρθμος; Leake, *Northern Greece*, vol. ii. p. 435.)

PORTUS ABUCINI, is mentioned in the Notitia of the Gallic provinces as a place in "Provincia Maxima Sequanorum." It appears to be *Port-sur-Saône*. The district about Port was once called Pagus Portisiorum, whence the modern name *Le Portois*. [G. L.]

PORTUS ACHAEORUM, a harbour in European Sarmatia, upon the coast of the Euxine, and upon the strip of land called the Dromos Achilleos. (Plin. iv. 12. s. 26.) [See Vol. I. p. 20, a.]

PORTUS AEMINES, on the south coast of Gallia, is mentioned in the Maritime Itin. It is supposed to be near the small island *Embies*. (Ukert, *Gallien*, p. 428.) [G. L.]

PORTUS AEPATIACI, is mentioned in the Notitia Imperii as being in Belgica Secunda: "Tribunus militum Nerviorum portu Aepatiaci." It is uncertain what place is meant. D'Anville (*Notice*, &c.) has an article on it. [G. L.]

PORTUS AGASUS. [GARGANUS.]

PORTUS ALBURNUS. [ALBURNUS MONS.]

PORTUS ARGOUS. [ILVA.]

PORTUS ARTABRORUM. [ARTABRORUM PORTUS.]

PORTUS AUGUSTI. [OSTIA.]

PORTUS COSANUS. [COSA.]

PORTUS DELPHINI (Plin. iii. 5. s. 7; Delphinis, *Itin. Ant.* p. 293), a small port on the coast of Liguria, still called *Porto Fino*, situated at the SE. extremity of a great mountain promontory, which projects into the sea between *Genoa* and *Sestri*, and forms one of the most striking natural features of this part of the Ligurian coast. [E. H. B.]

PORTUS ERICIS. [LUNA.]

PORTUS GARNAE. [GARGANUS.]

PORTUS HANNIBALIS, a town on the S. coast of Lusitania, not far from *Lacobriga* (Mela, iii. 1; Isid. *Or.* xv. 9), near *Abor*, where there are traces of Punic ruins. (Flores, *Esp.* s. xiv. p. 211.) [T. H. D.]

PORTUS HERCULIS. [COSA.]

PORTUS HERCULIS LIBURNI. [PISAE.]

PORTUS HERCULIS MONOECL. [MONOECLUS.]

PORTUS ITIUS. [ITIUS.]

PORTUS JULIUS. [LUCINUS LACUS.]

PORTUS LUNAE. [LUNA.]

PORTUS MAGNUS. [MAGNUS PORTUS.]

PORTUS MAURITII. [LIGURIA, p. 187.]

PORTUS OLIVULA. [NICAEA.]

PORTUS PISANUS. [PISAE.]

PORTUS POMPONIANIS, of the Maritime Itin., seems to be one of the bays formed by the Pomponiana Peninsula, and either that on the east side or that on the west side of the peninsula of *Giens*. The name Pomponianis Portus seems to confirm D'Anville's opinion about Pomponiana [POMPONIANA]. [G. L.]

PORTUS SYMBOLON. [SYMBOLON PORTUS.]

PORTUS TELAMONIS. [TELAMO.]

PORTUS TRAJANI. [OSTIA.]

PORTUS VENERIS (*Port Vendre*), on the south coast of France near the borders of Spain. The passage about Portus Veneris in Mela (ii. 5) is thus (ed. Is. Vossius): "Tum inter Pyrenæi promuntoria Portus Veneris insignis fano." The words "insignis fano" are a correction of Vossius without any authority, which he has substituted for the words of the best MS., "in sinu salso." *Port Vendre* is in France, near *Collioure*, a few miles south of the mouth of the *Tech*.

Ptolemy (ii. 10. § 2) fixes the boundary of Narbonensis at the promontory on which stood the Aphrodisium or temple of Venus. Pliny (iii. 3) in his description of Hispania Citerior, after mentioning Emporiae (*Ampurias*), says: "Flumen Tichis. Ab eo Pyrenæa Venus in latere promontorii altero xl. M." This river Tichis is the river which is near the site of Emporiae (*Ampurias*) in Spain. D'Anville concludes that the promontorium of Pliny is the Promontorium Pyrenæum of the Table, the modern *Cap Creux*, which projects into the Mediterranean. This would be a fit place for the temple, for it was an ancient practice to build temples on bold headlands. But Pliny says "on the other," that is on the Gallic side of the promontorium; and the distance of xl. M. P. from the river of *Ampurias* brings us to the position of *Port Vendre*. Accordingly D'Anville concludes that the temple of Venus was near the port of Venus; and this would seem likely enough. This temple is apparently mentioned by Stephanus (s. v. *Ἀφροδισίδης*); and certainly by Strabo (iv. p. 178), who makes the coast of the Narbonensis extend from the *Far* to the temple of the Pyrenæan Venus, the boundary between Narbonensis and Iberia; but others, he adds, make the Tropæa Pompeii the boundary of Iberia and Celtica. The Tropæa Pompeii were in a pass of the Pyrenees not far from the coast. In this passage Strabo simply says that the temple of the Pyrenæan Venus was fixed as the boundary of Gallia and Hispania by some geographers, but this passage does not tell us where the temple is; and the distances which he gives in the same place (iv. p. 178) will not settle the question. But in another passage (iv. p. 181) he makes the Galaticus Sinus extend from a point 100 stadia from Massilia "to the Aphrodisium, the promontory of Pyrene." It is plain that his promontory of Pyrene is *Cap Creux*, for this is a marked natural limit of the Gallic bay on the west; and he also places the temple there. *Cap Creux* is a natural boundary between Gallia and Hispania, and we may conclude that it was the ancient coast boundary. We know that Cervaria, which is south of Portus Veneris and

north of *Cap Creux*, is in Gallia [CERVARIA]. It appears then that there is no authority for placing this temple of Venus at Portus Veneris except the passage of Pliny, which leads to this conclusion, if the distance xl. is right. The passage of Mela has been corrupted by Vossius. It is even doubtful if "inter Pyrenaei promuntoria" is the true reading. Some editions have "in Pyrenaei promuntorio," but if that reading is right, the promuntorium of Mela is not *Cap Creux*.

[G. L.]

POSEIDO'NIUM, or POSI'DIUM (Ποσειδώνιον, Thuc. iv. 129; Posidium, Liv. xlii. 11), the SW. cape of Pallene, probably so called from a temple to Poseidon, which still retains its name vulgarly pronounced *Posidhi*. (Leake, *Northern Greece*, vol. iii. p. 156.) Müller (*Geog. Graec. Min.* vol. i. p. 52) identifies it with the THRAMBEIS of Scylax (p. 26; comp. Θερμύσα, Herod. vii. 123; Θράμβος: *Eth. Θραμβόσιος*, Steph. B.; Lycophr. 1405), which Leake and Kiepert place near the Canastræum Prom.; but as Scylax interposes Scione between them, Thrambeis corresponds better with *Posidhi*. [E. B. J.]

POSI'DIUM or POSEI'DIUM (Ποσειδιον), the name of several promontories sacred to Poseidon.

1. *In Europe*. 1. A promontory on the coast of Lucania, opposite to the little island of Leucosia, from which it is still called *Punta della Licosa*. [LEUCOSIA.]

2 The SW. cape of Pallene in Macedonia, also called Poseidonium. [POSEIDONIUM.]

3. A promontory in Chaonia in Epeirus, between Onchesmus and Buthrotum, opposite the NE. of Corcyra. (Strab. vii. p. 324; Ptol. iii. 14. § 4; Leake, *Northern Greece*, vol. i. p. 92.)

4. A promontory in Thessaly, in the district Phthiotis, described by Strabo as lying between the Maliac and Pagasæan gulfs, is the promontory closing the Pagasæan gulf on the S. It is called Zelasius by Livy, now *C. Stavros* (Strab. vii. p. 330, Fr. 32; Ptol. iii. 13. § 17; Liv. xxxi. 46; Leake, *Northern Greece*, vol. iv. p. 351).

POSI'DIUM or POSEI'DIUM (Ποσειδιον). II. *In Asia*. 1. The easternmost promontory of the island of Samos. (Strab. xiv. p. 637.)

2. A promontory on the eastern coast of the island of Chios (Strab. xiv. p. 644; Ptol. v. 2. § 30), now called *Cape Helene*.

3. A promontory of Bithynia, at the northern extremity of the bay of Cios or Myrleia, forming the termination of Mount Arganthonius, is now called *Cape Bozburun*, in the *Sea of Marmora*. (Ptol. v. 1. § 4; Marcian, p. 70; Scylax, p. 35, where it is called simply ἀκροπόριον τοῦ Κιανοῦ κόλπου.)

4. A promontory on the coast of Cilicia, 7 stadia to the west of the town of Mandane, is now called *C. Kizliman*. (*Stadiasm. Mar. Magn.* § 175.)

5. A promontory on the south-west coast of Caria, south of Miletus, to the territory of which it belonged. It forms the northern extremity of the Iasian bay, and also contained a small town of the same name. (Polyb. xvi. 1; Strab. xiv. pp. 632, 651, 658; Plin. v. 31; Pomp. Mela, i. 17; *Stadiasm. Mar. Magn.* §§ 273, 275, 276.) Its modern name is *C. Baba* or *del Arbora*. [L. S.]

6. A promontory in Arabia, on the eastern side of the entrance of the gulf of Heroopolis, where was a grove of palm-trees, and an altar to Poseidon, which was erected by Ariston, whom one of the Ptolemies had sent to explore the Arabian gulf. This promontory is now called *Ras Mohammed*. (Artemid. *ap. Strab.* xvi. p. 776; Diod. iii. 42.) Strabo, or

his copyist, erroneously says that it lies within the Aelanitic recess. (See the notes of Gruskurd and Kramer.)

7. A promontory in Arabia, E. of the Straits of the Red Sea (*Bab-el-Mandeb*, Ptol. vi. 7. § 8), which must not be confounded with No. 6, as some modern writers have done.

8. A town on the coast of Syria, in the district Cassiotis, lying S. of Mt. Casius. There are still remains of this town at *Posseda*. (Strab. xvi. pp. 751, 753; Ptol. v. 15. § 3; Plin. v. 20. a 18.)

POSIDONIA, POSIDONIATES SINUS. [PASTUM.]

POSTUMIA or POSTUMIANA CASTRA, a fortress in Hispania Baetica, seated on a hill near the river Salsum (Hirt. *B. Hisp.* 8); probably the modern *Salado*, between *Osuña* and *Antequera* (Mariana, iii. 2; Florez, *Esp. S. x.* p. 150, xii. p. 14.) [T. H. D.]

POTAMI (Ποταμοί), a fort on the north-eastern part of the coast of Paphlagonia, with a harbour for small craft. According to Arrian (*Peripl. P. E.* p. 15) it was 150 stadia to the NE. of Stephane, but according to others only 120. (Marcian, p. 72; Anonym. *Peripl. P. E.* p. 7, who places it 100 stadia to the SW. of Cape Syrias.) [L. S.]

POTA'MIA (Ποταμία), a district in the SW. of Paphlagonia mentioned by Strabo (xii. p. 562), but without defining its extent or limits. [L. S.]

POTAMUS, or POTAMI. [ATTICA, p. 331, b.]

POTANA (Πότανα, Agatharch. *de Mar. Erythr.* § 104, ed Paris, 1855), a place mentioned by Agatharchides, which Alexander the Great founded at the mouth of the Indus. Diodorus calls it Πότανα (ii. 46). It has been suspected, with some reason, that the name in both of these authors is an error for Pattala (the present *Tatta*), which is spoken of in similar terms by Arrian (*Anab.* v. 4, vi. 17, *Indic.* c. 2) and by Pliny (ii. 75). On the other hand, the name may readily be conceived as a Graecism for *Patan*, a common Indian word for a town or city. [V.]

POTE'NTIA. 1. (Ποτεντία: *Eth.* Potentinus: *Sic Maria a Potenza*), a town of Picenum, situated on the coast of the Adriatic, at the mouth of the river of the same name, still called the *Potenza*, and 18 miles S. of Ancona. We have no means of determining whether or not there was an ancient town on the spot previous to the Roman conquest of Picenum; but in B. C. 184 a Roman colony was settled there, at the same time with that at Pisaurum in Umbria. (Liv. xxxix. 44; Vell. Pat. i. 15. The older editions of Livy have Pollentia, but there seems no doubt that the true reading is Potentia.) It was, as well as the latter, a "colonia civium," but does not seem to have ever risen to a position of importance; and with the exception of an incidental notice in Cicero of an earthquake that occurred in its territory (Cic. *de Harusp. Resp.* 28), no mention of its name is found in history. It is, however, mentioned by all the geographers as one of the towns of Picenum, and at a later period its name is still found in the Itineraries. (Strab. v. p. 241; Mel. ii. 4. § 6; Plin. iii. 13. a. 18; Ptol. iii. 1. § 21; *Itin. Ant.* pp. 101, 313; *Tab. Peut.*) From the Liber Coloniarum we learn that it had received a fresh body of colonists, though it is uncertain at what period (*Lib. Colon.* pp. 226, 257); but there is no evidence of its having retained the rank of a colony under the Roman Empire. (Zumpt, *de Col.* p. 336.) It became an

episcopal see in the early ages of Christianity; and the time of its decay or destruction seems to be unknown; but the site is now wholly deserted. Considerable remains of the ancient city were still visible in the time of Holstenius in the plain on the right bank of the *Potenza*, near its mouth; and the name is still retained by an ancient church and abbey called *Sta Maria a Potenza*, about a mile from the *Porto di Recanati*. (Holsten. *Not. ad Cluver*. p. 134.)

2. (*Ποτειρία*, Ptol.: *Eth.* Potentinus: *Potenza*), a city of the interior of Lucania, situated in the valley of the Casuentus or *Basiento*, not far from its source, and above 60 miles from the gulf of Tarentum. No mention of it occurs in history, and though it is noticed by Pliny, Ptolemy, and the *Liber Coloniarum*, among the municipal towns of Lucania, we have no indication of its superior importance. But from the numerous inscriptions discovered there, it is evident that it was, under the Roman empire, a flourishing municipal town, and must at that period have been one of the most considerable in Lucania, the towns of that province having for the most part fallen into great decay. The Itineraries give us two lines of road passing through Potentia, the one from Venusia southwards towards Grumentum and Nerulum, the other from Salernum and the valley of the Silarus, which appears to have been continued in the direction of Tarentum. (Plin. iii. 11. s. 15; Ptol. iii. 1. § 70; *Lib. Col.* p. 209; *Itin. Ant.* p. 104; *Tab. Peut.*; Mommsen *I. R. N.* pp. 23, 24.) The modern city of *Potenza* is the capital of the *Basilicata*, a province which comprises the greater part of the ancient Lucania: it does not occupy precisely the site of the ancient town, the remains of which are visible at a place called *La Murata*, in the valley below the modern city. (Romanelli, vol. i. p. 435.) [E. H. B.]

POTHEREUS, a river of Crete mentioned by Vitruvius (L. 4), is identified by some with the *Catarrhactes* of Ptolemy. [CATARRHACTES.]

POTIDAEA. [CASSANDREIA.]

POTIDANIA (*Ποτιδανία*: *Eth.* *Ποτιδανίτης*), a town in Aetolia Epictetus, on the borders of Locris, and one day's march from Oeneon. (Thuc. iii. 96; Liv. xxviii. 1; Steph. B. s. v.)

POTNIAE (*Πόννια*: *Eth.* *Ποτνιαίς*, fem. *Ποτνιαίς*), a village of Boeotia, on the road from Thebes to Plataea, distant 10 stadia from the former city. It was in ruins in the time of Pausanias, and contained a grove sacred to Demeter and Cora (*Proserpine*). Potniae is celebrated in mythology as the residence of Glaucus, who was torn to pieces by his infuriated mares. (Xen. *Hell.* v. 4. § 51; Paus. ix. 8. §§ 1, 3; Steph. B. s. v.; Plin. xxv. 8. s. 53; Virg. *Georg.* iii. 268; Ov. *Ibis*, 557; *Dict. of Biogr.* art. GLAUCUS.) According to Strabo (p. 412) some authorities regarded Potniae as the Hypothebae of Homer (*Il.* ii. 505). Gell places Potniae in the neighbourhood of the modern village of *Takti*. (Gell, *Itinerary*, p. 110; comp. Leake, *Northern Greece*, vol. ii. p. 323.)

PRAASPA. [PHRAATA.]

PRACTIUS (*Πράκτιος*), a small river in the north of Tross, flowing from Mount Ida, and discharging itself into the Hellespont a little below Perocota. (Hom. *Il.* ii. 835; Strab. xiii. p. 590; Arrian, *Anab.* i. 12. § 6.) Some identify it with the modern *Borgas*, and others with the *Muskakoi-Sa*. [L. S.]

PRAENESTE (*Πραίνεστρος*, Strab. Appian;

Πραίνεστρος, Dion. Cass.: *Eth.* *Πραίνεστίνος*, or *Πραίνεστίνος*, Praenestinus: *Paestrina*), one of the most ancient, as well as in early times one of the most powerful and important, of the cities of Latium. It was situated on a projecting point or spur of the Apennines, directly opposite to the Alban Hills, and nearly due E. of Rome, from which it was distant 23 miles. (Strab. v. p. 238; *Itin. Ant.* p. 302; Westphal, *Römische Kampagne*, p. 106.) Various mythical tales were current in ancient times as to its founder and origin. Of these, that adopted by Virgil ascribed its foundation to Caeculus, a reputed son of Vulcan (Virg. *Aen.* vii. 678); and this, we learn from Solinus, was the tradition preserved by the Praenestines themselves (Solin. 2. § 9). Another tradition, obviously of Greek origin, derived its name and foundation from Praenestus, a son of Latinus, the offspring of Ulysses and Circe (Steph. B. s. v.; Solin. l. c.). Strabo also calls it a Greek city, and tells us that it was previously called *Πολυστέφανος* (Strab. v. p. 238). Another form of the same name is given by Pliny (iii. 5. s. 9), who tells us its original name was *Stephane*. And finally, as if to complete the series of contradictions, its name is found in the lists of the reputed colonies of Alba, the foundation of which is ascribed to Latinus Silvius (Vict. *Orig. Gent. Rom.* 17; Diod. vii. *ap. Euseb. Arm.* p. 185). But there seems no doubt that the earlier traditions were those which assigned it a more ancient and independent origin. The first mention of its name in history is in the list of the cities of the Latin League, as given by Dionysius, and there can be no doubt of its having formed an important member of that confederacy. (Dionys. v. 61.) But as early as B. C. 499, according to Livy, it quitted the cause of the confederates and joined the Romans, an event which that historian places just before the battle of Regillus. (Liv. ii. 19.) Whether its separation from the rest of the Latins was permanent or not, we have no information; but on the next occasion when the name of Praeneste occurs, it was still in alliance with Rome, and suffered in consequence from the ravages of the Aequians and Volscians, B. C. 462 (Liv. iii. 8). The capture of Rome by the Gauls seems, however, to have introduced a change in the relations of the two cities. Shortly after that event (B. C. 383) the Praenestines are mentioned as making hostile incursions into the territories of the Gabians and Labicans: the Romans at first treated this breach of faith with neglect, apparently from unwillingness to provoke so powerful an enemy; but the next year, the Praenestines having sent an army to the support of the revolted colonists of Velitrae, war was formally declared against them. The Praenestines now joined their former enemies the Volscians, and, in conjunction with them, took by storm the Roman colony of Satricum. (Liv. vi. 21, 22.) The next year the Volscians were defeated in a great battle by Camillus, but no mention is made of the Praenestines as taking part in it. The following season, however (B. C. 380), they levied a large army, and taking advantage of the domestic dissensions at Rome, which impeded the levying of troops, they advanced to the very gates of the city. From thence they withdrew to the banks of the *Allia*, where they were attacked and defeated by T. Quintius Cincinnatus, who had been named in all haste dictator. So complete was their rout that they not only fled in confusion to the very gates of Praeneste, but

Cincinnatus, following up his advantage, reduced eight towns which were subject to Praeneste by force of arms, and compelled the city itself to submission (Liv. vi. 26—29). There can be little doubt that the statement of Livy which represents this as an unqualified surrender (*deditio*) is one of the exaggerations so common in the early Roman history, but the inscription noticed by him, which was placed by Cincinnatus under the statue of Jupiter Imperator, certainly seems to have claimed the capture of Praeneste itself as well as its dependent towns. (*Fest. s. v. Tridentem*. p. 363.)

Yet the very next year the Praenestines were again in arms, and stimulated the other Latin cities against Rome. (Liv. vi. 30.) With this exception we hear no more of them for some time; but a notice which occurs in Diodorus that they concluded a truce with Rome in B. C. 351, shows that they were still acting an independent part, and kept aloof from the other Latins. (Diod. xvi. 45.) It is, however, certain that they took a prominent part in the great Latin War of B. C. 340. In the second year of that war they sent forces to the assistance of the Pedani, and, though defeated by the consul Aemilius, they continued the contest the next year together with the Tiburtines; and it was the final defeat of their combined forces by Camillus at Pedum (B. C. 338) that eventually terminated the struggle. (Liv. viii. 12—14.) In the peace which ensued, the Praenestines, as well as their neighbours of Tibur, were punished by the loss of a part of their territory, but in other respects their position remained unchanged: they did not, like the other cities of Latium, receive the Roman franchise, but continued to subsist as a nominally independent state, in alliance with the powerful republic. They furnished like the other "*socii*" their quota of troops on their own separate account, and the Praenestine auxiliaries are mentioned in several instances as forming a separate body. Even in the time of Polybius it was one of the places which retained the *Jus Exilii*, and could afford shelter to persons banished from Rome. (*Pol. vi. 14.*)

On the arrival of Pyrrhus in Italy the fidelity of the Praenestines seems to have been suspected, and the Romans compelled them to deliver hostages. (*Zonar. viii. 3.*) Shortly afterwards Praeneste was the point from whence that monarch turned back on his advance to Rome. There is no probability that he took the town. Entropius says merely that he advanced to Praeneste; and the expression of Florus that he looked down upon Rome from the citadel of Praeneste is probably only a rhetorical flourish of that inaccurate writer. (*Flor. ii. 18; Entrop. ii. 12.*) In the Second Punic War a body of Praenestine troops distinguished themselves by their gallant defence of Casilinum against Hannibal, and though ultimately compelled to surrender, they were rewarded for their valour and fidelity by the Roman senate, while the highest honours were paid them in their native city. (Liv. xxiii. 19, 20.) It is remarkable that they refused to accept the offer of the Roman franchise; and the Praenestines in general retained their independent position till the period of the Social War, when they received the Roman franchise together with the other allies. (*Appian, B. C. i. 65.*)

In the civil wars of Marius and Sulla, Praeneste bore an important part. It was occupied by Cinna when he was driven from Rome in B. C. 87 (*Appian, B. C. i. 65*) and appears to have continued in the

hands of the Marian party till B. C. 82, when it afforded a shelter to the younger Marius with the remains of his army, after his defeat by Sulla at Sacriportus. The natural strength of the city had been greatly increased by new fortifications, so that Sulla abandoned all idea of reducing it by force of arms, and was content to draw lines of circumvallation round it, and trust to the slower process of a blockade, the command of which he entrusted to Lucretius Ofella, while he himself carried on operations in the field against the other leaders of the Marian party. Repeated attempts were made by these generals to relieve Praeneste, but without effect; and at length, after the great battle at the Colline Gate and the defeat of the Samnite general Pontius Telesinus, the inhabitants opened their gates to Ofella. Marius, despairing of safety, after a vain attempt to escape by a subterranean passage, put an end to his own life. (*Appian, B. C. i. 87—94; Plut. Mar. 46, Sull. 28, 29, 32; Vell. Pat. ii. 26, 27; Liv. Epit. lxxxvii., lxxxviii.*) The city itself was severely punished; all the citizens without distinction were put to the sword, and the town given up to plunder; its fortifications were dismantled, and a military colony settled by Sulla in possession of its territory. (*Appian, l. c.; Lucan, ii. 194; Strab. v. p. 239; Flor. iii. 21.*) The town seems to have been at this time transferred from the hill to the plain beneath, and the temple of Fortune with its appurtenances so extended and enlarged as to occupy a great part of the site of the ancient city. (*Nibby, Distoria*, vol. ii. p. 481; but see Bormann, *Alt. Lat. Chorogr.* p. 207, note 429.)

But the citadel still remained, and the natural strength of the position rendered Praeneste always a place of importance as a stronghold. Hence, we find it mentioned as one of the points which Catiline was desirous to occupy, but which had been studiously guarded by Cicero (*Cic. in Cat. i. 3*); and at a later period L. Antonius retired thither in B. C. 41, on the first outbreak of his dispute with Octavian, and from thence endeavoured to dictate terms to his rival at Rome. Fulvia, the wife of M. Antonius took refuge there at the same time. (*Appian, B. C. v. 21, 23, 29.*) From this time we hear but little of Praeneste in history; it is probable from the terms in which it is spoken of both by Strabo and Appian, that it never recovered the blow inflicted on its prosperity by Sulla (*Strab. l. c.; Appian, B. C. i. 94*); but the new colony established at that time rose again into a flourishing and considerable town. Its proximity to Rome and its elevated and healthy situation made it a favourite resort of the Romans during the summer, and the poets of the first century of the Empire abound in allusions to it as a cool and pleasant place of suburban retirement. (*Juv. iii. 190, xiv. 88; Martial, x. 30. 7; Stat. Silv. iv. 2. 15; Plin. Ep. v. 6. § 45; Flor. i. 11.*) Among others it was much frequented by Augustus himself, and was a favourite place of retirement of Horace. (*Suet. Aug. 72; Hor. Carm. iii. 4. 23, Ep. i. 2. 1.*) Tiberius also recovered there from a dangerous attack of illness (*Gell. N. A. xvi. 13*); and Hadrian built a villa there, which, though not comparable to his celebrated villa at Tibur, was apparently on an extensive scale. It was there that the emperor M. Aurelius was residing when he lost his son Annianus Verus, a child of seven years old. (*Jul. Capit. M. Ant. 21.*)

Praeneste appears to have always retained its

colonial rank and condition. Cicero mentions it by the title of a Colonia (Cic. *in Cat.* i. 3); and though neither Pliny nor the Liber Coloniarum give it that appellation, its colonial dignity under the Empire is abundantly attested by numerous inscriptions. (Zumpt, *de Colon.* p. 254; *Lib. Colon.* p. 236; Orell. *Inscr.* 1831, 3051, &c.) A. Gellius indeed has a story that the Praenestines applied to Tiberius as a favour to be changed from a colony into a Municipium; but if their request was really granted, as he asserts, the change could have lasted for but a short time. (Gell. *N. A.* xvi. 13; Zumpt, *l. c.*)

We find scarcely any mention of Praeneste towards the decline of the Western Empire, nor does its name figure in the Gothic wars which followed: but it appears again under the Lombard kings, and bears a conspicuous part in the middle ages. At this period it was commonly known as the Civitas Praenestina, and it is this form of the name—which is already found in an inscription of A. D. 408 (Orell. *Inscr.* 105)—that has been gradually corrupted into its modern appellation of *Palestrina*.

The modern city is built almost entirely upon the site and gigantic substructions of the temple of Fortune, which, after its restoration and enlargement by Sulla, occupied the whole of the lower slope of the hill, the summit of which was crowned by the ancient citadel. This hill, which is of very considerable elevation (being not less than 2400 feet above the sea, and more than 1200 above its immediate base), projects like a great buttress or bastion from the angle of the Apennines towards the Alban Hills, so that it looks down upon and seems to command the whole of the *Campagna* around Rome. It is this position, combined with the great strength of the citadel arising from the elevation and steepness of the hill on which it stands, that rendered Praeneste a position of such importance. The site of the ancient citadel, on the summit of the hill, is now occupied by a castle of the middle ages called *Castel S. Pietro*: but a considerable part of the ancient walls still remains, constructed in a very massive style of polygonal blocks of limestone; and two irregular lines of wall of similar construction descend from thence to the lower town, which they evidently served to connect with the citadel above. The lower, or modern town, rises in a somewhat pyramidal manner on successive terraces, supported by walls or facings of polygonal masonry, nearly resembling that of the walls of the city. There can be no doubt that these successive stages or terraces at one time belonged to the temple of Fortune; but it is probable that they are of much older date than the time of Sulla, and previously formed part of the ancient city, the streets of which may have occupied these lines of terraces in the same manner as those of the modern town do at the present day. There are in all five successive terraces, the highest of which was crowned by the temple of Fortune properly so called,—a circular building with a vaulted roof, the ruins of which remained till the end of the 13th century, when they were destroyed by Pope Bouiface VIII. Below this was a hemicycle, or semicircular building, with a portico, the plan of which may be still traced; and on one of the inferior terraces there still remains a mosaic, celebrated as one of the most perfect and interesting in existence. Various attempts have been made to restore the plan and elevation of the temple, an edifice wholly unlike any other of its kind; but they are all to a great extent

conjectural. A detailed account of the existing remains, and of all that can be traced of the plan and arrangement, will be found in Nibby. (*Dintorni*, vol. ii. p. 494—510.)

The celebrity of the shrine or sanctuary of Fortune at Praeneste is attested by many ancient writers (Ovid, *Fast.* vi. 61; Sil. Ital. viii. 366; Lucan, ii. 194; Strab. v. p. 238), and there is no doubt that it derived its origin from an early period. Cicero, who speaks of the temple in his time as one of great antiquity as well as splendour, gives us a legend derived from the records of the Praenestines concerning its foundation, and the institution of the oracle known as the Sortes Praenestinae, which was closely associated with the worship of Fortune. (Cic. *de Div.* ii. 41.) So celebrated was this mode of divination that not only Romans of distinction, but even foreign potentates, are mentioned as consulting them (Val. Max. i. 3. § 1; Liv. xlv. 44; Propert. iii. 24. 3); and though Cicero treats them with contempt, as in his day obtaining credit only with the vulgar, we are told by Suetonius that Tiberius was deterred by religious scruples from interfering with them, and Domitian consulted them every year. Alexander Severus also appears, on one occasion at least, to have done the same. (Suet. *Tib.* 63, *Domit.* 15; Lamprid. *Alex. Sev.* 4.) Numerous inscriptions also prove that they continued to be frequently consulted till a late period of the Empire, and it was not till after the establishment of Christianity that the custom fell altogether into disuse. (Inscr. ap. Bormann, pp. 212, 213; Orelli, *Inscr.* 1756—1759.) The Praenestine goddess seems to have been especially known by the name of Fortuna Primigenia, and her worship was closely associated with that of the infant Jupiter. (Cic. *de Div.* *l. c.*; Inscr. *ut sup.*) Another title under which Jupiter was specially worshipped at Praeneste was that of Jupiter Imperator, and the statue of the deity at Rome which bore that appellation was considered to have been brought from Praeneste (Liv. vi. 29).

The other ancient remains which have been discovered at *Palestrina* belong to the later city or the colony of Sulla, and are situated in the plain at some distance from the foot of the hill. Among these are the extensive ruins of the villa or palace of the emperors, which appears to have been built by Hadrian about A. D. 134. They resemble much in their general style those of his villa at *Tivoli*, but are much inferior in preservation as well as in extent. Near them is an old church still called *Sa Maria della Villa*.

It was not far from this spot that were discovered in 1773 the fragments of a Roman calendar, supposed to be the same which was arranged by the grammarian Verrius Flaccus, and set up by him in the forum of Praeneste. (Suet. *Gramm.* 17.) They are commonly called the *Fasti Praenestini*, and have been repeatedly published, first by Foggini (fol. Romae, 1779), with an elaborate commentary; and again as an appendix to the edition of Suetonius by Wolf (4 vols. 8vo. Lips. 1802); also in Orelli (*Inscr.* vol. ii. p. 379, &c.). Notwithstanding this evidence, it is improbable that the forum of Praeneste was so far from the foot of the hill, and its site is more probably indicated by the discovery of a number of pedestals with honorary inscriptions, at a spot near the SW. angle of the modern city. These inscriptions range over a period from the reign of Tiberius to the fifth century, thus

tending to prove the continued importance of Praeneste throughout the period of the Roman Empire. (Nibby, vol. ii. pp. 513—515; Foggini, *l. c.* pp. v.—viii.) Other inscriptions mention the existence of a theatre and an amphitheatre, a portico and curia, and a spoliarium; but no remains of any of these edifices can be traced. (Gruter, *Inscr.* p. 132; Orelli, *Inscr.* 2532; Bormann, note 434.)

The celebrated grammarian Verrius Flaccus, already mentioned, was probably a native of Praeneste, as was also the well-known author Aelianus, who, though he wrote in Greek, was a Roman citizen by birth. (Suid. *s. v.* Αιλιαρός.) The family of the Anicii also, so illustrious under the Empire, seems to have derived its origin from Praeneste, as a Q. Anicius is mentioned by Pliny as a magistrate of that city as early as B. C. 304. (Plin. xxxiii. l. s. 6.) It is probable also that in Livy (xxiii. 19) we should read M. Anicius for Manicius. It is remarkable that the Praenestines appear to have had certain dialectic peculiarities which distinguished them from the other Latins; these are more than once alluded to by Plautus, as well as by later grammarians. (Plaut. *Trinum.* iii. l. 8, *Truc.* iii. l. 23; Quintil. *Inst.* i. 5. § 56; Fest. *s. v.* Nephrenedis, *l. d. s. v.* Tongere.)

The territory of Praeneste was noted for the excellence of its nuts, which are noticed by Cato. (*R. R.* 8, 143; Plin. xvii. 13. s. 21; Naevius, *ap. Macroh. Sat.* iii. 18.) Hence the Praenestines themselves seem to have been nicknamed Nuculae; though another explanation of the term is given by Festus, who derives it from the walnuts (nucēs) with which the Praenestine garrison of Casilinum is said to have been fed. (Cic. *de Or.* ii. 62; Fest. *s. v.* Nuculae.) Pliny also mentions the roses of Praeneste as among the most celebrated in Italy; and its wine is noticed by Athenaeus, though it was apparently not one of the choicest kinds. (Plin. xxi. 4. s. 10; Athen. i. p. 26, f.)

It is evident from the narrative of Livy (vi. 29) that Praeneste in the days of its independence, like Tibur, had a considerable territory, with at least eight smaller towns as its dependencies; but the names of none of these are preserved to us, and we are wholly unable to fix the limits of its territory.

The name of Via Praenestina was given to the road which, proceeding from Rome through Gabii direct to Praeneste, from thence rejoined the Via Latina at the station near Anagnina. It will be considered in detail in the article VIA PRAENESTINA. [E. H. B.]

PRAE'NETUS (Πραίνετος), a town on the coast of Bithynia, on the north side of Mount Arganthonius, and at the southern entrance of the Sinus Astacenus. It was situated 28 Roman miles to the north-west of Nicaea; and Stephanus B., who calls it Πρῶνετος, states that it was founded by the Phoenicians. If this be true, it would be a very ancient place, which can scarcely be conceived, as it is mentioned only by very late writers. (Pallad. *Vit. Chrys.* p. 75; Socrat. vi. 16; Hierocl. p. 691, where it is called Prinetus; *Tab. Peut.*, where it is written Pronetios.) According to Cedrenus (p. 457), it was destroyed by an earthquake. Its site seems to answer to that of *Debrende*. [L. S.]

PRAESI'DIUM, the name of several fortified places established by the Romans.

1. In Lusitania, on the *Douro*. (*Itin. Ant.* p. 428.)

2. In Baetica, on the road from the mouth of the Anas to Emerita (*l. d.* 431); thought by some to be *S. Lucar de Guadiana*.

3. In Gallacia, not far from the *Douro*. (*l. d.* 422.)

4. In Britannia Romana, in the territory of the Cornavii (*Not. Imp.*), supposed to be *Warrick* (Camden, p. 602). [T. H. D.]

PRAESI'DIUM, a military post on the Great Syrtis, between Tagulae or Tugulae (*Kaar-el-Atsch*) and Ad Turrem. (*Peut. Tab.*) The result of Barth's (*Wanderungen*, pp. 372—377) laborious researches upon the ancient topography of the Great Syrtis, is to place this station at *Jehudia*, where there are remains of antiquity. [E. B. J.]

PRAESIDIUM. [TARICHLAE.]

PRAESI'DIUM POMPEII. [POMPEII PRAESIDIUM.]

PRAESII. [PRASIACA.]

PRAESTI (Curt. ix. 8. § 11), a people of the *Panjab*, who were conquered by Alexander the Great. Their king is stated by Curtius to have been named Oxycaenus. He would seem to have been the same ruler who is called by Strabo Poticæanus (xv. p. 701). His name, however, occurs in Arrian. (*Anab.* vi. 16.) As Curtius calls the Praesti a purely Indian nation, it is not unlikely, from the resemblance of the names, that they formed the western portion of the great empire of the Prasii. [PRASIACA.] [V.]

PRAESUS, or PRÁSUS (Πραῖσος; in the MSS. of Strabo Πρᾶσος, but in inscriptions Πραῖσος, Böckh, *Inscr.* vol. ii. p. 1102; *Elh.* Πραῖσος, more rarely Πραῖσιεύς, Steph. B. s. v.), a town in Crete, belonging to the Eteocretes, and containing the temple of the Dictæan Zeus, for Mt. Dictæ in the territory of Praesus. (Strab. x. pp. 475, 478.) There is a difficulty in the passage of Strabo, describing the position of this town. He first says (p. 478) that Praesus bordered upon the territory of Leben, and was distant 70 stadia from the sea, and 180 from Gortyn; and he next speaks of Praesus as lying between the promontories Samonium and Chersonesus, at the distance of 60 stadia from the sea. It is evident that these are two different places, as a town, whose territory was contiguous to that of Leben, must have been situated in the southern part of the island; while the other town, between the promontories of Samonium and Chersonesus, must have been at the eastern end. The latter is the town of the Eteocretes, possessing the temple of the Dictæan Zeus, and the Praesus usually known in history: the former is supposed by Mr. Pashley (*Crete*, vol. i. p. 289, seq.) to be a false reading for Priansus, a town mentioned in coins and inscriptions, which he accordingly places on the southern coast between Bienna and Leben. In this he is followed by Kiepert. But Böckh thinks (*Inscr.* vol. ii. p. 405) that Πρᾶσος, or Πραῖσος was the primitive form of the name, from which Πραῖσος, or Πραῖσος (a form in Steph. B. s. v.), and subsequently Πρᾶσος, were derived, just as in the Aeolic dialect *πᾶσα* became *πᾶσα*, and in the Attic dialect *πᾶσα*. Kramer (*ad Strab. l. c.*) adopts the opinion of Böckh. Upon the whole we must leave uncertain what town was intended by Strabo in the former of the above-mentioned passages.

The territory of Praesus extended across the island to either sea. (Scylax, p. 18, Huds.) It is said to have been the only place in Crete, with the exception of Polichna, that did not take part in the

expedition against Camicus in Sicily, in order to avenge the death of Mino (Herod. vii. 170). It was destroyed by the inhabitants of Hierapytna. (Strab. x. p. 479.) Agathocles, the Babylonian, related that the Praesii were accustomed to sacrifice wine before marriage. (Athen. ix. p. 376.) The vines of Praesus are still called *Praesius*. (Pashley, *Yezé*, vol. i. p. 290, seq.; Hüek, *Kreta*, vol. i. p. 13, seq.)



COIN OF PRAESUS OR PRANSUS.

PRAETORIA AUGUSTA. [AUGUSTA PRAETORIA.]

PRAETORIUM. There were places of this name in Gallia, Hispania, and in other countries which the Romans occupied. A Praetorium is the residence of a praetor and the seat of the supreme court. The word was also used to signify a magnificent palatial building. The Table marks a Praetorium in Gallia, on a road from Angustoritum (*Limoges*). At the Praetorium the road divides, one branch going to Angustometum (*Clermont Ferrand* in the *Auvergne*) and the other to Avaricum (*Bourges*). It is not possible to fix the site of this Praetorium. [G. L.]

PRAETORIUM. 1. A town in the territory of the Lacetani, in the NE. of Hispania Tarraconensis, and on the road from Tarraco, in Gaul, to Barcino. (*Itin. Ant.* p. 398.) Usually identified with *La Roca*, where there are still considerable Roman remains. (Marca, *Hisp.* ii. 20.)

2. (*Hierovapia*, Ptol. ii. 3. § 17), a place in the most N. part of Britannia Romana, in the territory of the Parisi, whence there was a separate road from the Roman Wall to Eboracum (*Itin. Ant.* pp. 464, 466.) It is supposed by Camden (p. 871) to be *Beverley* in *Yorkshire*; by others it has been variously identified with *Pattingham*, *Hebberstow*, *Hornsea*, *Kingston*, and *Flamborough*. Some writers distinguish the *Petraria* of Ptolemy from the Praetorium of the Itinerary; and Gale (*Itin.* p. 24) identifies the former place with *Aulby* on the *Derwent*. [T.H.D.]

PRAETORIUM, AD (*Πραυρέσιον*), a place in Upper Pannonia, south of the Savus, on the road from Siscia to Sirmium. (*Tab. Peut.*; Ptol. ii. 15. § 6.) It was probably a place where a court of justice was held for the inhabitants of the surrounding district, or it contained an imperial palace where the emperors put up when travelling in that country. [L. S.]

PRAETORIUM AGRIPPINAE. This Praetorium appears in the Table, and is distinguished by the representation of a large building. D'Anville conjectures that it may have taken its name from Agrippina, the daughter of Germanicus and the mother of Nero, who gave her name to the Colonia Agrippinensis (*Cologne*). The Praetorium is placed above Lugdunum Batavorum (*Leiden*) at the distance of 11. D'Anville concludes that it is *Roomburg* near *Leiden*, where it is said that many Roman

antiquities have been found. (Ukert, *Gallien*, p. 533.) [G. L.]

PRAETORIUM LATOVICO'RUM, a place in Upper Pannonia, on the site now occupied by *Neustädte*, on the river *Gurk*. (*It. Ant.* p. 259; *Tab. Peut.*, called simply Praetorium.) [L. S.]

PRAETUTII (*Πραυτῦτῖοι*, Ptol.: *Ἔθ. Πραυτῦτῖανός*, Pol.; Praetutianus), a tribe of Central Italy, who occupied a district of Picenum, bounded by the river Vomanus on the S. and apparently by the stream called by Pliny the *Albua* on the N. This last cannot be identified with certainty, and the text of Pliny is probably corrupt as well as confused. He appears to place the *Albua* N. of the *Truentus*; but it is certain that the Praetutii did not extend as far to the N. as the latter river, and it is probable that the stream now called the *Salinello* was their northern limit. We have no account of the origin of the Praetutii, or their relation to the Picentes, from whom they seem to have been regarded as to some extent a distinct people, though more frequently included under the one general appellation. The "Ager Praetutianus" is mentioned by Livy and Polybius, as well as by Pliny, as a well-known district, and Ptolemy even distinguishes it altogether from Picenum, in which, however, it was certainly generally comprised. (Pol. iii. 88; Liv. xxii. 9, xxvii. 43; Plin. iii. 13. s. 18; Ptol. iii. 1. § 58.) But the name seems to have continued in general use, and became corrupted in the middle ages into *Fruetium* and *Aprutium*, from whence the modern name of *Abruzzo* (now applied to all the northernmost provinces of the kingdom of Naples) is generally thought to be derived. (Blondi Flavii, *Italia Illustrata*, p. 394.) The chief city of the Praetutians was *Interamna*, called for distinction's sake *Praetutiana*, which under the name of *Teraso* is still the chief town of one of the provinces of the *Abruzzi*. Ptolemy also assigns to them the town of *Beregra*. (Ptol. l. c.) Pliny mentions the "Ager Palmensis" in close connection with the Praetutii ("Ager Praetutianus Palmensisque," Plin. l. c.); but this appears to have been only a small district, which was celebrated, as was the Praetutian region generally, for the excellence of its wines. (Plin. xiv. 6. s. 8; Dioscor. v. 19; Sil. Ital. xv. 568.) [E. H. B.]

PRAS (*Πῖπᾶς*: *Ἔθ. Πῖπᾶρες*), a town of Phthiotis in Thessaly, a little S. of Pharsalus. For its position see NARTHACIUM. (Xen. *Hell.* iv. 3. § 9, Ages. 2. § 5; Steph. B. s. v.)

PRASIACA (*Πρασιᾶχ*, Ptol. vii. 1. § 53), a very extensive and rich district in the centre of *Hindustan*, along the banks of the Ganges and the *Sona*, whose chief town was the celebrated *Palibothra*. The name of its inhabitants, which is written with slight differences in different authors, is most correctly given as *Prasii* by Strabo (xv. p. 702, 703), and by Pliny (vi. 19. s. 22), who states that their king supported daily no less than 150,000 foot, 30,000 horse, and 9000 elephants. Diodorus calls them *Praesii* (xvii. 93), as does also Plutarch. (*Alex.* 62.) In Curtius again they occur under the form of *Pharrasii* (ix. 2. § 3). It was to the king of the *Prasii*, *Sandrocottus* (*Chandragupta*), that the famous mission of *Megasthenes* by Seleucus took place. (Plin. l. c.; Curt. ix. 2; Appian, *Syr.* 55; Plut. *Alex.* 62; Justin, xv. 4.) All authors concur in stating that this was one of the largest of the Indian empires, and extended through the richest part of India, from the *Ganges* to the *Pandab*. There can be no doubt that *Prasii* is a *Gracised* form for

the Sanscrit *Frachinas* (meaning the dwellers in the east). (Bohlen, *Alle Indien*, i. p. 33; Ritter, *Erdekunde*, vol. v. p. 460.) [V.]

PRASIAE or BRASIAE (Πρασιαί, Thuc. Strab. Aristoph.; Πρασία, Scyl. p. 17; Ptol. iii. 17. § 10; Βρασιαί, Paus.: *Eth. Βρασιάρης*, Paus.; Πρασιεύς, Steph. B.), a town on the eastern coast of Laconia, described by Pausanias as the farthest of the Eleuthero-Laconian places on this part of the coast, and as distant 200 stadia by sea from Cyphanta. (Paus. iii. 24. § 3.) Scylax (*l.c.*) speaks of it as a city and a harbour. The name of the town was derived by the inhabitants from the noise of the waves (Βράσειν). It was burnt by the Athenians in the second year of the Peloponnesian War, B. C. 430. (Thuc. ii. 56; Aristoph. *Pac.* 242.) Also in B. C. 414 the Athenians, in conjunction with the Argives, ravaged the coast near Prasias. (Thuc. vi. 105.) In the Macedonian period Prasias, with other Laconian towns on this coast, passed into the hands of the Argives (Polyb. iv. 36); whence Strabo calls it one of the Argive towns (viii. p. 368), though in another passage he says that it belonged at an earlier period to the Lacedaemonians (viii. p. 374). It was restored to Laconia by Augustus, who made it one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7, iii. 24. § 3.) Among the curiosities of Prasias Pausanias mentions a cave where Ino nursed Dionysus; a temple of Asclepius and another of Achilles, and a small promontory upon which stood four brazen figures no more than a foot in height. (Paus. iii. 24. §§ 4, 5.) Leake places Prasias at *St. Andrew* in the Thyreatis; but it more probably stood at *Tyro*, which is the site assigned to it by Boblaye, Ross, and Curtius. (Leake, *Morea*, vol. ii. p. 484; Boblaye, *Récherches*, &c. p. 102; Ross, *Reisen im Peloponnes*, p. 165; Curtius, *Peloponnesos*, vol. ii. p. 306. [See Vol. I. pp. 727, b., 729, a.]

PRASIAE, a demus in Attica. [Vol. I. p. 331, b.]

PRASIAS LACUS. [CERCINITIS.]

PRASII. [PRASITACA.]

PRASODES SINUS (Πρασώδης κόλπος, Ptol. vii. 4. § 4), a gulf which Ptolemy places on the SW. side of the island of Taprobane or *Ceylon*. No such gulf can now be traced upon the outline of this island; and there would seem to be some confusion between the gulf and a sea to which the geographer gives the same name of Πρασώδης, and which he makes extend along the parallel between the island of Menthias (*Zanzibar*?) and the *Gulf of Siam* (vii. 2. § 1). [V.]

PRASUM PROMONTORIUM (Πράσον ἀκρωτήριον, Ptol. i. 7. § 2, seq., vii. 3. § 6), or the *C. of Leake*, was a headland in the region S. of Meroë, to which the ancient geographers gave the appellation of Barbarica. The position of Prasum is unknown; for it is impossible to identify Prasum, the Green Promontory, with Cape *Delgado*, i. e. Cape Slender, which, as the name implies, is a mere line upon the water. Neither is it certain that Prasum, although a lofty rock, was a portion of the mainland at all, inasmuch as the coast of *Zingebur*, where Prasum is probably to be found, is distinguished alike for the verdure of its projections and the bright green islands that stretch along and beyond them. Moreover, Agathemerus (p. 57) and Marcianus; Heracleota (*ap. Hudson, Geog. Min.* i. p. 12) mention a sea in this region called, from its colour, *Prasodes* the Green. The coast and islands of

Zingebur derive their rich verdant appearance from the prevalence of the bomyxy or cotton-tree. All that is known of Prasum is that it was 100 or 150 miles S. of the headland of Rhapta, lat. 4° S., and a station for that obscure but active and remunerating trade which Aegypt under the Ptolemies and the Caesars carried on with the eastern ex-*poria* of Africa. (Cooley, *Claudius Ptolemy and the Nile*, pp. 88—90.) [W. B. D.]

PRASUS. [PRAESUS.]

PRECIANI, a people of Aquitania, who surrendered to P. Crassus, Caesar's legatus in B. C. 56. We know nothing about them, and even the name is uncertain, for the MSS. write it in several different ways. (Caes. *B. G.* iii. 27.) [G. L.]

PRELIUS LACUS, a lake mentioned only by Cicero (*pro Mil.* 27), and in a manner that affords no indication of its position. But it is probable that it is the same which is called *Lacus Aprilis* in the Itineraries, and apparently *Prilis* by Pliny [APELUS LACUS], the modern *Lago di Castiglione*, on the coast of Etruria. (Cluver. *Ital.* p. 474.) [E. H. B.]

PREMNIS. [PRIMIS.]

PREPESINTHUS (Πρεπισίνθος), an island in the Aegaeon sea, one of the smaller Cyclades, lying between Oliarus and Siphnos. (Strab. x. p. 485; Plin. iv. 12. s. 22.)

PRIA. [GALLARCTA, p. 934, b.]

PRIANSUS. [PRAESUS.]

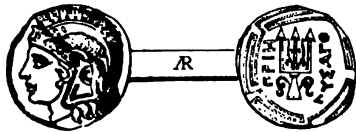
PRIANTAE, a people of Thrace, on the Hebrus. (Plin. iv. 11. s. 18.) Forbiger (vol. iii. p. 1076) conjectures that they may have inhabited the Βρασιεύς mentioned by Herodotus (vii. 108). [T. H. D.]

PRIA'PI PORTUS (Πριάπιος λιμήν, Ptol. vii. 4. § 3), a port which Ptolemy places on the NW. side of the island of Taprobane (*Ceylon*). Manner imagines that it is represented by the present *Negombo*. The name may not unnaturally have arisen from the Greeks having noticed at this place the prevalence of the *Lingam* or Phallic worship. [V.]

PRIA'TUS (Πριάπος; *Eth. Πριαπώνης*), a town of Mysia on the Propontis, situated on a headland on the spur of Mount Pityus. Some said that it was a colony of Miletus, and others regarded it as a settlement of Cyzicus; it derived its name from its worship of the god Priapus. It had a good harbour, and ruled over a territory which produced good wine. (Strab. xiii. p. 587; Thucyd. viii. 107; Pomp. Mela, i. 19; Plin. iv. 24, v. 40; Steph. B. s. r.; Geogr. Rav. ii. 18, v. 19; Arrian, *Anab.* i. 12. § 7.) Ruins of Priapus still exist near *Karaboa*. (Richter, *Walfahrten*, p. 425; Rasche, *Lex. Num.* iv. 1. p. 51.) [L. S.]

PRIENE (Πριήνη; *Eth. Πριηνεύς, Πριηνίος*), an Ionian city, near the coast of Caria, on the south-eastern slope of Mount Mycale, and on a little river called Gaeson, or Gaesus. It had originally been situated on the sea-coast, and had two ports, one of which could be closed (Scylax, p. 37), and a small fleet (Herod. vi. 6); but at the time when Strabo wrote (xii. p. 579) it was at a distance of 40 stadia from the sea, in consequence of the great alluvial deposits of the Maeander at its mouth. It was believed to have been originally founded by Aegyptus, a son of Neleus, but received afterwards additional colonists under a Boeotian Philotas, whence it was by some called Cadme. (Strab. xiv. pp. 633, 636; Paus. vii. 2. § 7; Eustath. *ad Dionys.* 825; Diog. Laërt. i. 5. 2.) But notwithstanding this admixture of Boeotians, Priene was one of the twelve Ionian cities (Herod. i. 142; Aelian, *V. H.* viii. 5; Vitruv.

iv. 1), and took a prominent part in the religious solemnities at the Panionia. (Strab. xiv. p. 639.) It was the native place of the philosopher Bias, one of the seven sages. The following are the chief circumstances known of its history. It was conquered by the Lydian king Ardys (Herod. i. 15), and when Croesus was overpowered by Cyrus, Priene also was forced with the other Greek towns to submit to the Persians. (Herod. i. 142.) It seems to have been during this period that Priene was very ill-used by a Persian Tabules and Hiero, one of its own citizens. (Paus. l. c.) After this the town, which seems to have more and more lost its importance, was a subject of contention between the Milesians and Samians, when the former, on being defeated, applied for assistance to Athens. (Thucyd. i. 115.) The town contained a temple of Athena, with a very ancient statue of the goddess. (Paus. vii. 5. § 3; comp. Polyb. xxxiii. 12; Plin. v. 31.) There still exist very beautiful remains of Priene near the Turkish village of *Samsoun*; its site is described by Chandler (*Travels*, p. 200, &c.) as follows: "It was seated on the side of the mountain, flat beneath flat, in gradation to the edge of the plain. The areas are levelled, and the communication is preserved by steps cut in the slopes. The whole circuit of the wall of the city is standing, besides several portions within it worthy of admiration for their solidity and beauty." Among these remains of the interior are the ruins of the temple of Athena, which are figured in the *Ionian Antiquities*, p. 13, &c. (Comp. Leake, *Asia Minor*, pp. 239, 352; Fellows, *Asia Min.* p. 268, &c.; Rasche, *Lez. Num.* iv. 1. p. 55; Eckhel, *Doctr. Rei Num.* vol. ii. p. 536.) [L. S.]



COIN OF PRIENE.

PRIFERNUM, a town of the Vestini, mentioned only in the Tabula, which places it 12 miles from Pitinum, the same distance from Amiternum, and 7 miles from Aveia. (*Tab. Peut.*) But the roads in this district are given in so confused a manner, that notwithstanding these data it is impossible to fix its site with any certainty. It is placed by Romanelli (vol. iii. p. 283) in the neighbourhood of *Asserjio*, but this is little more than conjecture. [E. H. B.]

PRIMIS MAGNA and PARVA (Πρίμυς μεγάλη, Πρίμυς μικρά, Ptol. iv. 7. § 19), the names of two towns in Aethiopia, situated upon the extreme or right bank of the Nile. Primis Magna, called simply Primis by Pliny (iv. 29. s. 35), and Premnis (Πρήμνις) by Strabo (xvii. p. 820), was taken by the Roman commander Petronius in the reign of Augustus. After taking Premnis, which is described as a strong place, the Roman commander advanced against Napata. (Strab. l. c.) Ptolemy places it beyond Napata and just above Meroë. Hence it is identified with *Ibrim*. (Comp. Kenrick, *Ancient Egypt*, vol. ii. p. 464.)

PRIMUMPOLIS (Πριμούπολις, *Concil. Chalced.* pp. 127. 240; falsely Τριμούπολις, Hierocl. p. 682, and Πριμούπολις, *Concil. Ephes.* p. 528), a town in Pamphylia, the later name of ASPENDUS. (See Wesseling, *ad Hierocl.* p. 682.)

PRINASSUS (Πρινασσός; *Eth. Πρινασσεύς*), a town in Caria, of uncertain site, taken by Philip V., king of Macedonia, and known also by its coins. (Polyb. xvi. 11; Steph. B. s. v.; Sestini, p. 89; Cramer, *Asia Minor*, vol. ii. p. 217.)

PRINOESSA, an island off the coast of Lencas, in Acarnania, mentioned only by Pliny (iv. 12. s. 19).

PRINUS. [MANTINEIA, p. 264.]

PRION (Πρίων), a mountain in the island of Cos, which is about 2760 feet high. (Plin. v. 36.) From a scholion (*ad Theocrit.* vii. 45) it might be inferred that Oromedon was another name for Mount Prion; but according to another ancient commentator Oromedon was either a surname of some divinity, or the name of some wealthy and powerful man. [L. S.]

PRION (Πρίων), a river in Arabia. [PRIONOTUS.]

PRIONOTUS MONS (Πριόνωτον ὄρος), a mountain in the southern part of Arabia, in the territory of the Adramitae, identified by Forster with *Ras Broom*, a headland forming the termination of a mountain chain and jutting out prominently into the ocean in long. 49°, about 35 miles NE. of *Mughda*. Prion was a river flowing into the sea near this promontory. (Ptol. vi. 7. §§ 10, 13; Forster, *Arabia*, vol. ii. p. 204, seq.)

PRISTA (Πρίστη, Ptol. iii. 10. § 10, where, however, some read *Τίπισση*; called in the *Itin. Ant.* p. 222, *Sexantaprista*; in the *Not. Imp.* *Sexaginta Prista*; and in Procopius, *de Aed.* iv. 11. p. 307, *Ἐξεντάπριστα*), a place in Moesia Inferior, on the Danube, the station of the 5th cohort of the 1st Legio Ital. Identified with *Rutschuck*. [T. H. D.]

PRIVERNUM (Πριουέρον; *Eth. Privernas-ātis: Piperno Vecchio*), an ancient and important city of the Volscians, afterwards included, with the rest of the territory of that people, in Latium, in the more extended sense of the name. It was situated in the Volscian mountains, or *Monti Lepini*; but not, like Setia and Norba, on the front towards the plain of the Pontine Marshes, but at some distance further back, in the valley of the Amasenus. Virgil represents it as an ancient city of the Volscians, and the residence of Metabus, the father of Camilla (*Aen.* xi. 540); and there is no reason to doubt that it was originally a city of that people. Its name is not indeed mentioned during any of the earlier wars of the Volscians against Rome; but on these occasions the name of the people is generally given collectively, and the brunt of the war naturally fell upon those cities which more immediately adjoined the frontiers of Latium. When the name of Privernum first appears in history it is as a city of considerable power and importance, holding an independent position, and able not only to engage in, but to sustain, a war against Rome single-handed. In B. C. 358 the Privermates drew upon themselves the hostility of Rome by plundering the lands of the Roman colonists who had been recently settled in the Pontine Plains. The next year they were attacked by the consul C. Marcius, their forces defeated in the field, and they themselves compelled to submit (Liv. vii. 15, 16). But though their submission is represented as an unconditional surrender (*deditio*), they certainly continued to form an independent and even powerful state, and only a few years afterwards again ventured to attack the Roman colonies of Norba and Setia, for which they were speedily punished by the consul C. Plautius: their city is said to have been taken, and two-thirds of their territory forfeited. (Id. vii.

42, viii. 1.) This was soon after divided among the Roman plebeians. (Id. viii. 11.) They do not appear to have taken any part in the general war of the Latins and Campanians against Rome; but in B. C. 327 the Privernates again took up arms single-handed, with only the assistance of a few of the Fundani. Notwithstanding this, the war was deemed of sufficient importance to employ two consular armies; and it was not till after a long siege that Privernum was reduced by C. Plautius, the consul of the following year. The walls of the city were destroyed, and the leaders of the defection severely punished; but the rest of the people were admitted to the Roman citizenship,—probably, however, in the first instance without the right of suffrage, though this also must have been granted them in the year B. C. 316, when the Ufentine tribe was constituted, of which Privernum was the chief town. (Liv. viii. 19—21, ix. 20; *Fast. Capit.*; Val. Max. vi. 2. § 1; Festus, s. v. *Ufentina*; Niebuhr, vol. iii. p. 176.) According to Festus (p. 233) it became a *Præfectura*; but notwithstanding this subordinate condition (which was perhaps confined to the short period before it attained the full franchise), it seems to have been a flourishing municipal town under the Roman government. Its territory was one of those which the agrarian law of Servilius Rullus proposed to assign to the Roman populace (Cic. *de Leg. Agr.* ii. 25); but though it escaped upon this occasion, it subsequently received a military colony (*Lib. Colon.* p. 236). The period of this is uncertain: according to Zumpt (*de Colon.* p. 401) it probably did not take place till the reign of Trajan. In inscriptions it bears the title of a colony; though others term it a municipium; and neither Pliny nor Ptolemy assign it the rank of a colony. (Plin. iii. 5. s. 9; Ptol. iii. 1. § 63; Zumpt, l. c.) It was noted, as well as the neighbouring Setia, for the excellence of its wine (Plin. xiv. 6. s. 8); but we hear little of Privernum under the Roman Empire, and have no subsequent account of its fate. From its secluded position, no mention occurs of it in the Itineraries. The ruins of the ancient city, which according to Cluverius are considerable, are situated about 2 miles N. of the modern *Piperno*, on the site still called *Piperno Vecchio*. The period or occasion of the abandonment of the ancient site is unknown; but it is certainly erroneous to connect it with a great earthquake which is alluded to by Cicero as taking place at Privernum (Cic. *de Div.* i. 43). On that occasion, we are told, the earth sank down to a great depth,—a phenomenon which may have given rise to a remarkable chasm or cavity still visible in the neighbourhood of *Piperno*. The ancient city was more probably deserted in consequence of the ravages of the Saracens in the tenth century, from which all this part of Latium suffered severely (Rampoldi, *Corografia d'Italia*, vol. iii. p. 258), and the inhabitants sought refuge in more elevated and secure positions, such as that of the modern town of *Piperno*. [E. H. B.]

PROBALINTHUS. [MARATHON.]

PROBATA. [BOROTIA, p. 412, b.]

PROCERASTIS, the more ancient name of CHALCEDON, according to Pliny (v. 32. s. 43).

PROCHYTA (*Προχύτη*; *Procyda*), a small island off the coast of Campania, situated between Cape Misenum (from which it is distant less than 3 miles) and the larger island of Aenaria or *Ischia*. In common with the latter it is of volcanic formation, and appears to have been subject in ancient times to frequent earthquakes. Pliny and Strabo

even tell us that it was a mere fragment broken off from the neighbouring island of Aenaria by one of the violent convulsions of nature to which it was subject. But this statement certainly has no historical foundation, any more than another, also recorded by Pliny, that both islands had been thrown up by volcanic action from beneath the sea. Such an event, however true as a geological inference, must have long preceded the historical era. (Strab. i. p. 60, ii. p. 123, v. pp. 248, 258; Plin. ii. 88.) The same phenomena led the poets to associate Prochyta with Aenaria or Inarime, in connection with the fable of the giant Typhoeus [AENARIA]; and Silius Italicus even assigned it a giant of its own, Mimas. (Virg. *Aen.* ix. 715; Sil. Ital. viii. 542, xii. 147; Ovid. *Met.* xiv. 89.)

Virgil's epithet of "*Prochyta alta*" is less appropriate than usual,—the island, though girt with perpendicular cliffs, being flat and low, as compared either with *Ischia* or the neighbouring headland of Misenum. There does not appear to have been any town on the island in ancient times. Statius (*Silv.* ii. 276) terms it a rugged island, and Juvenal (*Sat.* iii. 5) speaks of it as a wretched and lonely place of residence. At the present day, on the contrary, it is one of the most fertile and flourishing spots in the Neapolitan dominions, its whole area being cultivated like a garden and supporting a population of 4000 inhabitants. It is distant between 2 and 3 miles from Cape Misenum, but only about a mile and a half from the nearest point of the mainland, which is now known as the *Monte di Procyda*. [E. H. B.]

PROCONNESUS (*Προκόννησος*, or *Προκόννησος* in Zosim. ii. 30, and Hierocl. p. 662), an island in the western part of the Propontis, between Priapus and Cyzicus, and not, as Strabo (xiii. p. 589) has it, between Parium and Priapus. The island was particularly celebrated for its rich marble quarries, which supplied most of the neighbouring towns, and especially Cyzicus, with the materials for their public buildings; the palace of Mausolus, also, was built of this marble, which was white intermixed with black streaks. (Vitruv. ii. 8.) The island contained in its south-western part a town of the same name, of which Ariosteas, the poet of the *Arimaspeia*, was a native. (Herod. iv. 14; comp. Scylax, p. 35; Strab. l. c.) This town, which was a colony of the Milesians (Strab. xii. p. 587), was burnt by a Phoenician fleet, acting under the orders of king Darius. (Herod. vi. 33.) Strabo distinguishes between old and new Proconnesus; and Scylax, besides Proconnesus, notices another island called Elaphonesus, with a good harbour. Pliny (v. 44) and the Scholiast on Apollonius Rhodius (ii. 278) consider Elaphonesus only as another name for Proconnesus; but Elaphonesus was unquestionably a distinct island, situated a little to the south of Proconnesus. The inhabitants of Cyzicus, at a time which we cannot ascertain, forced the Proconnesians to dwell together with them, and transferred the statue of the goddess Dindymene to their own city. (Paus. viii. 46. § 2.) The island of Proconnesus is mentioned as a bishopric in the ecclesiastical historians and the acts of the Council of Chalcedon. The celebrity of its marble quarries has changed its ancient name into *Mermere* or *Marmora*; whence the whole of the Propontis is now called the *Sea of Marmora*. Respecting some autonomous coins of Proconnesus, see Sestini, *Mon. Vet.* p. 75. [L. S.]

PROERNA (*Πρόερνα*), a town of Phthiotis, in

Thessaly (Strab. ix. p. 434), which Stephanus B. writes Proerna (Προέρνα), and calls by mistake a town of the Malians. In b. c. 191 Proerna, which had been taken by Antiochus, was recovered by the consul Acilius. (Liv. xxxvi. 14.) We learn from this passage of Livy that Proerna stood between Pharsalus and Thaumaci, and it is accordingly placed by Leake at *Ghynékastro*. (*Northern Greece*, vol. i. p. 459.)

PROLAQUEUM (*Pioraco*), a village or station on the branch of the Via Flaminia which crossed the Apennines from Nuceria (*Nocera*) to Septempeda (*S. Severino*). It was situated at the foot of the pass on the E. side of the mountains, and evidently derived its name from its being at the outflow of a small lake which discharges its waters into the *Potenza*. Cluverius speaks of the lake as still existing in his time: it is not marked on modern maps, but the village of *Pioraco* still preserves the traces of the ancient name. The Itinerary reckons 16 M. P. from Nuceria to Prolaqueum, and 15 from thence to Septempeda. (*Itin. Ant.* p. 312; Cluver. *Ital.* p. 614.) [E. H. B.]

PROMONA (Πρόμωνα, Appian, *Illyr.* 12, 2—5—28; *Peut. Tab.*; Geogr. Rav. iv. 16), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavianus, in the campaign of b. c. 34, surrounded it and the adjacent rocky heights with a wall for the space of 40 stadia, and defeating Tentinnus, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of *Promina*. As the Pentinger Table places it on the road from Burnum to Salona, it must be looked for on the SW. side of the mountain of *Promina*, in the direction of *Dernis*. (Wilkinson, *Dalmatia*, vol. i. p. 206.) [E. B. J.]

PRONAEA. [NEMESA.]

PRONI, **PRONNI**, or **PRONESUS** (Πρόνοι, Pol.; Προνίαι, Thuc.; Προνήσιος, Strab.), one of the four towns of Cephallenia, situated upon the south-eastern coast. Together with the other towns of Cephallenia it joined the Athenian alliance in b. c. 431. (Thuc. ii. 30.) It is described by Polybius as a small fortress; but it was so difficult to besiege that Philip did not venture to attack it, but sailed against Pale. (Pol. v. 3.) [PALE.] Livy, in his account of the surrender of Cephallenia to the Romans in b. c. 189, speaks of the Nesiotae, Cranii, Palenses, and Samaei. Now as we know that Proni was one of the four towns of Cephallenia, it is probable that Nesiotae is a false reading for Pronesiotae, which would be the ethnic form of Pronesus, the name of the town in Strabo (x. p. 455). Proni or Pronesus was one of the three towns which continued to exist in the island after the destruction of Same. (Comp. Plin. iv. 12. s. 19.) The remains of Proni are found not far above the shore of *Liménia*, a harbour about 3 miles to the northward of *C. Kapri*. (Leake, *Northern Greece*, vol. iii. p. 66.)

PROPHTHASIA. [DRAGLANA.]

PROPONTIS (Προποντίς: *Sea of Marmora*), the sea between Thrace and Asia Minor, forming an intermediate sea between the Aegean and the Euxine, with the latter of which it communicates through the narrow strait of the Thracian Bosphorus, and with the former through the Hellespont. Its ancient name Propontis describes it as "the sea be-

fore the entrance of the Pontus" or Euxine; while its modern name is derived from the island of *Marmora*, the ancient Proconnesus, near the western entrance of the sea. (Appul. *de Mund.* p. 6; Steph. B. s. v. Προποντίς.) The first authors who mention the Propontis under this name are Aeschylus (*Pers.* 876), Herodotus (iv. 85), and Scylax (pp. 28, 35); and Herodotus seems even to have made an accurate measurement of this sea, of which he states the length, to be 1400 stadia, and the breadth 500. Later writers such as Strabo (ii. p. 125) and Agathemerus (ii. 14), abandoning the correct view of their predecessor, state that the breadth of the Propontis is almost equal to its length, although, assuming the Propontis to extend as far as Byzantium, they include in its length a portion of the Thracian Bosphorus. Modern geographers reckon about 120 miles from one strait to the other, while the greatest breadth of the Propontis from the European to the Asiatic coast does not exceed 40 miles. The form of the Propontis would be nearly oval, were it not that in its south-eastern part Mt. Arganthonius with the promontory of Poseidon forms two deep bays, that of Astacus [SINUS ANTACENUS] and that of Cius [CIANUS SINUS]. The most important cities on the coasts of the Propontis are: PERINTHUS, SELYMBRIA, BYZANTIUM, CHALCEDON, ASTACUS, CIUS, and CYZICUS. In the south-west there are several islands, as PROCONNESUS, ORHUSA, and ALONE: at the eastern extremity, south of Chalcedon, there is a group of small islands called DEMONNESI, while one small island, Besbicus, is situated in front of the bay of Cius. (Comp. Polyb. iv. 39, 42; Strab. xii. p. 574, xiii. pp. 563, 583; Ptol. v. 2. § 1, vii. 5. § 3, viii. 11. § 2, 17. § 2; Agath. i. 13; Dionys. Per. 137; Pomp. Mela, i. 1, 3, 19. ii. 2, 7; Plin. iv. 24, v. 40; Kruse, *Ueber Herodots Ausmessung des Pontus Euxinus*, &c., Breslau, 1820.) [L. S.]

PROSCHHIUM (Πρόσχιον: *Eth. Προσχίεύς*), a town of Aetolia, between the Achelous and the Evenus, is said to have been founded by the Aeolians when they removed from the Homeric Pylene higher up into the country. [PYLENE.] Proschium also laid claim to high antiquity, since it possessed a shrine said to have been dedicated by Hercules to his cup-bearer Cyathus, whom he had unintentionally slain. It is clear, from a narrative of Thucydides, that Proschium lay west of Calydon and Plenron, and at no great distance from the Achelous. Leake places it on the western part of *Mt. Zygus* (the ancient Aracynthus), near the monastery of *St. George* between *Anatoliko* and *Anghelokastro*. (Strab. x. p. 451; Athen. x. p. 411, a.; Thuc. iii. 102, 106; Steph. B. s. v.; Leake, *Northern Greece*, vol. i. p. 119.)

PROSEIS. [ARCADIA, p. 192, h. No. 7.]

PROSOLENE. [PORDOSELENE.]

PROSPALTA. [ATTICA, p. 332, a.]

PROSYMNA (Πρόσυμμα: *Eth. Προσυμναίς*, Steph. B. s. v.), an ancient town in the Argæia, in whose territory the celebrated Heraeum, or temple of Hera, stood. (Strab. viii. p. 373.) Statius gives it the epithet "celsa" (*Theb.* iv. 44). Pausanias (ii. 17. § 2) mentions only a district of this name. (Leake, *Peloponnesiaca*, pp. 264, 269.) [See Vol. I. pp. 206, 207.]

PROTA (Πρότα), one of a group of small islands in the east of the Propontis, not far from Chalcedon. (Steph. B. s. v. Χαλκίρις.) Its distance from Chalcedon was 40 stadia, and it is said still to bear the name of *Prote*. [L. S.]

PROTE (Πρότη). 1. An island off the western coast of Messenia. [See Vol. II. p. 342, b.]

2. One of the Stoechades off the southern coast of Gaul. [STOECHADES.]

PROTUNICA, a place in Bithynia, on the road from Nicaea to Ancyra. (*Itin. Hieros.* p. 573.) It is possibly the same place as Protomacrae (Πρωτομάκραι) mentioned by Ptolemy (v. 1. § 13). [L. S.]

PROVINCIA. The part of Gallia which bordered on Italy and was bounded on the south by the Mediterranean was Gallia Provincia (Caes. *B. G.* i. 19), a term by which Caesar sometimes distinguishes this part of Gallia from the rest, which he calls "omnis Gallia" (*B. G.* i. 1) or "tota Gallia" (*B. G.* vii. 66). The Provincia in Caesar's time was bounded on the north by the Rhone from the western extremity of the Lacus Lemannus (*Lake of Geneva*) to the junction of the *Rhone* and the *Saône*. Geneva, which belonged to the Allobroges, was the furthest town in that direction [GENEVA]. Along the southern side of the *Lake of Geneva* the limit was the boundary between the Allobroges who were in the Provincia and the Nantuates who were not. (*B. G.* iii. 6.) The Alps were the eastern boundary. Ocellum [OCCLUM] was in the Citerior Provincia or Gallia Cisalpina, and the country of the Vocontii was in the Ulterior Provincia or in the Provincia Gallia (*B. G.* i. 10). On the west the Mons Cevenna (*Cévennes*) southward from the latitude of Lugdunum (*Lyon*) was the boundary. The Volcae Arecomici were within the Provincia, and also the towns of Narbo (*Narbonne*), Carcaso (*Carcassonne*), and Tolosa (*Toulouse*), as we see from a passage in Caesar (*B. G.* iii. 20). Part of the Ruteni, called Provinciales (*B. G.* vii. 7), were in the Provincia; and also the Helvii, who were separated from the Arverni by the Cevenna (*B. G.* vii. 8). The Ruteni who were not in the Provincia, the Gabali, Nitiobriges, and Cadurci bordered on it on the west.

The Roman troops were in this country during the Second Punic War when Hannibal was on his road to Italy; but the Romans first got a footing there through the people of Massilia, who called for their help b. c. 154. In b. c. 122 the Romans made a settlement, Aquae Sextiae (*Aix*), which we may consider to be the commencement of their occupation of the country east of the Rhone. [GALLIA, Vol. I. p. 953.] The conquest of the Salyes and Vocontii, and of the Allobroges, gave the Romans all the country on the east side of the Rhone. The settlement of Narbo (*Narbonne*) in b. c. 118, near the border of Spain and in a position which gave easy access to the basin of the *Garonne*, secured the Roman dominion on the west side of the Rhone as far as the Pyrenees. But the Romans had many a bloody battle to fight before they were safe on Gallic ground. The capture of Tolosa (*Toulouse*) in the country of the Volcae Tectosages by the consul Q. Servilius Caepio (b. c. 106) extended the limits of the Provincia as far as this rich town. (Dion Cass. *Fr.* 97, &c.) But the Roman dominion was not safe even in b. c. 58, when the proconsul Caesar received Gallia as one of his provinces. His subjugation of all Gallia finally secured the Romans on that side. [Vol. I. p. 954, &c.]

In the division of all Gallia by Augustus the Provincia retained its limits pretty nearly: and it was from this time generally called Narbonensis Provincia, and sometimes Gallia Braccata. The names which occur in the Greek writers are: Κελευθία Ναρβωνησία (Ptol. ii. 10. § 1), ἡ Ναρβωνίτις, Γαλατία

ἡ Ναρβωνησία, and ἡ Γαλατία ἡ περὶ Ναρβών. There is no doubt that the name Braccata or Braccata is derived from the dress of the Galli ("eos hic sagatos bracatosque versari," Cic. *pro Fonteio*, c. 15), and the word "braca" is Celtic.

Strabo (iv. p. 178) says that the form of the Narbonensis resembles that of a parallelogram; but his comparison is of no use, and it is founded on an erroneous notion of the position of the Pyrenees. [Vol. I. p. 949.] Ptolemy determines the eastern boundary of the Provincia by the west side of the Alps, from Mons Adulas (perhaps *Mont St. Gothard*) to the mouth of the Varus (*Var*), which separated Narbonensis from Italia. Part of the southern boundary was formed by that part of the Pyrenees which extended from the boundary of Aquitania to the promontory on the Mediterranean where the temple of Venus stood, by which Ptolemy means *Cap Creux* [PORTUS VENERIS]. The rest of the southern boundary was the sea, from the Aphrodisium to the mouth of the *Var*. The western boundary remained as it was in the time of Caesar, as it seems; for Carcaso and Tolosa are placed in Narbonensis by Ptolemy and Pliny (iii. c. 4). Ptolemy places Lugdunum or Convenae, which is on the *Garonne* and near the Pyrenees, within the limits of Aquitania, and he mentions no place in Aquitania east of Lugdunum [CONVENAE]. East of the Convenae and at the foot of the Pyrenees were the Consorani, part of whom were probably in Aquitania and part in Narbonensis [CONSORANI]. The western boundary of Narbonensis therefore ran from the Pyrenees northwards, and passed west of *Toulouse*. Perhaps it was continued northwards to the Tarnis (*Tarn*). We cannot determine the point where the *Cévennes* became the boundary; but if part of the Ruteni were still in the Narbonensis, the boundary may have run along the *Tarn* to the *Cévennes* and the Mons Lesura, one of the highest points of the range (*La Lozère*). From the *Lozère* northwards the mountain country borders the Rhone as far as Lugdunum, which was not in Narbonensis. The northern boundary of Narbonensis ran along the Rhone from Lugdunum to Geneva at the west end of the Leman lake. Pliny mentions the Gebenna (*Cebenna*) and the Jura as northern boundaries of the Provincia; but his notion of the direction of the Jura was not exact, though it is true that the range touches a part of the northern boundary. Ptolemy makes the Adulas the southern limit of the eastern boundary of Belgica (ii. 9. § 5); and Adulas is also the northern limit of the eastern boundary of Narbonensis. The southern boundary of Belgica from the Adulas westward was the northern boundary of Narbonensis. It is difficult to say whether the geographer is making a boundary of his own or following an administrative division; but we may certainly conclude that the Narbonensis contained the upper valley of the Rhone (the *Valais*), for the *Bernese Alps* which form the northern side of this great valley are a natural boundary, and the Helvetii were not in the *Valais* [HELVETHI]. We may conclude then that the Seduni, Veragri, and Nantuates, who were not within the Provincia as defined by Caesar, were within the limits of the Narbonensis. One of the common roads to Italy was from Octodurus (*Martigny* in the *Valais*) over the Alps Pennina (*Great St. Bernard*). The Narbonensis is thus a natural division comprehending the upper valley of the Rhone, the Leman lake and the countries south of it to the Alps, the country on the south side of the Rhone from the lake to

Lyon, and the country south of *Lyon*. The part of the Provincia south of *Lyon* is a valley between the Alps on the east and the *Cévennes* on the west, which becomes wider as we advance south. On the east side the lower Alps and the Alpine valleys cover a large part of the country. On the west, the *Cévennes* and the lower ranges connected with them leave a very narrow tract between the Rhone and the mountains till we come to the latitude of *Avignon* and *Nîmes*. The southern part of the Rhone valley between *Massilia* and the Pyrenees contains a large extent of level country. The southern part of this great valley is more Italian than Gallic in position, climate, and products. The Rhone, which cuts it into two parts, has numerous branches which join it from the Alps; but the mountain streams which flow into it from the *Cévennes* are few [RHODANUS].

The rivers of the Provincia west of the Rhone flow from the *Cévennes* and from the Pyrenees into the Mediterranean. They are all comparatively small. The *Classius* of *Avienus* is probably the *Caulazon*, so far as we can conclude from the name; the *Ledus* is the *Lex*, which flows by *Montpellier*; the *Arauris* (*Hérault*) flows past *Agathe* (*Agde*); the *Libria* or *Liria* may be the *Livron* [LIBRIA]; the *Obris* or *Orbis* (*Orbe*); the *Narbo* or *Atax* (*Aude*), which passes *Narbonne*; the *Ruscino* or *Tetis* (*Tet*), and the *Tichis* (*Tech*), which enters the Mediterranean a few miles north of *Portus Veneris* (*Port Vendre*). Between the *Var* and the Rhone there are very few streams, for the form of the surface is such that nearly all the drainage runs into the Rhone. There is the *Argentens* (*Argens*), and a few insignificant streams between the *Argentens* and the delta of the Rhone.

The extreme western part of the Provincia comprehends a portion of the basin of the *Garonne*, for *Toulouse* is on this river. The valley of the *Aude* between the *Cévennes* and the Pyrenees forms an easy approach from the Mediterranean to the waters of the *Garonne* and to the Atlantic,—a circumstance which facilitated the commerce between the Mediterranean and the Atlantic, and made this a commercial route at a very early period. [NARBO.]

The coast from the Pyreneum Promontorium to a point a few miles south of *Massilia* forms a great bay called the *Gallicus Sinus*: it is generally flat, and in many places it is lined by marshes and lakes. This part of the coast contains the Delta of the Rhone. East of *Massilia* the country is hilly and dry. The port of *Massilia* is naturally a poor place. East of it is the port of *Telo Martius* (*Toulon*), and a few other ports of little value. *Mela's* remark (ii. 5) is true: "On the shore of the Provincia there are some places with some names; but there are few cities, because there are few ports and all the coast is exposed to the *Auster* and the *Africus*." There are a few small islands along the eastern coast, the *Stochades*, *Planasia*, *Leron*, and other rocky islets. The dimensions of the Provincia, according to *Agrippa's* measurement, are said to be 270 M. P. in length and 248 M. P. in breadth. But we neither know how the measures were taken, nor whether the numbers in *Pliny's* text (iii. 4) are correct. However we learn that this, like many other parts of the empire, was surveyed and measured under *Agrippa's* orders.

The length of the coast of *Narbonensis* is above 360 miles. The direct distance from *Toulouse* to the mouth of the *Var* is near 300 miles; and from the junction of the Rhone and the *Saône*, the direct

distance to the sea measured along a meridian is about 180 miles. But these measures give only an imperfect idea of the area of the country, because the outline is irregular. *Strabo* (iv. pp. 178, 179) has preserved a measurement which has followed a Roman road from the Pyrenees to the *Var*. The distance from the temple of *Aphrodite* at the Pyrenees to *Narbo* is 63 Roman miles; thence to *Nemasus* 88; from *Nemasus* through *Ugernum* and *Tarasco* to the warm springs called *Sextiæ* (*Aquæ Sextiæ*), which are near *Massilia*, 53; and thence to *Antipolis* and to the *Varus*, 73; the whole making 277 miles. Some reckon, he says, from the *Aphrodisium* to the *Varus* 2600 stadia, and some add 200 more, for they do not agree about the distance. Two thousand six hundred stadia are 325 Roman miles. When *Strabo* wrote, the distance along the road from *Narbo* to the *Var* was not measured, or he did not know it. The other great road which he describes is a road through the *Vocontii* and the territory of *Cottius*: "As far as *Ugernum* and *Tarasco* the road from *Nemasus* is the same as the route just described; but from *Tarasco* to the borders of the *Vocontii* over the *Druentia* and through *Caballio* (*Cavaillon* on the *Durance*) is 63 miles; and again, from *Caballio* to the other limit of the *Vocontii* toward the land of *Cottius* to the village *Epebrodunum* (*Embrodunum*, *Embrus*) is 99 miles; then 99 more through the village *Brigantium* (*Briançon*) and *Scincomagus* and the passage of the Alps (the pass of *Mont Genève*) to *Ocelum* [OCELUM], the limit of the land of *Cottius*; the country from *Scincomagus* is reckoned a part of Italy, and from there to *Ocelum* is 27 miles." He says in another place (iv. p. 187) that this road through the *Vocontii* is the shorter, but though the other road along the *Massiliotic* coast and the *Ligurian* territory is longer, the passes over the hills into Italy are easier, for the mountains in those parts sink lower.

These were the two great roads in the Provincia. There was a road in the west from *Narbo* through *Carcaso* to *Tokosa*. There was also a road from *Arelate* (*Arlés*) at the bifurcation of the Rhone northward on the east side of the Rhone, through *Avenio*, *Arausio*, *Valentia*, and *Vienna* (*Vienné*), to *Lugdunum*: this was one of *Agrippa's* roads (*Strab.* iv. p. 208). There was no road on the opposite side of the river, or no great road, the land on that side not being well adapted for the construction of a road. There were other roads over the Alps. There was a road from *Lugdunum* and *Vienna* up the valley of the *Isara* (*Isère*) to the *Alpis Graia* (*Little St. Bernard*), which in the time of *Augustus* was much used (*Strab.* iv. p. 208); and there was the road from *Augusta Praetoria* (*Aosta*) in Italy over the *Great St. Bernard* to *Octodurus* (*Martigny*) and *Penilucius*, at the east end of the *Lake of Geneva*; and thence into the country of the *Helvetii*.

Within the limits of *Narbonensis* there is every variety of surface and climate, Alpine mountains and Alpine valleys, sterile rocky tracts and fertile plains, winter for nine months in the year and summer for as many months. *Pliny* says of it: "Agro-rum cultu, virorum morumque dignatione, amplitudine opum, nulli provinciarum postferenda breviterque Italia verius quam provincia." (*Pliny*, iii. 4.) The climate is only mild in the south part and in the lowlands. As we descend the Rhone a difference is felt. About *Arausio* (*Orange*) the olive appears, a tree that marks a warm climate. "All

the Narbonitis," says Strabo, "has the same natural products as Italia; but as we advance towards the north and the Cemmenon (*Cévennes*), the land planted with the olive and the fig terminates, but all the other things are grown. The grape also does not ripen well as we advance further north" (iv. p. 178). Strabo's remark about the olive is true. As we advance from *Nîmes* by the great road to *Clermont Ferrand* in the *Auvergne*, we ascend gradually in a north-west direction to a rocky country well planted with vines, mulberry trees, and olives. After proceeding a few miles further the olives suddenly disappear, a sign that we have passed the limits of the temperature which they require. The country is now an irregular plateau, rocky and sterile, but in parts well planted with mulberries and vines; and there is a little wheat. Before descending to *Andusia* (*Anduse*), which is deep sunk in a gorge of the *Vardo* (*Gardon*), a few more olives are seen, but these are the last. We are approaching the rugged *Cévennes*.

The native population of the Provincia were Aquitani, Celtae, and Ligures. The Aquitani were in the parts along the base of the Pyrenees. The Ligures in the historical period occupied the south-east part of the Provincia, north and east of *Marseille*, and it is probable that they were once on the west side of the Rhone also. The Greeks were on the coast, east and west of the city of *Massilia* [*MASSILIA*]. After the country was reduced to the form of a Provincia, the Italians flocked to the Provincia to make money. They were petty dealers (mercatores), bankers, and money-lenders (negotiatores), sheep-feeders, agriculturists, and traders. (Cic. *pro P. Quintio*, c. 3, *pro M. Fonteio*, c. 5.) The wine of Italy was imported into the Provincia in Cicero's time, and a duty was levied on it, if not at the port, at least in its transit through the country (*pro Fonteio*, c. 9). Cicero sneeringly says, "We Romans are the most just of men, for we do not allow the Transalpine nations to plant the olive and the vine, in order that our olive plantations and vineyards may be worth more" (*de Re Publica*, iii. 9). It does not appear from Cicero when this selfish order was made. But the vine is a native of *Narbonensis*, and the Greeks made wine, as we might safely assume, and they sold it to the Galli. *Posidonius*, whom Cicero knew, and who had travelled in the country, says that the rich Galli bought Italian wine and wine from the *Massaliots*. (*Posidonius*, *ap. Athen.* iv. p. 152.) If any of the Galli got this wine, the Galli of the Provincia would have it.

This favourite province of the Romans was full of large cities, which under the Empire were ornamented with works both splendid and useful, amphitheatres, temples, theatres, and aqueducts. Many of these buildings have perished, but the magnificent monuments at *Arles* and *Nîmes*, and the less striking remains in other cities, show what this country was under Roman dominion.

The tribes or peoples within the limits of the Provincia are very numerous. Pliny has a long list. On the west side of the Rhone at the foot of the Pyrenees were the *Conсорani* and *Sordones* or *Sordi*. North of them were the *Volcae Tectosages*, whose capital was *Tolosa*; and the *Ruteni Provinciales*. The *Volcae Arecomici* occupied the country east of the *Tectosages* and extended to the Rhone. The position of the *Tasconi*, a small people mentioned by Pliny, is only a matter of conjecture [*TASCONI*]. North of the *Arecomici* only one people is men-

tioned between the *Cévennes* and the Rhone, the *Helvii* [*HELVII*]. The *Ardeche* (a mountain stream from the *Cévennes*) flows through their country into the Rhone. It was by the valley of the *Ardeche* that Caesar got over the *Cévennes* into the country of the *Arverni* through the snow in the depth of winter (*B. G.* vii. 8). He could go no other way, for he tells us that he went through the territory of the *Helvii*.

East of the Rhone the tribes were very numerous for the surface is larger and full of valleys. It has been already observed that the *Seduni*, *Veragri*, and *Nantuates* must have been included in the *Narbonensis* of Augustus. The *Allobroges* occupied the country south-west of Geneva, to the *Isère* and the Rhone. Pliny's list of names in the Provincia comprises all Ptolemy's, with some slight variations, except the *Commoni*, *Elicoci*, and *Sentii*. Some of the names in Pliny are probably corrupt, and nothing is known about some of the peoples. The following are the principal peoples south of the *Nantuates* and *Allobroges*: the *Centrones*, *Graioceli*, *Medulli*, *Caturiges*, *Tricorii*, *Segovellauni*, *Tricastini*, *Cavares*, *Vocontii*, *Vulgientes*, *Bodiontici*, and *Albici*, all of them north of the *Druentia* or its branches. South of them were the *Salyes* or *Salluvii*, the neighbours of *Massilia*; the *Suetri*, *Oxybii*, *Deciates*, and the *Nerusi*, who were separated from Italy by the *Var*.

[G. L.]

PRUSA (*Προῦσα*: *Ἔθ. Πρωσαεῖς*), generally with the addition of *ἐπι* or *πρὸς τῷ* Ὀλύμπῳ, to distinguish it from another place of the same name, was situated at the northern foot of Mount Olympus, in Mysia. Pliny (v. 43) states that the town was built by Hannibal during his stay with *Prusias*, which can only mean that it was built by *Prusias*, whose name it bears, on the advice of Hannibal. According to the common text of Strabo (xii. p. 564), it was founded by one *Prusias*, who waged war against Croesus, for whom *Stephanus B.* (s. v.) substitutes *Cyrus*. As no such *Prusias* is known in the age of Croesus or Cyrus, various conjectures have been made upon the passage of Strabo, but without success. At all events, it is acknowledged by *Dion Chrysostomus* (*Orat.* xliii. p. 585), who was a native of the town, that it was neither very ancient nor very large. It was, however, as Strabo remarks, well governed, continued to flourish under the Roman emperors (*Plin. Epist.* x. 85), and was celebrated for its warm baths, which still exist, and bore the name of the "royal waters." (*Athen.* ii. p. 43; *Steph. B. s. v. Θέρμα.*) Under the Greek emperors it suffered much during the wars against the Turks (*Nicet. Chon.* pp. 186, 389); when at last it fell into their hands, it was for a time the capital of their empire under the name of *Brusa* or *Broussa*, which it still bears, for it still is one of the most flourishing towns in Asia Minor. (*Brown's Travels in Walpole's Turkey*, vol. ii. p. 108; *Sestini, Mon. Vet.* p. 70; *Hamilton, Researches*, i. p. 71, &c.)

Ptolemy (v. 1. § 13) and Pliny (v. 43) mention a town of the same name on the river *Hypius* or *Hypius*, in Bithynia, which, according to *Memnon* (cc. 29, 42, 49), had formerly been called *Cierus* (*Kiepos*), and had belonged to the territory of *Heracleia*, but had been taken by *Prusias*, who changed its name. But there seems to be some confusion here between *Cierus* and *Cius*, the latter of which is known to have received the name of *Prusias* from the king of that name. (*Strab.* xii. pp. 563, 566.) [L. S.]

PRYMNE'SIA or PRYMNE'SUS (Πρυμνησία, Πρυμνησιός: *Eth. Prymnesiós*), a small town in central Phrygia. (Ptol. v. 2. § 24; Hierocl. p. 677; *Conc. Chalced.* p. 673.) Pococke (*Travels*, iii. e. 15) found an inscription containing the name of this town near *Afom Cara-hissar*. Leake (*Asia Minor*, p. 55) shows that the inscription does not refer to Prymnesia, but to some person whose name ended in menneas. No inference, therefore, can be drawn from it as to the site of that town. Franz (*Fünf Inschriften*, p. 5) has proved, by incontrovertible arguments from other inscriptions, that Prymnesia must have been situated at *Seid-el-Ghazi*, between *Eski-Shehr* and *Coniak*, where a few remains of an ancient Greek town still exist. (Leake, *Asia Minor*, p. 21.) [L. S.]

PRYTANIS (Πρύτανις), a small river in the east of Pontus, which has its sources in the Moschici Montes, and flows by the town of Abgabae. (Arrian, *Peripl. P. E.* p. 7; Anonym. *Peripl. P. E.* p. 15, where it is called Prytanea.) It is perhaps the same river as that called by Scylax (p. 32) Pordania. [L. S.]

PSACUM (Ψάκω), a promontory on the NW. coast of Crete, forming the termination of Mt. Tityrus, now called *C. Spada*. (Ptol. iii. 15. § 8.)

PSAMATHUS. [TAENARUM.]

PSAPHIS. [ATTICA, p. 330, a.]

PSEBO'A or PSEBO (Ψεβώα, Strab. xvii. p. 822; Ψεβώ, Steph. B. s. v.), the modern *Tsana*, one of the enormous lakes S. of Merö, which feed the principal tributaries of the Nile. The 10th parallel of N. latitude nearly bisects the lake Psebo. According to Stephanus, it was five days' journey from Aethiopia, i. e. from Axume. In the centre of the lake was a populous island—a depôt of the ivory trade, and frequented also by the hunters of the Hippopotamus, the hides of which animal were exported to Aegypt, and employed as coverings for shields. On the E. and S. the lake was encompassed by lofty mountains, which abounded in mineral wealth (Theophrast. *de Lapid.* p. 695, ed. Schneider), and whose periodical torrents, according to Agatharchides (c. 5. *ap. Hudson, Geogr. Min.*) poured their waters over the plains of the Troglodytes. [W. B. D.]

PSELCIS (Ψελκίς, Strab. xvii. p. 820; *Itin. Anton.* p. 162; Ψέλκίς, Aristid. *Aegina* p. 512), was a town of the region Dodecaschoenus situated on the left bank of the Nile. Originally Pselcis was little more than a suburb of the older Aethiopian town Tachompo; but it speedily outgrew its parent, so that in process of time Tachompo was denominated Contra-Pselcis. In B. c. 23 the Aethiopian nation, alarmed by the approach of the Romans to their frontier, harassed the neighbourhood of Philae and Syene, and it became necessary to repel their incursions. C. Petronius, accordingly, who had succeeded Aelius Gallus in the government of Aegypt, undertook to drive them back, and Pselcis was one of the towns which submitted to him. (Strab. l. c.; Dion Cass. liv. 5.) So long as the Romans maintained their hold on Northern Aethiopia, Pselcis was the permanent headquarters of a troop of German horse. The modern hamlet of *Dakbia* occupies a portion of the site of the ancient Pselcis. [W. B. D.]

PSESSI, or PSESSI (Ψήσσιοι, Ptol. v. 9. § 17; Ψήσσιοί, Apollod. *ap. Steph. B. s. v.*; in Plin. vi. 7, the old editions have Psesii, but Sillig reads Pessii; it appears from an inscription that Pessii is the

correct form, *Inscr. in Jahn's Jahrbücher*, vol. xxxvi. p. 225), a people in Sarmatia Asiatica, placed by Ptolemy between the lake Maeotis and the Hippici Montes after the Siraceni.

PSEUDOCE'ELIS (Ψευδόκηλις), a town of the Elisari in Arabia Felix, identified by some modern writers with *Mochha*. (Ptol. vi. 7. § 7.)

PSEUDOPENIAS. [HESPERIDES.]

PSEUDOSTOMOS (Ψευδόστομος ποταμός, Ptol. vii. 1. §§ 8, 33, 83, 85, 86), a stream of western India, which Ptolemy describes as flowing from Mt. Bettigo near *Coimbatore* to the sea near *Muziris (Mangalor)*. It cannot with certainty be identified with any existing river, especially as along that coast, between lat. 10° and 15°, there are a great number of streams which, flowing but a short distance from mountains which approach the sea are little better than torrents. [V.]

PSILE, a small island, forming one of a cluster, off the coast of Ionia, opposite to Clazomenae. (Plin. v. 31. s. 38.)

PSILLIS (Ψάλλις), a small river on the coast of Phrygia, flowing into the Euxine between Artano and Calpe, and affording at its mouth a good road for small vessels. (Strab. xii. p. 543; Ptol. v. 1. § 5; Anonym. *Peripl. P. E.* p. 2; Plin. vi. 1; Arrian, *Peripl. P. E.* p. 13, where it is called Psilis; Marician, p. 69, where it is written Psillius; comp. Steph. B. s. v. *Ἀσκανία*.) [L. S.]

PSOPHIS (Ψωφίς: *Eth. Ψωφιδίος*), a city in the NW. extremity of Arcadia, bounded on the N. by Arcadia, and on the W. by Elis. It was a very ancient place. It is said to have been originally called Erymanthus, and its territory to have been ravaged by the Erymanthian boar. (Paus. viii. 24. § 2; Hecat. *ap. Steph. B. s. v. Ψωφίς*; Apollod. ii. 5. § 4.) It afterwards received the name of Phegia or Phegeia (Φηγία, Φήγεια), apparently from the oaks (φήγιοί), which are still found upon the site of the town; though the ancients, as usual, derived the name from an eponymous founder, Phegeus. (Steph. B. s. v. *Φήγεια*, Ψωφίς; Paus. l. c.) It was called Psophis by Echephron and Promachus, sons of Hercules, who are said to have come from Sicily and given to the town this name after their mother Psophis. (Paus. l. c.) Psophis, while still called Phegia, was celebrated as the residence of Alcmaeon, who fled thither from Argos, after slaying his mother, and married Alpheisboea, the daughter of Phegeus. (Paus. viii. 24. § 8; *Dict. of Biogr. s. v. ALCMAEON*.) In consequence of their connection with Alcmaeon, the Psophidii took part in the second expedition against Thebes, and refused to join the other Greeks in the Trojan War. (Paus. viii. 24. § 10.)

Psophis is rarely mentioned in history. In B. c. 219 it was in possession of the Eleians, and was taken by Philip, king of Macedonia, who was then in alliance with the Achaeans. In narrating this event Polybius gives an accurate description of the town. "Psophis," he says, "is confessedly an ancient foundation of the Arcadians in the district Azanis. It is situated in the central parts of Peloponnesus, but in the western corner of Arcadia, and adjoining the Achaeans dwelling furthest towards the west. It also overhangs conveniently the country of the Eleians, with whom the city was then in close alliance. Philip marched thither in three days from Caphyae, and encamped upon the hills opposite to the city, where he could safely have a view of the whole city and the surrounding places. When the king observed the strength of the place, he was at a

loss what to do. On the western side of the town there is a rapid torrent, impassable during the greater part of the winter, and which, rushing down from the mountains, makes the city exceedingly strong and inaccessible, in consequence of the size of the ravine which it has gradually formed. On the eastern side flows the Erymanthus, a large and impetuous river, concerning which there are so many stories. As the western torrent joins the Erymanthus on the southern side of the city, its three sides are surrounded by rivers, and rendered secure in the manner described. On the remaining side towards the north a strong hill hangs over, surrounded by a wall, and serving the purpose of a well-placed citadel. The town itself also is provided with walls, remarkable for their size and construction." (Polyb. iv. 70.) From this description it is evident that the Erymanthus on the eastern side of the city is the river of *Sopotó*; and that the western torrent, which we learn from Pausanias (viii. 24. § 3) bore the name of Aroanius, is the river of *Ghermotána*. About 300 feet below the junction of these rivers the united stream is joined by a third, smaller than the other two, called the river of *Lópesi* or *Skupi*, which rises on the frontiers of Cleitor, near Seirae. From these three rivers the place is now called *Tripótamo*. The banks of the Erymanthus and the Aroanius are precipitous, but not very high; and between them and the steep summit of the hill upon which the town stood there is a small space of level or gently-rising ground. The summit is a sharp ridge, sending forth two roots, one of which descends nearly to the angle of junction of the two streams, the other almost to the bank of the Erymanthus at the eastern extremity of the city. (Leake, *Morea*, vol. ii. p. 242.)

Philip, in his attack upon Psophis, crossed the bridge over the Erymanthus, which was probably in the same position as the modern bridge, and then drew up his men in the narrow space between the river and the walls. While the Macedonians were attempting to scale the walls in three separate parties, the Eleans made a sally from a gate in the upper part of the town. They were, however, driven back by the Cretans in Philip's army, who followed the fugitives into the town. Euripidas and the garrison then retreated into the citadel, and shortly afterwards surrendered to Philip. (Polyb. iv. 71, 72.)

Pausanias saw at Psophis a ruined temple of Aphrodite Erycina, herosa of Promachus and Echephron, the tomb of Alemason, and near the Erymanthus a temple sacred to that stream. (Paus. viii. 24. § 7.) Leake also noticed a part of a theatre, not mentioned by Pausanias, on the side of the hill towards the Aroanius. Nine hundred feet above the junction of the two rivers, and near the walls on the bank of the Erymanthus, Leake also found some remains of a public building, 96 feet in length, below which there is a source of water in the bank. He conjectures that they may be the remains of the temple of Erymanthus.

Psophis was about 2 miles in circumference. The town-walls followed the crest of the ridge to the northward and the bank above the two rivers on the opposite side; and they are traceable nearly throughout the entire circuit of the place. On the north-eastern side of the town, which is the only part not protected by the two rivers or by the precipices at the back of the hill, there was a double inclosure. Leake could not trace the inclosure of the citadel.

At the distance of 30 stadia from Psophis was

Seirae (*Σειραί*), which Pausanias describes as the boundary of the Psophidii and Cleitorii (viii. 23. § 3, 24. § 3). On the road from Psophis to Thelpusa lay Tropaea, upon the left bank of the Ladon, near which was the grove Aphrodisium, after which came a column with an ancient inscription upon it, marking the boundaries of Psophis and Thelpusa. (Leake, *Morea*, vol. ii. p. 240, seq.; Boblaye, *Récherches*, &c. p. 158; Curtius, *Peloponnesiae*, vol. i. p. 384, seq.)



PLAN OF PSOPHIS.

- a a. Ancient walls.
- b. Theatre.
- c. Foundations of a large building.
- d d. Churches.
- e. Bridge over the Aroanius.
- f. Bridge over the Erymanthus.
- g g. Position of the army of Philip.
- h. Khan of Tripótamo.

PSYCHIUM (*Ψυχίον*, Steph. B. s. v.; Ptol. iii. 17. § 4; *Ψύχεια*, *Stadiasm. Mar. Magn.* p. 298, Hoffmann: *Éth. Ψυχιεύς*), a town on the south coast of Crete, placed by Ptolemy between the mouths of the rivers Massalia and Electra, and by the Stadiasmus 12 stadia to the west of Sulia, a distance which agrees very well with the situation of *Kastri*. (Pashley, *Crete*, vol. i. p. 304.)

PSYCHRUS (*Ψυχρός*), a small river in the east of Pontus, forming the boundary between the tribes of the Colchi and Sanni. (Arrian, *Peripl. P. E.* p. 6; Anonym. *Peripl. P. E.* p. 14.) [L. S.]

PSYLLI (*Ψύλλοι*, Hecat. *Fr.* 303, ed. Klausen; Herod. iv. 173; Strab. ii. p. 131, xiii. p. 588, xvii. pp. 814, 838; Plin. v. 4, vii. 2, viii. 38, xi. 30, xxv. 76, xxviii. 6; Aelian, *Nat. An.* vi. 33), a people on the shores of the Greater Syrtis, who bordered on the Nasamonnes, occupying that part of the shores of *Sórti* which lies between *Aulad Símas* and *Aulad Naim*. According to Herodotus (*l. c.*) they sallied forth against Notos, or the S. wind, and were buried in the sands which were raised by the offended wind. Their country was afterwards occupied by the Nasamonnes.

The story gives a vivid picture of those seas of sand, unbathed by dew or rain, when the fine dust-like particles, rising through the rarefied air, roll up in dark oppressive clouds. They were supposed by the ancients to have a secret art enabling them to secure themselves from the poison of serpents, like the "Háwee," or snake jugglers of Cairo. (Wilkinson, *Ancient Egyptians*, vol. v. p. 241; Lane, *Modern Egyptians*, vol. ii. p. 214; Quatremère, *Mém. sur l'Égypte*, vol. i. pp. 203—211.) Cato

brought some of these people in his train when he led the way into the depths of the desert which skirts the Lesser Syrtis (Plut. *Cat. Min.* 56; Lucan, ix. 891); and Octavius made use of the services of these poison-suckers, it was said, in order to restore his victim, Cleopatra, to life. (Dion Cass. li. 14; comp. Lucan, ix. 925.) [L. S.]

PSYLLIUM (Ψύλλιον, Ψύλλειον, or Ψύλλα), a fortified emporium on the coast of Bithynia, between Cremides and Tium. (Ptol. v. 1. § 7; Arrian, *Peripl. P. E.* 14; Anonym. *Peripl. P. E.* p. 5; Marcian, p. 70; Steph. B. s. v. Ψύλλα; *Tab. Peut.* erroneously calls it Scylleum.) [L. S.]

PSYRA (Ψυρά), a small island in the Aegean sea, to the north-west of Chios, at a distance of 50 stadia from Cape Melsaenae in Chios, and having only 40 stadia in circumference. It was a lofty, rocky island, and contained on its south-east coast a small town of the same name. (Strab. xiv. p. 645; Plin. v. 36; Steph. B. s. v.; Hom. *Od.* iii. 171.) Its modern name is *Ipsara*. [L. S.]

PSYTTALEIA (Ψυττάλεια), a small island off the Attic coast between Peiraecus and Salamis. For details see SALAMIS.

PTANDARIS or PTANDARA, a place in Cappadocia on the south-west of Arabissus. (*It. Ant.* pp. 178, 180, 210, 212, &c., where we sometimes read the ablative Ptandari, and sometimes Ptandaris.) [L. S.]

PTARENUS (Πτάρηνος, Arrian, *Ind.* c. 4), a small tributary of the Upper Indus, which flows into that river a little above *Peahéwar*. Lassen conjectures that it is the present *Burrinduk*. (Lassen, *Map of Anc. India*.) [V.]

PTELEA, an ancient name of Ephesus. (Plin. v. 29. s. 31.)

PTELEOS (Πτελεός), a small lake in Mysia, near Ophrynum on the coast of the Hellespont. (Herod. vii. 42; Strab. xiii. p. 595; Schol. ad Ptol. v. 2. § 3.) [L. S.]

PTELEUM. 1. (Πτελεόν: *Etā. Πτελεότης, Πτελεόσιος, Πτελεός*), a town of Thessaly, on the south-western side of Phthiotis, and near the entrance of the Sinus Pagasaeus. It stood between Antron and Halos, and was distant from the latter 110 stadia, according to Artemidorus. (Strab. ix. p. 433.) It is mentioned by Homer as governed by Proteilaus, to whom the neighbouring town of Antron also belonged. (*Il.* ii. 697.) In B. C. 192, Antiochus landed at Pteleum in order to carry on the war against the Romans in Greece (Liv. xxxv. 43). In B. C. 171, the town, having been deserted by its inhabitants, was destroyed by the consul Licinius. (Liv. xlii. 67.) It seems never to have recovered from this destruction, as Pliny speaks of Pteleum only as a forest ("nemus Pteleon," Plin. iv. 8. s. 15). The form Pteleos is used by Lucan (vi. 352) and Meia (ii. 3). Pteleum stood near the modern village of *Pteleó*, or *Ftelió*, upon a peaked hill crowned by the remains of a town and castle of the middle ages, called *Old Ftelio*. On its side is a large marsh, which, as Leake observes, was probably in the more flourishing ages of Greece a rich and productive meadow, and hence the epithet of *λεχρωσίην*, which Homer (*l. c.*) has applied to Pteleum. (Leake, *Northern Greece*, vol. i. p. 341, seq.)

2. A town of Triphylia, in Elis, belonging to Nestor (Hom. *Il.* ii. 594), is said by Strabo to have been a colony from the Thessalian Pteleum. This town had disappeared in Strabo's time; but its un-

inhabited woody site was still called Pteleasimum. (Strab. viii. pp. 349, 350.)

3. A fortress in the territory of Erythrae, in Ionia. (Thuc. viii. 24, 31.) Pliny (v. 29. s. 31) mentions Pteleon, Helos, and Dorium as near Erythrae, but those places are confused by Pliny with the Triphylian towns in Homer (*l. c.*).

PTE'RIA (Πτερία), the name of a town and district in Cappadocia, mentioned only by Herodotus (l. 76), who relates that a great battle was fought in this district between Cyrus and Croesus. Stephanus B. mentions Pterium, a town of the Medes, and Pteria, a town of Sinope (*s. v. Πτέριον*).

PTEROS, one of four islands—the other three being Labatanis, Coboris, and Sambracate—lying off the coast of the Sabaei in Arabia, and corresponding in number, and the last of the four in name, with the *Sohar* islands. (Plin. vi. 28. s. 32; Forster, *Arabia*, vol. ii. p. 230.)

PTOLEDERMA (Πτολεδήρμα), a town of the Eutresii, in Arcadia, which was deserted in consequence of the removal of its inhabitants to Megalopolis. (Paus. viii. 27. § 3.)

PTOLEMAIS. 1. (Πτολεμαΐς Ptol. iv. 5. § 57), a small town of the Arsinoite nome in Middle Aegypt. It was situated between Heracleopolis Magna and Arsinoë, near the point of junction between the *Bahr Jusef* and the Nile. The modern village of *El-Lahum* occupies a portion of the site of the Arsinoite Ptolemais.

2. PTOLEMAIS THERON (Πτολεμαΐς Θερών, Ptol. i. 8. § 1, iv. 7. § 7, viii. 16. § 10; *Πτολεμαΐς*, Strab. xvii. pp. 768—76; Agatharch. *ap. Phot.* pp. 457—459, ed. Bekker; Ptolemais Epitheras, Plin. vi. 29. s. 34), was originally an Aethiopian village situated on the southern skirts of the forest which extended from the S. side of the Troglodytic Berenice to lat. 17° N. Its convenient situation on the coast of the Red Sea and in the heart of the region where elephants abounded induced Ptolemy Philadelphus (B. C. 282—246) to occupy, enlarge, and fortify the village, which thenceforward was named Ptolemais after its second founder. Philadelphus, indeed, before he colonised this outpost of his kingdom, used every effort to persuade the Aethiopian hunters [*ELEPHANTOPHAGI*] to abstain from the flesh of these animals, or to reserve a portion at least of them for the royal stables. But they rejected his offers, replying that for the kingdom of Aegypt they would not forego the pleasure of hunting and eating elephants. Hitherto the Aegyptians had imported these animals from Asia, the Asiatic breed being stronger and larger than the African. But the supply was precarious: the cost of importation was great; and the Aethiopian forests afforded an ample supply both for war and the royal household. As the depot of the elephant trade, including that also in hides and ivory, Ptolemais attained a high degree of prosperity, and ranked among the principal cities of Aethiopia. From its market it is probable that Carthage also derived its supply of elephants, since about the period of Philadelphus' reign the Carthaginians employed these animals more frequently in war. (Liv. xvii. *Epit.*; Florus, ii. 2. § 28.) Ptolemais had, properly speaking, no harbour, and the Aegyptian vessels were compelled to run up to Berenice whenever the N. or E. winds prevailed: in the present day the Red Sea coast at this point is approachable only by boats. The roadstead of Ptolemais, however, was partially sheltered from the E. winds by an island covered with olive-trees. In its

neighbourhood the freshwater lake Monoleus afforded it a good supply of water and fish. The shell of the true land-tortoise was found at Ptolemais: it is described by Agatharchides (*ap. Geogr. Minor.* p. 40, Hudson; *Peripl. Mar. Erythr.* p. 17) as covered with small lozenge-shaped plates, of the whiteness of the pearl-oyster. To ancient geographers the position of Ptolemais was of great importance, being one of the points from which their computations of latitude were made. Modern geographers, however, are not agreed as to the degree in which it should be placed, some identifying it with *Bas-Assiz*, opposite the island of *Wellesley*, while others (Vincent, *Voyage of Nearchus*, vol. ii. p. 92) prefer a more southerly site, near the port of *Mirza-Mombarrrik*. (Comp. Mannert, vol. x. 1. p. 48, seq.)

3. (Πτολεμαῖς ἡ Ἐρμείου, Ptol. i. 15. § 11, iv. 5. § 56; Πτολεμαῖς πόλις. Strab. xvii. p. 813), a city of Upper Egypt, NW. of Abydos, and situated on the western side of the Nile. It can hardly be regarded, however, as an Aegyptian city, its population and civil institutions being almost exclusively Greek, and its importance derived entirely from the favour of the Ptolemies. The ruins of Ptolemais Hermiti are supposed to be at the modern hamlet of *Mensieh*. (Champollion, *l' Egypte*, vol. i. p. 253, seq.) [W. B. D.]

PTOLEMAIS (Πτολεμαῖς), a small town on the coast of Pamphylia, between the river Melas and the town of Coracesium, is mentioned only by Strabo (xiv. p. 667). Leake (*Asia Minor*, p. 197) conjectures that Ptolemais did not stand upon the coast, as it is not mentioned in the *Stadiasmus*, but occupied perhaps the situation of the modern town of *Alara*, where is a river, and upon its banks a steep hill crowned with a Turkish castle. (Comp. Richter, *Wallfahrten*, p. 334.) [L. S.]

PTOLEMAIS CYRENAICAE. [BARCA.]

PTOLEMAIS PHOENICIAE. [ACE.]

PTOLIS. [MANTINELA, p. 262, b.]

PTOUM. [BOEOTIA, p. 412, a.]

PTY'CHIA. [CORCYRA, p. 671, b.]

PUBLICANOS, AD, in Gallia, is placed in the Itins. on a road which leads from Vienna (*Vienne*) on the *Rhone* to the Alps Graia (*Little St. Bernard*). In following this road Ad Publicanos comes after Mantala [MANTALA], and its position is at the commencement of the territory of the *Centrones* or *La Tarentaise*. Wesseling observes that the name Ad Publicanos indicates a toll place at a bridge. [PONS AERARIUS]. D'Anville supposes that Ad Publicanos was at the point where the *Arli*, a tributary of the *Isère*, is crossed, near which there was an ancient *Hospitium* or *Stabulum*, as it was called, such as we find on several Roman roads. This place is now called *L'Hôpital de Constans*, and is near the junction of the *Arli* and the *Isère*. Ad Publicanos was probably on the boundary of the *Allobroges* and *Centrones*, where some dues would be paid. These dues or customs were established in a period of Gallic history even anterior to the Roman conquest. (Strab. iv. p. 190.) Gallia was loaded with these imposts, which continued to the time of the French Revolution of 1789. The distance between Mantala and Ad Publicanos is marked xvi. in the Itins., which does not agree with the site fixed by D'Anville. Other geographers place Ad Publicanos at the village of *Des Fontaines*. [G. L.]

PUCINUM (Πουκίνον: *Duino*), a town of Venetia, in the territory of the *Carni* (Plin. iii. 18. s. 22),

though Ptolemy assigns it to *Istria* (Ptol. iii. 1. § 28). It is placed by Pliny between the river *Timavus* and *Tergeste*, which leaves little doubt that it is the place called *Duino*, about 16 miles from *Trieste*, and less than 2 from the sources of the *Timavus*. It stands on the brow of a steep rocky ridge or slope facing the sea; and the neighbouring district is still noted for its wine, which was famous in the days of Pliny, and was reckoned particularly wholesome, so that *Livia* the wife of *Augustus* ascribed the great age to which she attained principally to her use of it. (Plin. xiv. 6. s. 8, xvii. 4. s. 3.) [E. H. B.]

PULCHRUM PROM. [APOLLINIS PROM.]

PULLA'RIAE I'NSULAE. [POLA.]

PULTO'VIA, a place in Upper Pannonia, on the south-west of *Petovio*, on the river *Pulska*. (*It. Hieros.* p. 561; comp. Muchar, *Noricum*, i. p. 240.) [L. S.]

PUNICUM (*Sta Marinella*), a village or station on the coast of Etruria, mentioned only in the *Tabula*, which places it 6 miles beyond *Pyrgi* (*Sta Secera*) on the *Via Aurelia*; and this distance enables us to fix its site at the modern village or hamlet of *Sta Marinella*, where there are still some traces of a Roman port, and more extensive remains of a Roman villa in the immediate neighbourhood (*Tab. Peut.*; Nibby, *Dintorni di Roma*, vol. ii. p. 313; Dennis's *Etruria*, vol. ii. p. 7.) [E. H. B.]

PUNICUM, called by *Procopius* (*de Aed.* iv. 6. p. 287) Πικυόν, a town of *Moesia Superior*, at the mouth of the *Pingus* (*Tab. Peut.*) [T. H. D.]

PUPLISCA, a town of the *Liburni* (*Geogr. Rav.* iv. 26), which has been identified with *Jablomat* on the mainland facing the S. of the island of *Arbe*. (Neigebeur, *Die Sud-Slaven*, p. 225.) [E. B. J.]

PURA. [GEDROSIA.]

PURPURA'RIAE I'NS., islands off the coast of *Mauretania*, which are said to have been discovered by *Juba* (Plin. vi. 37), who established there a manufactory of purple. If his description of them as being 625 M. P. from the *Fortunate Islands* be received, they cannot be, as D'Anville supposed, *Lanserote* or *Fuente Ventura*, the two nearest of the *Camarie* to the African continent. Still greater difficulties exist in supposing them to be *Madeira* and *Porto Santo*, which are too remote from *Juba's* kingdom to be the seat of a manufacture of purple carried on by him. *Lelewel* (*Entdeckungen der Carthager und Griechen*, p. 140) considers them to be the islands of *Lanserote* *Sta Clara*, with the smaller ones of *Graciosa* and *Alegranza*. (Kenrick, *Phoenicia*, p. 229; Humboldt, *Cosmos*, vol. ii. p. 129, trans.) [E. B. J.]

PUTEOLI (Πουτέολοι, Ptol. Dion Cass.; Πευτιόλοι Strab., *Act. Apost.*: *Eth.* *Puteolanus*: *Puzzuoli*), a maritime city of *Campania* situated on the northern shore of the *Sinus Cumanus* or *Crater* and on the east side of the smaller bay known as the *Sinus Baianus*. It was originally a Greek city of the name of *ΔΙΚΑΙΑΡΧΙΑ* (*Δικαιαρχία*, Strab.; *Δικαιαρχία*, Steph. B.: *Eth.* *Δικαιαρχεύς* and *Δικαιαρχείτης*, Steph.), and was a colony of the neighbouring *Cumae*, to which it served as a port. (Strab. v. p. 245.) There can be little doubt of the accuracy of this statement, but *Stephanus* of *Byzantium* and *Eusebius* ascribe its foundation to a colony from *Samos*; and it is not improbable that in this as in many similar instances, the colony from *Cumae* was reinforced by a fresh band of emigrants from *Samos* (Steph. B. s. v. *Πορτιόλοι*; Euseb. ii. p. 129, ed.

Scal.). The date assigned to this Samian colony by Eusebius is as late as B. C. 521. No mention occurs of Dicaearchia in history previous to the conquest of Cumae by the Campanians: from its serving as the port of Cumae it could probably never have taken any active or independent part; but there seems no doubt that it must have become a populous and flourishing town. The name of Dicaearchia continued to be applied to it by Greek writers long after it had assumed the new appellation of Puteoli. (Diod. iv. 22, v. 13, &c.)

The period of this change is uncertain. It is generally said that the Romans bestowed on it the new name when they established their colony there; but there seems good reason to believe that it was considerably more ancient. The name of Puteoli is applied to the city by Livy during the Second Punic War (Liv. xxiv. 7), and there is much probability that the coins with the Oscan inscription "Phistlus," sometimes Graecised into Phistelia, belong to Puteoli during the period previous to the Roman colony. (Millingen, *Numism. de l'Anc. Italie*, p. 201; Friedländer, *Oskische Münzen*, p. 29.) According to the Roman writers the name of Puteoli was derived either from the stench arising from the numerous sulphureous springs in the neighbourhood, or (with more probability) from the wells (putei) or sources of a volcanic nature with which it abounded. (Varro, *L. L. v. 25*; Fest. *s. v. Puteoli*; Plin. xxxi. 2; Strab. v. p. 245; Steph. B. *s. v. Πυθολοί*.)

The first mention of Puteoli in history is during the Second Punic War, when it was fortified by Q. Fabius by order of the senate, and protected by a strong garrison to secure it from the attempts of Hannibal, B. C. 215. That general, indeed, in the following season made an attempt, though without success, to make himself master of the city, the possession of its port being an object of the greatest importance to him. (Liv. xxiv. 7, 12, 13.) Livy speaks of Puteoli as having first become frequented as a port in consequence of the war; and though this is not strictly correct, as we know that it was frequented long before under the name of Dicaearchia, it is probable that it then first rose to the high degree of commercial importance which it subsequently retained under the Romans. Thus in B. C. 212 it became the principal port where the supplies of corn from Etruria and Sardinia were landed for the use of the Roman army that was besieging Capua (Liv. xxv. 22); and the next year it was from thence that Claudius Nero embarked with two legions for Spain. (Id. xxvi. 17.) Towards the close of the war also (B. C. 203) it was at Puteoli that the Carthaginian ambassadors landed, on their way to Rome. (Id. xxx. 22.) It was doubtless the growing importance of Puteoli as a commercial emporium that led the Romans to establish a colony there in B. C. 194 (Liv. xxxiv. 45; Vell. Pat. i. 15): the date is confirmed by a remarkable inscription of B. C. 105 (Mommsen, *Inscr. R. N.* 2458), and it seems to have become before the close of the Republic, as it continued under the Empire, one of the most considerable places of trade in Italy. From its being the first really good port on the south of Rome (for Antium could never deserve that epithet) it became in a manner the port of the imperial city, although distant from it not less than 150 miles. Not only did travellers coming from the East to Rome frequently land at Puteoli and proceed from thence by land to the city, as in the well-known instances of St. Paul (*Act. Apost. xxviii. 13*) and

Cicero on his return to Rome from his quaestorship in Sicily (*Cic. pro Planc. 26*), but the same course was pursued with the greater part of the merchandise brought from the East, especially with the costly wares sent from Alexandria, and even the supplies of corn from the same quarter. (Strab. xvii. p. 793; Suet. *Aug. 98*; Senec. *Ep. 77*.) Strabo speaks of Puteoli as one of the most important trading cities of his time (v. p. 245), and it is evident from the expressions of Seneca (*l. c.*) that this had not fallen off in the days of Nero. The trade with Alexandria indeed, important as it was, was only one branch of its extensive commerce. Among other things the iron of Ilva, after being smelted at Populonium, was brought to Puteoli (Diod. v. 13); and the city carried on also a great trade with the Turdetanians in the south of Spain, as well as with Africa. (Strab. iii. p. 145.) We learn also from an inscription still extant, that its trade with Tyre was of such importance that the Tyrians had a regular factory there (Boeckh, *C. I.* no. 5853); and another inscription mentions a number of merchants from Berytus as resident there. (Mommsen, *J. R. N.* 2488.) Indeed there seems no doubt that it was under the Roman Empire one of the greatest—if not the greatest—emporiums of foreign trade in all Italy. For this advantage it was in a great measure indebted to the excellence of its port, which, besides being naturally well sheltered, was further protected by an extensive mole or pier thrown out into the bay and supported on stone piles with arches between them. Hence Seneca speaks of the population of Puteoli assembling on this mole (in pilis) to watch for the arrival of the ships from Alexandria. (Sen. *Ep. 77*.) Puteoli had peculiar facilities for the construction of this and similar works, from the excellent quality of its volcanic sand, which formed a mortar or cement of the greatest hardness and durability, and wholly proof against the influence of the sea-water. (Strab. v. p. 245; Plin. xxxv. 13. s. 47.) This kind of cement is still known by the name of *Pozzolana*.

It was from the extremity of the mole of Puteoli that Caligula carried his celebrated bridge across the bay to the opposite shores at Baiae. (Suet. *Cal. 19, 32*; Dion Cass. lix. 17; Joseph. *Ant. xix. 1. § 1*.) It is scarcely necessary to observe that this bridge was merely a temporary structure [BALAE], and the remains still visible at *Pozzuoli* which are popularly known as the Bridge of Caligula are in fact the piles or piers of the mole of Puteoli. The construction of this mole is generally ascribed to Augustus, without sufficient authority; but it is probable that it dates from at least as early a period: and we learn that there were in his time extensive docks (navalia) at Puteoli, in which the huge ships that had been employed in bringing the obelisks from Egypt were preserved,—a sufficient proof of the magnitude of these establishments. (Plin. xxxvi. 9. s. 14.) Another proof of the importance of Puteoli is the fact that Claudius established there, as well as at Ostia, a cohort of troops to guard the city against fire, in the same manner as was done at Rome (Suet. *Claud. 25*). In A. D. 95 Domitian constructed a new line of road leading direct to Puteoli from Sinuessa, where it quitted the Appian Way. (Dion Cass. lxxvii. 14; Stat. *Silo. iv. 3*.) Previous to that time its communication with Rome must have been by way of Capua, to which a branch road (not given in the Itineraries) led direct from Puteoli.

Puteoli certainly continued to enjoy under the Empire the rank of a colony. (Plin. iii. 5. s. 9; Orell. *Inscr.* 1694, 3697, &c.) In addition to the original "colonia civium" settled there, as already mentioned, in B. C. 194, it appears to have received a fresh colony under Sulla (Val. Max. ix. 3. § 8; Plut. *Sull.* 37; Zumpt, *de Colon.* p. 260), and certainly was again colonised by Augustus. (*Lib. Col.* p. 236.) The inhabitants had, as we learn from Cicero (*Phil.* ii. 41), warmly espoused the cause of Brutus and Cassius after the death of Caesar, which may have been one reason why Augustus sought to secure so important a point with a colony of veterans. But, as was often the case, the old inhabitants seem to have continued apart from the colonists, with separate municipal rights, and it was not till the reign of Nero that these also obtained admission into the colony. (*Tac. Ann.* xiv. 27.) In A. D. 69 the Puteolani zealously espoused the cause of Vespasian (*Tac. Hist.* iii. 67), and it was probably in consequence of this that the city afterwards assumed the honorary title of "Colonia Flavia Augusta Puteoli," by which we find it designated in inscriptions. (Orell. *Inscr.* 3698; Zumpt, *l. c.* p. 395; Mommsen, 2492, 2493.) It is not improbable, however, that it may at the same time have received a fresh accession of colonists.

In addition to its commercial importance, Puteoli, or rather its immediate neighbourhood, became, before the close of the Republic, a favourite resort of the Roman nobility, in common with Baiæ and the whole of this beautiful district. Thus Cicero, as we learn from himself, had a villa there, to which he gave the name of Academia, but which he more often mentions merely as his Puteolanum. (*Cic. de Fat.* 1, *ad Att.* i. 4, xiv. 7, xv. 1, &c.) It passed after his death into the hands of Antistius Vetus, and the outbreak of a thermal spring there became the occasion of a well-known epigram, which has been preserved to us by Pliny. (Plin. xxxi. 2. s. 3.) This villa was situated between Puteoli and the lake Avernus; it was subsequently chosen as the place of burial of the emperor Hadrian. (*Spart. Hadr.* 25.)

We hear little of Puteoli in history during the later periods of the Roman Empire, but there is every reason to suppose that it continued to be a flourishing and populous town. Its mole and port were repaired by Antoninus Pius (Mommsen, *Inscr.* 2490), and numerous inscriptions have been found there, some of which belong to a late period, and attest the continued importance of the city down to the reign of Honorius. (Mommsen, 2494—2500.) But it shared to the full extent in the calamities of the declining empire: it was taken and plundered by Alaric in A. D. 410, and again by Genseric in 455, and by Totila in 545. Nor did it ever recover these repeated disasters. After having for some time been almost deserted, it partially revived in the middle ages; but again suffered severely, both from the ravages of war and from the volcanic eruptions of the *Solfatara* in 1198, and of the *Monte Nuovo* in 1538. At the present day *Pozzuoli*, though retaining its episcopal see, and about 8000 inhabitants, is a poor place, and suffers severely from malaria in summer.

It, however, retains many remains of its ancient greatness. Among these one of the most conspicuous is the amphitheatre, on the hill behind the town, which is of considerable size, being larger than that at Pompeii, and calculated to be capable

of containing 25,000 spectators. It is in good preservation, and, having been recently excavated and cleared out, affords in many respects a good specimen of such structures. It derives additional interest from being more than once alluded to by ancient writers. Thus Suetonius mentions that Augustus presided at games there, and it was in consequence of an insult offered to a senator on that occasion that the emperor passed a law assigning distinct seats to the senatorial order. (*Suet. Aug.* 44.) It was there also that Nero entertained Tindates, king of Armenia, with magnificent shows both of gladiators and combats of wild beasts. (Dion Cass. lxxiii. 3.) Near the amphitheatre are some ruins, commonly known as the temple of Diana, but which more probably belonged to a range of *thermae* or baths; as well as several *piscinas* or reservoirs for water on a great scale, some of which are supposed to have been connected with the service of the amphitheatre. Near them are the remains of an aqueduct, intended for the supply of the city, which seems to have been a branch of that which led to Misenum. In the city itself the modern cathedral is in great part constructed out of the remains of a Roman temple, which, as we learn from an inscription on the architrave, was dedicated to Augustus by L. Calpurnius. From another inscription we learn that the architect was L. Cocceius Anctus, evidently the same who is mentioned by Strabo as having been employed by Agrippa to construct the tunnel at *Posilipo*. (Mommsen, *I.R.N.* 2484, 2485; Strab. v. p. 245.) The masonry is of white marble, and there still remain six beautiful Corinthian columns of the same material.

Much more celebrated than these are the remains of a building commonly known as the temple of Serapis or Serapeum. The interest which attaches to these is, however, more of a scientific than antiquarian character, from the evidence they afford of repeated changes in the level of the soil on which they stand. (Lyell, *Principles of Geology*, 8th ed. p. 489, &c.; Daubeny *On Volcanoes*, p. 206.) The edifice is one of a peculiar character, and the received attribution is very doubtful. Recent researches have rendered it more probable that it was a building connected with the mineral spring which rises within it, and was adapted both for purposes of worship and for the medical use of the source in question. The general plan is that of a large quadrangular atrium or court, surrounded internally by a portico of 48 columns, with chambers at the sides, and a circular temple in the centre. Not far from the temple of Serapis are the ruins of two other buildings, both of them now under water: the one of which is commonly known as the temple of Neptune, the other as the temple of the Nymphs; but there is no real foundation for either name. We know, however, from Cicero that there was a temple of Neptune at Puteoli, as might naturally be expected at so frequented a seaport, and that its portico fronted the bay. (*Cic. Acad.* ii. 25.) The remains of the ancient mole have been already mentioned; there are now portions of 16 piers remaining, 13 of which are still visible above water.

On the coast proceeding from *Pozzuoli* towards the Lucrine lake (or rather on the ancient cliff which rises above the low line of coast) are some ruins called (with at least more probability than in most similar cases) those of the villa of Cicero, which was certainly, as we learn from Pliny, situated between Puteoli and the Lucrine lake. (Plin. xxxi. 2. s. 3.)

About a mile from *Pozzuoli* to the NE., on a hill between the town and the *Lago d' Angano*, is the remarkable spot now called the *Solfutara*, and in ancient times known as the FORUM VULCANI ('*Ἡφαίστου ἀγορά*, Strab.). It is evidently the crater of an extinct volcano, retaining only so much of its former activity as to emit constantly sulphureous gases in considerable quantity, the deposit of which forms large accumulations of sulphur. It is well described by Strabo, in whose time it would seem to have been rather more active than at present, as well as in a more poetical style by Petronius (*Carm. B. Civ.* 67—75); and is noticed also by Lucilius, who justly points to the quantity of sulphur produced, as an evidence of igneous action, though long extinct. (Strab. v. p. 246; Lucil. *Aetn.* 431.) It does not seem to have ever broken out into more violent action, in ancient, any more than in modern, times; but in the middle ages on one occasion (in 1198) it broke into a violent eruption; and a stream of trachytic lava, which has flowed from the crater in a SE. direction, is probably the result of this outburst. The effect of the sulphureous exhalations on the soil of the surrounding hills is visible for some distance, and imparts to them a peculiar whiteness of aspect, whence they were called the LEUCOGARI COLLES. (Plin. xviii. 11. s. 29, xxxv. 15. s. 50.) Pliny also mentions in connection with them some mineral springs, to which he gives the name of LEUCOGARI FONTES. (Id. xxxi. 2. s. 8.) They are probably those now known as the *Pisciarelli*.

There were two ancient roads leading from Puteoli, the one to Capua, the other to Neapolis. Both of them may still be distinctly traced, and were bordered, for some distance after they quitted the city, with ranges of tombs similar to those found outside the gate of Pompeii, though of course in less perfect preservation. They are nevertheless in many respects of much interest. Pliny mentions the road (which he calls a Via Consularis) that led from Puteoli to Capua; it was the tract on the left of this towards Cumae that was the district properly called the CAMPI LABORINI, or LABORIAE, distinguished even above the rest of Campania for its surpassing fertility. (Plin. xviii. 11. s. 29.) Concerning the topography of Puteoli and ruins still remaining at *Pozzuoli*, see Mazzella, *Situs et Antiquitas Puteolorum* in Graevius and Burmann's *Thesaurus*, vol. ix. part iv.; Romanelli, *Viaggio a Pozzuoli*, Svo. Naples, 1817; and Jorio, *Guida di Pozzuoli*, Svo. Naples, 1830. [E. H. B.]

PUTEOLANUS SINUS. [CRATER.]

PUTPUT, a station in Africa Proper, 12 M. P. from Neapolis (*Nabel*) (*Itin. Anton.*; *Peut. Tab.*), which has been identified by Barth (*Wanderungen*, pp. 142, 143) with *Hāmāmt*. Sir G. Temple (*Excursions*, vol. ii. p. 10) considers it to be ΣΙΑΓΟΥΤ (*Σιαγοῦτα*, Ptol. iv. 3. § 9), because of the two inscriptions with "Civitas Siagitana," which Shaw found at *Hāmāmt*. (*Trav.* p. 169.) [E. B. J.]

PYCINUS (Πυκίνος, Ptol. iii. 17. § 8), a river on the N. coast of Crete, a little W. of Cydonia.

PYDARAS. [ATHYRAS.]

PYDNA (Πύδνα, Scyl. p. 26; Scymn. Ch. 626; Ptol. iii. 13. § 15; Steph. B.; Plin. iv. 17), a town which originally stood on the coast of Pieria, in the Theraic gulf. Themistocles was conducted by two Macedonian guides across the mountains, and found a merchant ship about to sail for Asia. (Thuc. ii. 137.) Pydna was blockaded by the Athenians,

who, after prosecuting the siege in vain, concluded a convention with Perdiccas. (Thuc. i. 61.) It was taken B. C. 411 by Archelaus, who removed its site 20 stadia from the sea. (Diodor. xiii. 49.) Afterwards it was gained for Athens by Timotheus; but in the two first years of the disastrous Social War (358—356), Pydna, about the exchange of which for Amphipolis there had been a secret negotiation, was betrayed to Philip by a party of traitors in the town. (Demosth. *adv. Leptinem*, p. 476. § 71. *Olynth.* i. p. 10. § 5, *Olynth.* ii. p. 19. § 6; Ulpian, *ad loc.*; Theopompus, *Fr.* 189, ed. Didot.) Several Athenian citizens were taken in Pydna, and sold into slavery, whom Demosthenes ransomed from his own funds. (Plut. *Vit. X. Orator.* p. 851, vol. ix. p. 381, ed. Reiske.) Towards the close of the year B. C. 316, Olympias retired to Pydna, where she was besieged by Cassander, and taken prisoner by him. (Diodor. xix. 49; Polyæn. iv. 11. § 3.) In the spring of B. C. 169, Perseus abandoning Dium, retreated before the consul Q. Marcus Philippus to Pydna. (Liv. xlv. 6.) After again occupying the strong line of the Enipeus, Perseus, in consequence of the dexterous flank movement of P. Scipio Nasica, was compelled to fall back upon Pydna. On the 22nd of June, B. C. 168 (an eclipse fixes the date, Clinton, *F. H.* vol. iii. p. 82), the fate of the Macedonian monarchy was decided in a plain near the town, which was traversed by a small river, and bordered by heights affording a convenient retreat and shelter to the light infantry, while the plain alone contained the level ground necessary for the phalanx. (Liv. xlv. 32—46; Plut. *Aemil.* 13—23.) The Epitomiser of Strabo and a Scholiast upon Demosthenes (*Olynth.* i. p. 10) assert that the *Κίτρος* of their time was the same place as Pydna; but their authority is of no great weight, and Colonel Leake (*Northern Greece*, vol. iii. pp. 429—435) has shown that the ancient site is better represented by *Αγάνα*, where there are Hellenic remains, and, on the slope towards the sea, two "tumuli," probably monuments of the battle. *Κίτρο*, it may be supposed, rose upon the decay of Pydna and Methone, between which it lies. For autonomous coins of Pydna, see Eckhel, vol. ii. p. 76. [E. B. J.]

PYDNAE or PYDNA (Πύδνα), a small town on the coast of Lycia, between the river Xanthus and Cape Hieron. (*Stadiasm. M. Magni*, p. 221.) It is probably the same place as the one called by Ptolemy (v. 3. § 5) Cydna, and which he places at the foot of Mount Cragus, where ruins of an ancient town were observed by Beaufort. (Leake, *Asia Minor*, p. 182.) [L. S.]

PY'GELA or PHY'GELA (Πύγεια, Φύγεια; *Eth. Πυγελός*), a small town on the coast of the Caystrian bay, a little to the south of Ephesus, was said to have been founded by Agamemnon, and to have been peopled with the remnants of his army; it contained a temple of Artemis Munychia. (Xenoph. *Hellen.* i. 2. § 2; Strab. xiv. p. 639; Steph. B. s. v.; Harpocrat. s. v.; Plin. v. 31; Scylax. p. 37; Pomp. Mel. i. 17; Liv. xxxvii. 1.) Diocorides (v. 12) commends the wine of this town, which is still celebrated. Chandler (*Travels*, p. 176) observed its remains on a hill between Ephesus and *Scula Nova*. (Comp. Leake, *Asia Minor*, p. 261.) [L. S.]

PYLAE. [THERMOPYLAE.]

PYLAE CILICIAE. [CILICIA.]

PYLAE SYRIAE. [AMANIDES; ISSUR.]

PYLAEA (Πυλαία), a suburb of Delphi, and

the place of meeting of the Amphictyonic Council [DRLHT, p. 767, b.]

PYLENE (Πυλήνη: *Εὐθ. Πυλήνιος*), an ancient town of Aetolia, between the Achelous and the Evenus, mentioned in the Homeric catalogue of the Grecian ships, is placed by Pliny on the Corinthian gulf. It would therefore seem to have existed in later times; although Strabo says that the Aeolians, having removed Pylene higher up, changed its name into Proschium. The site of Pylene is uncertain. (Hom. *Il.* ii. 639; Plin. iv. 3; *scopulosa Pylene*, Stat. *Theb.* iv. 102; Steph. B. s. v.)

PYLON (Πυλών), a town on the Via Egnatia, being the frontier town of Illyria and Macedonia. (Strab. vii. p. 323.) It is not mentioned in the Itineraries.

PYLO'RUS, a town in Crete, S. of Gortyn, now *Pldra*. (Plin. iv. 12. s. 20; Pashley, *Crete*, vol. i. p. 295.)

PYLUS (Πύλος: *Εὐθ. Πύλιος*), the name of three towns on the western coast of Peloponnesus.

1. A town in hollow Elis, described by Pausanias as situated upon the mountain road leading from Elis to Olympia, and at the place where the Ladon flows into the Peneius (vi. 22. § 5). Strabo, in a corrupt passage, assigns to it the same situation, and places it in the neighbourhood of Scollium or Mt. Scollis (*μεταξὺ τοῦ Πηνειοῦ καὶ τοῦ Σελλήεντος ἐκβολῆς* [read *καὶ τῆς τοῦ Σελλήεντος ἐμβολῆς*] Πύλος *ἄκρεια*, Strab. viii. p. 338). Pausanias (*l. c.*) says that it was 80 stadia from Elis. Diodorus (xiv. 17) gives 70 stadia as the distance, and Pliny (iv. 5. s. 6) 12 Roman miles. According to the previous description, Pylus should probably be identified with the ruins at *Agrápidho-khóri*, situated on a commanding position in the angle formed by the junction of the Peneius and Ladon. This site is distant 7 geographical miles from Elis, which sufficiently agrees with the 80 stadia of Pausanias. Leake, however, places Pylus further S., at the ruins at *Kuloglí*, mainly on the ground that they are not so far removed from the road between Elis and Olympia. But the fact of the ruins at *Agrápidho-khóri* being at the junction of the Peneius and Ladon seems decisive in favour of that position; and we may suppose that a road ran up the valley of the Peneius to the junction of the two rivers, and then took a bend to the right into the valley of the Ladon. (Leake, *Northern Greece*, vol. ii. p. 228, *Peloponnesiaca*, p. 219; Boblaye, *Récherches*, &c. p. 122; Curtius, *Peloponnesos*, vol. ii. p. 39.) The Eleian Pylus is said to have been built by the Pylon, son of Cleson of Megara, who founded the Messenian Pylus, and who, upon being expelled from the latter place by Peleus, settled at the Eleian Pylus. (Paus. iv. 36. § 1, vi. 22. § 5.) Pylus was said to have been destroyed by Hercules, and to have been afterwards restored by the Eleians; but the story of its destruction by Hercules more properly belongs to the Messenian Pylus. Its inhabitants asserted that it was the town which Homer had in view when he asserted that the Alpheius flowed through their territory (*Ἀλφειοῦ, ὄστ' ἐπὺρ ῥέει Πυλίων διὰ γαίης*, *Il.* v. 545). On the position of the Homeric Pylus we shall speak presently; and we only observe here, that this claim was admitted by Pausanias (vi. 22. § 6), though its absurdity had been previously pointed out by Strabo (viii. p. 350, seq.). Like the other Eleian towns, Pylus is rarely mentioned in history. In B. C. 402 it was taken by the Spartans, in their invasion of the territory of Elis (Diod. xiv. 17); and in B. C. 366

it is mentioned as the place where the demographical exiles from Elis planted themselves in order to carry on war against the latter city. (Xen. *Hell.* vii. 4. § 16.) Pausanias saw only the ruins of Pylus (vi. 22. § 5), and it would appear to have been deserted long previously.

2. A town in Triphylia, mentioned only by Strabo, and surnamed by him *Τριφυλιακός*, *Ἀραδιακός*, and *Λεπρεατικός*. He describes it as situated 30 stadia from the sea, on the rivers Mamathus and Aradicus, west of the mountain Minthe and north of Lepreum (viii. p. 344). Upon the conquest of the Triphylian towns by the Eleians, Pylus was annexed to Lepreum (viii. p. 355; comp. pp. 339, 343, 344). Leake observes that the village *Tjorbadji*, on the western extremity of Mount Minthe, at the fork of two branches of the river of *Δι Σιδήρο*, seems to agree in every respect with Strabo's description of this town. (*Peloponnesiaca*, p. 109.)

3. A town in Messenia, situated upon the promontory Coryphasium, which forms the northern termination of the bay of *Ναυαρίνο*. According to Thucydides it was distant 400 stadia from Sparta (Thuc. iv. 3), and according to Pausanias (v. 36. § 1) 100 stadia from Methone. It was one of the last places which held out against the Spartans in the Second Messenian War, upon the conclusion of which the inhabitants emigrated to Cyllene, and from thence, with the other Messenians, to Sicily. (Paus. iv. 18. § 1, iv. 23. § 1.) From that time its name never occurs in history till the seventh year of the Peloponnesian War, B. C. 424, when Demosthenes, the Athenian commander, erected a fort upon the promontory, which was then uninhabited and called by the Spartans Coryphasium (*Κορυφάσιον*), though it was known by the Athenians to be the site of the ancient Pylus. (Thuc. iv. 3.) The erection of this fort led to one of the most memorable events in the Peloponnesian War. Thucydides has given a minute account of the topography of the district, which, though clear and consistent with itself, does not coincide, in all points, with the existing locality. Thucydides describes the harbour, of which the promontory Coryphasium formed the northern termination, as fronted and protected by the island Sphacteria, which stretched along the coast, leaving only two narrow entrances to the harbour,—the one at the northern end, opposite to Coryphasium, being only wide enough to admit two triremes abreast, and the other at the southern end wide enough for eight or nine triremes. The island was about 15 stadia in width, covered with wood, uninhabited and untroubled. (Thuc. iv. 8.) Pausanias also says that the island Sphacteria lies before the harbour of Pylus like Rheneia before the anchorage of Delos (v. 36. § 6). It is almost certain that the fortress erected by the Athenians stood on the site of the ruins of a fortress of the middle ages, called *Paleó-Avarino*, which has been changed into *Navarino* by the habit of using the accusative case, *εἰς τὸν Ἀβαρίνον*, and by attaching the final *ν* of the article to the substantive. The distances of 400 stadia from Sparta and 100 stadia from Methone, given respectively by Thucydides and Pausanias, are the correct distances of *Old Navarino* from those two ancient sites. (Leake, *Peloponnesiaca*, p. 191.) Sphacteria (*Σφακτηρία*) is now called *Sphagia*, a name which it also bore in antiquity. (*Σφαγία*, Strab. viii. p. 359; Plat. *Menez.* p. 242; *αἱ Σφαγίαι*, Xen. *Hell.* vi. 2. § 31; tres Sphagiae, Plin. iv. 12. s. 25.) The following description will be rendered clearer by the

two accompanying maps, of which the former contains the whole locality, and the latter the fortress of *Old Navarino* and its immediate neighbourhood on a larger scale.

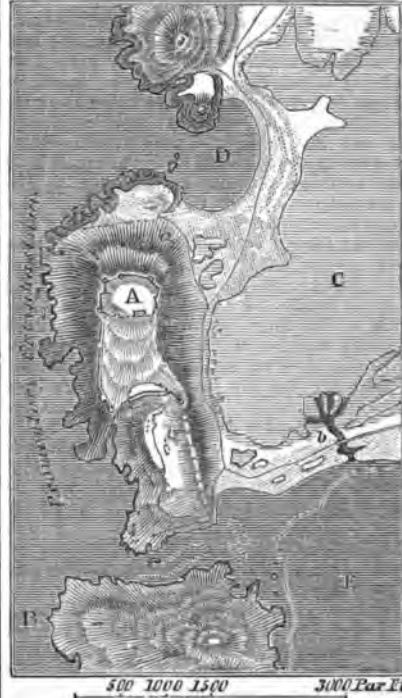


MAP OF THE BAY OF PYLUS.

- A. Sphacteria (*Sphagia*).
- B. Pylus on the promontory *Coryphasium* (*Old Navarino*).
- C. The modern *Navarino*.
- D. Bay of Pylus (*Bay of Navarino*).

The chief discrepancy between the account of Thucydides and the existing state of the coast is found in the width of the two entrances into the bay of *Navarino*, the northern entrance being about 150 yards wide, and the southern not less than between 1300 and 1400 yards; whereas Thucydides states the former admitted only two triremes abreast, and the latter only eight or nine. Therefore not only is the actual width of the two entrances very much greater than is stated by Thucydides, but this width is not in the proportion of the number of triremes; they are not as 8 or 9 to 2, but as 17 to 2. To explain this difficulty Col. Leake supposes that Thucydides was misinformed respecting the breadth of the entrances to the harbour. But to this a satisfactory reply is given by Dr. Arnold, that not only could no common false estimate of distances have mistaken a passage of nearly 1400 yards in width for one so narrow as to admit only eight or nine ships abreast, but still less could it have been supposed possible to choke up such a passage by a continuous line of ships, lying broadside to broadside, which Thucydides tells us the Lacedaemonian commanders intended to do. Moreover the northern entrance has now a shoal or bar of sand lying across it, on which there are not more than 18 inches of water; whereas the narrative of Thucydides implies that there was sufficient depth of water for triremes to sail in unobstructed. The length of

17 stadia, which Thucydides ascribes to *Sphacteria*, does not agree with the actual length of *Sphagia*, which is 25 stadia. Lastly Thucydides, speaking of the bay of Pylus, calls it "a harbour of con-



MAP OF PYLUS AND ITS IMMEDIATE NEIGHBOURHOOD.

- A. Pylus (*Old Navarino*).
- B. Sphacteria (*Sphagia*).
- C. Lagoon of *Osmyn-Aga*.
- D. Port of *Vuidhó-Kitiú*.
- E. Bay of Pylus (*Bay of Navarino*).
- a. Cave of *Hermes*.
- b. Small channel connecting the lagoon of *Osmyn-Aga* with the *Bay of Navarino*.

siderable magnitude" (*λιμὲν ἔστι οὐ μικρῶν*); an expression which seems strange to be applied to the spacious *Bay of Navarino*, which was not only the largest harbour in Greece, but perfectly unlike the ordinary harbours of the Greeks, which were always closed artificially at the mouth by projecting moles when they were not sufficiently land-locked by nature.

In consequence of these difficulties Dr. Arnold raised the doubt whether the island now called *Sphagia* be really the same as the ancient *Sphacteria*, and whether the *Bay of Navarino* be the real harbour of Pylus. He started the hypothesis that the peninsula, on which the ruins of *Old Navarino* stand, is the ancient island of *Sphacteria* converted into a peninsula by an accumulation of sand at either side; and that the lagoon of *Osmyn-Aga* on its eastern side was the real harbour of Pylus, into which there was an opening on the north, at the port of *Vuidhó-Kitiú*, capable of admitting two triremes abreast, and another at the south, where there is still a narrow opening, by which eight or nine triremes may have entered the lagoon from the

great harbour of *Navarino*. Upon this hypothesis Col. Leake observes, that in itself it is perfectly admissible, inasmuch as there is scarcely a situation in Greece on the low coasts, near the mouths of rivers, where, by the operation of waters salt or fresh, or both united, some change has not taken place since the times of ancient history; and that in the present instance, therefore, there is no great difficulty in imagining that the lagoon may be an ancient harbour converted into a lagoon by an accumulation of sand which has separated it from the sea. But, among the many difficulties which beset this hypothesis, there are two which seem quite fatal to it; one of which has been stated by Mr. Grote and the other by Col. Leake. The former writer remarks that, if the peninsula of *Old Navarino* was the real ancient Sphacteria, it must have been a second island situated to the northward of *Sphagia*; and that, consequently, there must have been two islands close together and near the scene. This, as Mr. Grote observes, is quite inconsistent with the narrative of Thucydides, which presupposes that there was only one island—Sphacteria, without any other near or adjoining to it. Thus the Athenian fleet under Eurymedon, on first arriving, was obliged to go back some distance to the island of Prote, because the island of Sphacteria was full of Lacedaemonian hoplites (Thuc. iv. 13); whereas, if the hypothesis of Dr. Arnold were admitted, there would have been nothing to prevent them from landing on Sphagia itself. It is true that Xenophon (*Hell.* vi. 2. § 3) speaks of Σφαγῆλαι in the plural, and that Pliny (iv. 12. s. 25) mentions "tres Sphagiae;" but two of them appear to have been mere rocks. The objection of Col. Leake is still more fatal to Dr. Arnold's hypothesis. He calls attention to the fact that the French Commission observed that the walls of the castle of *Old Navarino* stand in many parts on Hellenic foundations, and that in some places three courses of the ancient work remain, consisting of a kind of masonry which seems greatly to resemble that of Messene. Besides these remains of middle Hellenic antiquity, some foundations are traced of a more ancient inclosure at the northern end of the peninsula, with a descent to the little harbour of *Voidhókiliá* by means of steps cut in the rock. Remains of walls of early date are to be seen likewise towards the southern extremity of the hill, among which is a tumulus;—all tending to prove that the entire peninsula of *Navarino* was occupied at a remote period of history by an ancient city. This peninsula could not, therefore, have been the ancient Sphacteria, which never contained any ancient town. The only way of reconciling the account of Thucydides with the present state of the coast is to suppose, with Mr. Grote and Curtius, that a great change has taken place in the two passages which separate *Sphagia* from the mainland since the time of Thucydides. The mainland to the south of *Navarino* must have been much nearer than it is now to the southern portion of *Sphagia*, while the northern passage also must have been both narrower and clearer. (Leake, *Morea*, vol. i. p. 401, seq., *Peloponnesiaca*, p. 190, seq.; Arnold, *Appendix to Thucydides*, vol. ii. p. 400, seq.; Grote, *Greece*, vol. vi. p. 427, seq.; Curtius, *Peloponnesos*, vol. ii. p. 173, seq.; Boblaye, *Récherches*, p. 113; *Expédition Scientifique de la Morée*, vol. i. pl. vii.)

It is unnecessary to relate here the events which followed the erection of the Athenian fort at Pylus,

and which terminated with the capture of the Spartans in the island of Sphacteria, as they are given in every Grecian history. The following extract from Col. Leake illustrates the description of Thucydides in the most satisfactory manner: "The level and source of water in the middle where the Lacedaemonians encamped,—the summit at the northern end to which they retired,—the landing-places on the western side, to which the Helots brought provisions,—are all perfectly recognisable. Of the fort, of loose and rude construction on the summit, it is not to be expected that any remains should now exist; but there are some ruins of a signal-tower of a later age on the same site. The summit is a pile of rough rocks ending in a peak; it slopes gradually to the shore on every side, except to the harbour, where the cliffs are perpendicular, though here just above the water there is a small slope capable of admitting the passage of a body of men active in climbing among rocks and difficult places. By this pass it is probable the Messenians came upon the rear of the Lacedaemonians on the summit; for just at the southern termination of the pass there is a passage through the cliffs which border the greater part of the eastern shore of the island, so that by this opening, and along the pass under the rocks to the northward of it, the Messenians had the means of passing unseen from the centre of the island to the rear of the Lacedaemonians on the summit. Though this hill slopes gradually from its rocky peak to the shore on every side except towards the harbour, it does not admit of a landing at its foot, except in the calmest weather; nor is it easily assailed on any side by land, on account of the ruggedness of the summit, except by the means to which the Messenians resorted; so that the words of Thucydides respecting it are perfectly accurate (*ἐκ θαλάσσης ἀνάβημινον καὶ ἐκ τῆς γῆς ἤκιστα ἐπιμαχόν*). The southern extremity of the island is rocky, steep, and difficult of access, and forms a separate hill; in every other part the ground slopes from the cliffs on the side of the harbour to the western shore, which, though rocky, is low; so that when the weather is calm it is more easy in face of an opponent to land, and to make way into the island on that side than on the eastern shore, where the cliffs admit of an easy access only in two places, one towards the northern end, the other in the middle of the island, where an opening in the cliffs leads immediately into the most level part of it; exactly in the opening stands a small church of the *Panaghia*. There are also two small creeks adjacent to each other, near the southern end of the eastern side of the island, opposite to *Neókastro*: near these creeks there is a well. The principal source of water is towards the middle of the island, at an excavation in the rock 20 feet deep, which seems to be more natural than artificial; for below a shallow surface of soil, in which there is a circular peristomium of modern masonry, the excavation in the rock is irregular and slanting. In one or two places there are groves of high bushes, and there are low shrubs in every part of it. It often happens, as it did in the seventh summer of the Peloponnesian war, that a fire, occurring accidentally or of intention, clears the face of the island during the droughts of that season: the northern hill exhibits at this moment recent marks of a similar conflagration." (*Morea*, vol. i. 408, seq.)

The peninsula of *Coryphasium* is a precipice at

the eastern side or towards the lagoon; while on the western side or towards the open sea it slopes gradually, particularly on the SW., where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedæmonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cavern, called *Voidhó-Kiliá* (Βοῦδὸ-κοιλιά), "the ox's belly," which gives name to the small circular port immediately below it, which has been already spoken of. This cavern is 60 feet long, 40 wide, and 40 high, having a roof like a Gothic arch. The entrance is triangular, 30 feet long and 12 high; at the top of the cavern there is an opening in the surface of the hill above. This cave was, according to the Peloponnesian tradition, the one into which the infant Hermes drove the cattle he had stolen from Apollo. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341); but in Antoninus Liberalis (c. 23) it is expressly said to have been at Coryphasium. In Ovid (*Met.* ii. 684) Mercury is represented as beholding from Mt. Cyllene the unguarded cattle proceeding into the fields of Pylus.

The bay of *Voidhó-Kiliá* is separated by a low semicircular ridge of sand from the large shallow lagoon of *Omyra-Aga*. As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature in the topography of this district, we may confidently conclude, with Leake, that it is of recent formation. The peninsula must, in that case, have been surrounded with a sandy plain, as Pausanias describes it; and accordingly, if we suppose this to have been the site of the Homeric Pylus, the epithet *ἡμαθβεις*, which the poet constantly gives to it, would be perfectly applicable.

The Athenians did not surrender their fortress at Pylus to the Lacedæmonians in accordance with the treaty made in B. C. 421 (Thuc. v. 35), but retained possession of it for fifteen years, and only lost it towards the close of the Peloponnesian War. (Diod. xiii. 64.) On the restoration of the Messenians to their country by Epaminondas, Pylus again appears in history. The remains of the walls already described belong to this period. On more than one occasion there was a dispute between the Messenians and Achæans respecting the possession of this place. (Liv. xvii. 30; Polyb. xviii. 25.) It was visited by Pausanias, who saw there a temple of Athena Coryphasia, the so-named house of Nestor, containing a picture of him, his tomb, and a cavern said to have been the stable of the oxen of Neleus and Nestor. He describes the latter as within the city; which must therefore have extended nearly to the northern end of the promontory, as this cave is evidently the one described above. (Paus. v. 36.) There are imperial coins of this city bearing the epigraph Πυλίων, belonging to the time of Severus. (Eckhel, vol. ii. p. 277.) It would appear from Leake that the restored city was also called Coryphasium, since he says that "at the time of the Achæan League there was a town of Coryphasium, as we learn from a coin, which shows that Coryphasium was a member of that confederacy." (*Peloponnesiaca*, p. 191.)

The modern name *Navarino*, corrupted, as already said, into *Navarino*, is probably due to the Avars, who settled there in the sixth century of the Christian era. The mediæval castle was built by the widow of the Frankish chieftain William de la Roche. Her descendants sought a more convenient

place for their residence, and erected on the southern side of the harbour the *Nedkastra* or modern *Navarino*. It commanded the southern end of the harbour, which became more and more important as the northern entrance became choked up. Containing, as it does, the best harbour in the Peloponnesus, *Navarino* constantly appears in modern history. It was taken by the Turks in 1500. In 1685 it was wrested from them by the Venetian commander Morosini, and remained in the hands of the Venetians till 1715. In more recent times it is memorable by the great battle fought in its bay, on the 20th of October, 1827, between the Turkish fleet and the combined fleets of England, France, and Russia. (Curtius, *Peloponnesos*, vol. ii. p. 181.)

It remains to speak of the site of the Homeric Pylus. According to a generally received tradition, Neleus, the son of Poseidon, migrated from Iolcos in Thessaly, and founded on the west coast of Peloponnesus a kingdom extending westward as far as that of the Atreidae, and northward as far as the Alpheius, or even beyond this river. Neleus incurred the indignation of Hercules for refusing to purify him after the murder of his son Iphitus. The hero took Pylus and killed Neleus, together with eleven of his twelve sons. But his surviving son Nestor upheld the fame of his house, and, after distinguishing himself by his exploits in youth and manhood, accompanied in his old age the Grecian chiefs in their expedition against Troy. Upon the invasion of Peloponnesus by the Dorians, three generations after Nestor, the Neleids quitted Pylus and removed to Athens, where they obtained the kingly power. The situation of this Pylus—the Πύλος Νηληϊός, as it was called—was a subject of much dispute among the Grecian geographers and grammarians. Strabo (viii. p. 339) quotes a proverbial verse, in which three towns of this name were mentioned—

ἔστι Πύλος πρὸ Πύλοιο Πύλος γέ μὲν ἐστὶ καὶ ἄλλος,—

of which the former half—"ἔστι Πύλος πρὸ Πύλοιο"—was at least as old as the time of Aristophanes, when Pylus became famous by the capture of the Spartans at Sphacteria. (Aristoph. *Equit.* 1059.) The claims of the Eleian Pylus to be the city of Nestor may be safely set on one side; and the choice lies between the towns in Triphylia and Messenia. The ancients usually decided in favour of the Messenian Pylus. This is the opinion of Pausanias (iv. 36), who unhesitatingly places the city of Nestor on the promontory of Coryphasium, although, as we have already seen, he agrees with the people of Elis that Homer, in describing the Alpheius as flowing through the land of the Pylians (*Il.* v. 545), had a view to the Eleian city. (Paus. vi. 22. § 6.) It is however, much more probable that the "land of the Pylians" was used by the poet to signify the whole kingdom of the Neleian Pylus, since he describes both Thyroessa on the Alpheius and the cities on the Messenian gulf as the extreme or frontier places of Pylus. (Θρυόεσσα πόλις . . . νεάτη Πύλου ἡμαθβεντος, *Il.* xi. 712; *ῥέταται Πύλου ἡμαθβεντος*, *Il.* ix. 153.) In this sense these expressions were understood by Strabo (viii. pp. 337, 350). It is curious that Pausanias, who paid so much attention to Homeric antiquities, does not even allude to the existence of the Triphylian Pylus. Pindar calls Nestor "the Messenian old man." (*Pyth.* vi. 35.) Isocrates

mentions Messenia as his birthplace (*Panath.* § 72); and Pherecydes (*ap. Schol. ad Hom. Od. xi. 289*) and Eustathius (*ad Od. iii. p. 1454*) describes the Messenian Pylus as the city founded by Peleus. This was also the opinion of Diodorus (*xv. 66*), and of many others. In opposition to their views, Strabo, following the opinion of the Ὀμηρικῶρες, argues at great length that the Triphylian Elis was the city of Nestor. (*Strab. viii. pp. 339, seq., 348, seq.*) He maintains that the description of the Alpheus flowing through the land of the Pyliaus (*Il. v. 545*), which, as we have already seen, was the only argument which the Eleians could adduce for their claim, is applicable to the Triphylian Pylus; whereas the poet's mention of Nestor's exploits against the Epeians (*Il. xi. 670, seq.*) is fatal to the supposition of the Messenian city being his residence. Nestor is described as making an incursion into the country of the Epeians, and returning thence with a large quantity of cattle, which he safely lodges by night in the Neleian city. The third day the Epeians, having collected their forces on the Alpheus, Nestor marched forth from Pylus, and at the end of the first day halted at the Minyeius (subsequently called the Anigrus), where he passed the night; starting from thence on the following morning, he arrived at the Alpheus at noon. Strabo argues that neither of these events could have taken place if Nestor had marched from so distant a city as the one at Coryphasium, while they might easily have happened if the Neleian city had been situated at the Triphylian Pylus. Again he argues from the Odyssey that the Neleid Pylus could not have been on the sea-coast, since Telemachus, after he had disembarked at the temple of Poseidon and had proceeded to Pylus, sent a courier to his ship to fetch his companions (*Od. iii. 423*); and on his return from Sparta to Pylus, he desired Pisistratus to turn off to the sea-side, that he might immediately embark, as he wished not to be detained in the city by Nestor. (*Od. xv. 199, seq.*) These arguments, as well as others, adduced by Strabo, have convinced K. O. Müller (*Orchomenos*, p. 357, seq.), Thirlwall (*Hist. of Greece*, vol. i. p. 96), and several modern scholars; but Leake, Curtius, and others have adhered, with much greater probability, to the more common view of antiquity, that the Neleian Pylus was situated at Coryphasium. It has been shown that Pylus was frequently used by Homer to signify the Neleid kingdom, and not simply the city, as indeed Strabo himself had admitted when arguing against the claims of the Eleian Pylus. Moreover, even if it should be admitted that the account of Nestor's exploits against the Epeians agrees better with the claim of the Triphylian Pylus, yet the narrative of the journeys of Telemachus is entirely opposed to this claim. Telemachus in going from Pylus to Sparta drove his horses thither, without changing them, in two days, stopping the first night at Pheræ (*Od. iii. 485*); and he returned from Sparta to Pylus in the same manner. (*Od. xv. 182, seq.*) Now the Messenian Pylus, Pheræ, and Sparta, lie in a direct line, the distance from Pylus to Pheræ being about 35 miles by the road, and from Pheræ to Sparta about 28 miles. On the other hand, the road from the Triphylian Pylus to Sparta would have been by the valley of the Alpheus into that of the Eurotas; whereas Pheræ would have been out of the way, and the distance to it would have been much more than a day's journey. Besides which,

the position of the Messenian Pylus, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshippers of the god Poseidon, than a site which was neither strong by nature nor near the coast.

But although we may conclude that the Messenian Pylus was the city of Nestor, it may admit of doubt whether the city itself existed on the promontory Coryphasium from the earliest times. The Greeks rarely built a city in the earliest period immediately upon the coast, and still more rarely chose a site so badly supplied with water as Coryphasium, of which the Athenians experienced the inconvenience when they defended it in the Peloponnesian War. There seems much probability in the account of Strabo (*viii. p. 359*) that the ancient Messenian Pylus was situated at the foot of Mt. Aegaleos, and that upon its destruction some of its inhabitants settled at Coryphasium. If then we suppose the city of Nestor to have stood a little way inland, and Coryphasium to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears. Strabo was justified in seeking for a separate site for the city and the port, but he seems to have forgotten the existence of the Old Pylus inland, which he had himself mentioned. (*Leake, Morea*, vol. i. p. 416, seq.; Curtius, *Peloponnesos*, vol. ii. p. 174, seq.)

PYRAEI, a people in Illyria (*Plin. iii. 23. a. 26*; *Mela*, ii. 3. § 12), perhaps the same as the Pieræi of Strabo. [PLERÆI.]

PYRAMIA. [ARGOS, p. 202, a.]

PYRAMUS (Πύραμος), one of the great rivers of Asia Minor, which has its sources in Cataonia near the town of Arabissus. (*Strab. i. p. 53, xiv. p. 675.*) For a time it passes under ground, but then comes forward again as a navigable river, and forces its way through a glen of Mount Taurus, which in some parts is so narrow that a dog can leap across it. (*Strab. xii. p. 536.*) Its course, which until then had been south, now turns to the south-west, and reaches the sea at Mallus in Cilicia. This river is deep and rapid (*Tzet. ad Lycoph. 440*); its average breadth was 1 stadium (*Xenoph. Anab. i. 4. § 1*), but it carried with it such a quantity of mud, that, according to an ancient oracle, its deposits were one day to reach the island of Cyprus, and thus unite it with the mainland. (*Strab. l. c.*; *Eustath. ad Dionys. 867.*) Stephanus B. (*s. v.*) states that formerly this river had been called Leucosyrus. (*Comp. Scylax*, p. 40; *Ptol. v. 8. § 4*; *Plin. v. 22*; *Pomp. Mela*, i. 13; Curtius, iii. 7; *Arrian, Anab. ii. 5. § 8.*) Its modern name is *Seihun* or *Jechun*. [L. S.]

PYRANTHUS (Πύρανθος: *Eth. Πυρανθίος*), a small town in Crete, near Gortyn, probably the modern *Pyrañi*. (*Steph. B. s. v.*; *Pashley, Crete*, vol. i. p. 291.)

PYRASUS (Πύραρος, *Strab. Steph. B. s. r.*; Πύρραρος, *Hom. Eth. Πυρραραῖος*), a town of Phthiotis in Thessaly, mentioned by Homer along with Phylace and Iton, and described by him as Πύρραρον ἀθρομένον, Δήμητρος τέμενος. (*Il. ii. 695.*) Pyrasus was situated on the Pagasæan gulf, at the distance of 20 stadia from Thebes, and possessed a good harbour (*εὐάλμενος*, *Strab. ix. p. 435*). It had disappeared in the time of Strabo. Its name was

superseceded by that of DEMETRIUM, derived from the temple of Demeter, spoken of by Homer, and which Strabo describes as distant two stadia from Pyrasus. Demetrium is mentioned as a town of Phthiotis by Scylax (p. 24, Hudson), Livy (xxviii. 6), Stephanus B. (*s. v.* Δημητρίων), and Meis (ii. 3). Leake places Pyrasus at *Kökkina*, where there are vestiges of an ancient town, consisting of wrought quadrangular blocks, together with many smaller fragments, and an oblong height with a flat summit, partly if not wholly artificial. He also states that at *Kökkina* there is a circular basin full of water near the shore, which was once probably a small harbour, since there are traces of a mole not far from it. The exact site of the temple was probably at a spot, 5 minutes short of *Kökkina*, where exist many stones and some hewn blocks. (Leake, *Northern Greece*, vol. iv. p. 366.)

PYRENAEI MONTES (τὰ Πυρρηναία ὄρη, Ptol. i. 15. § 2, viii. 4. § 2; Strab. ii. p. 71, iii. p. 161, &c.; Polyb. iii. 34), called also Pyrenæus Mons (Mela, ii. 5; Plin. iii. 3. s. 4, &c.), Pyreneus Salus (Liv. xxi. 23, &c.; Plin. iv. 19. s. 33), Pyrenæum Jugum (Mela, iii. 1), and M. Pyrene (Πυρρηνη, Strab. ii. p. 160, &c.; Sil. Ital. iii. 417; Aus. *Ep.* xxv. 51), the lofty chain of mountains which divides Spain from Gaul. It was fabled to derive its name from the Greek word πῦρ, *fire*, from a great conflagration which, through the neglect of some shepherds, destroyed its woods, and melted the ore of its mines, so that the brooks ran with molten silver. (Strab. iii. p. 147; Diod. v. 25; Arist. *Mir. Ausc.* 88; Sen. *Q. N.* 1.) Silius Italicus (*l. c.*) derives its name from Pyrene, a daughter of the king of the Bebryces; but its true etymology is probably from the Celtic word *byrin* or *bryn*, signifying a mountain. (Cf. Astruc. *Mém. de l'Hist. Nat. de Languedoc*, iii. 2.) Herodotus seems to have had some obscure intelligence respecting the Pyrenees, as he mentions (ii. 33), a place called Pyrene, near which the Ister had its source. Strabo (iii. pp. 137, 161) erroneously describes the chain as running from S. to N.; but its true direction, namely, from SE. to NW., is given by Pliny (iv. 20. s. 34), and Marcian (*Heracl.* p. 38). According to Diodorus (v. 35) it is 3000 stadia in length; according to Justin (xliv. 1) 600 Roman miles. After the Alps, and the mountains of Sarmatia, the Pyrenees were esteemed the highest mountains in Europe (Agathem. ii. 9, p. 47; Eustath. *ad Dionys.* 338; Diod. *l. c.*), whence they are sometimes described by the poets as covered with eternal snow. (Lucan. iv. 84, seq.) On the side of Gaul they are steep, rugged, and bare; whilst on the Spanish side they descend gradually to the plain, are thickly wooded, and intersected with delicious valleys. (Strab. iii. p. 161.) Their western prolongation along the Mare Cantabricum, was called "Saltus Vasconum," which derived its name from the Vascones, who dwelt there. (Plin. iv. 20. s. 34.) This portion now bears the names of *Sierra de Orcamo*, *S. de Augosa* and *S. Sejos*. Still farther W. was Mons Vinnius or Vindius (Ὀβίνδιον ὄρος, Ptol. vii. 1. § 21; Flor. iv. 12), which formed the boundary between the Cantabri and Astures. The Pyrenees form several promontories, both in the Mediterranean sea and the Atlantic ocean. (Strab. ii. p. 120, iii. p. 160, iv. p. 176, &c.; Mela, ii. 5; Sil. It. iii. 417, seq.) They were rich in mines of gold, silver, iron and lead (Strab. iii. p. 146; Plin. *l. c.*), and contained extensive forests, as well as the sources of the

Garumna, the Iberus, and a number of smaller rivers. (Strab. *l. c.*, and iv. p. 182.) Only three roads over them were known to the Romans; the most westerly, by Carasæ (now *Garis*), not far from the coast of the Cantabrian sea, and which doubtless was the still practicable route over the *Bidasoa* by *Fuenterabia*; the most easterly, which was also the most frequented, and is still used, near the coast of the Mediterranean by Juncaria (now *Junquera*); and one which lay between these two, leading from Caesaraugusta to Benearnum (now *Barege*). (*Itin. Ant.* pp. 390, 452, 455; Strab. iii. p. 160; Liv. xxi. 23, &c.) Respecting the present condition of the Pyrenees, the reader may consult Miliano, *Diccionario*, vii. p. 38, seq.; Huber, *Skizzen aus Spanien*, Gött. 1833; and Ford, *Handbook of Spain*, p. 579, seq. From the last authority, it will be perceived, that the character of the Gallic and Spanish sides has been somewhat reversed since the days of Strabo; and that, while "the French slope is full of summer watering-places and sensual, the Spanish side is rude, savage, and Iberian, the lair of the smuggler and wild bird and beast." [T. H. D.]

PYRENAEI PORTUS. [INDIGETES.]

PYRENES PROMONTORIUM. [HISPANIA, Vol. I. p. 1084.]

PYRETUS (Πυρητός), called by the Scythians Πόρατα, described by Herodotus (iv. 48) as a large river of Scythia, flowing in an easterly direction and falling into the Danube. The modern *Pruth*.

PYRGI (Πύργοι; *Eth.* Pyrgensis; *Santa Serrera*), a city on the coast of Etruria, situated between Alsium and Castrum Novum, and distant 34 miles from Rome. (*Itin. Ant.* p. 290.) It was rather more than 6 miles (50 stadia) from Caere, of which it served as the port (Strab. v. p. 226), but it is probable that it was not originally designed for that purpose, but grew up in the first instance around the temple of Eileithyia, for which it continued to be celebrated at a much later period. (Strab. *l. c.*; Diod. xv. 14.) The foundation of this temple is expressly ascribed to the Pelasgians, and the pure Greek form of the name certainly tends to corroborate this statement. It is probable that both Pyrgi and the neighbouring Caere were originally Pelasgian settlements, and that this was the cause of the close connection between the two, which led to Pyrgi ultimately passing into the condition of a dependency on the more powerful city of the interior. Virgil calls it an ancient city (Pyrgi veteres, *Aen.* x. 184), and represents it as one of the Tuscan cities that sent assistance to Aeneas. But the only mention of Pyrgi in history during the period of Etruscan independence is in b. c. 384, when the treasures of its temple attracted the cupidity of Dionysius of Syracuse, who made a piratical descent upon the coast of Etruria, and, landing his troops at Pyrgi in the night, surprised and plundered the temple, from which he is said to have carried off spoils to the value of 1000 talents. (Diod. xv. 14; Strab. v. p. 226; Arist. *Oecon.* ii. 21; Polyæn. v. 2. 21.) The amount of the booty seems incredible, but the temple was certainly very wealthy; and it would seem that the people of Pyrgi had given some excuse for the aggression, by themselves taking an active part in the piracies carried on at this period by the Etruscans in general. Servius, indeed, represents it as bearing the chief part in those depredations; but this may probably be an exaggeration. (Serv. *ad Aen.* x. 184.) It

could never have been a large town, and appears under the Romans to have sunk into comparative insignificance. It is indeed noticed by Livy, together with Fregeneae and Castrum Novum, as one of the maritime colonies which in B. C. 191 contended in vain for exemption from military levies (*Liv.* xxxvi. 3); but we have no account of the time at which the colony was established there, nor does any subsequent mention of it occur in that capacity. Its name is mentioned by all the geographers among the towns on the coast of Etruria; but Strabo terms it only a small town (*πολιχρονον*), and Servius calls it in his time merely a fort (*castellum*), which would agree well with the character of the remains. (*Strab.* v. p. 225; *Mel.* ii. 4; *Plin.* iii. 5. s. 1; *Ptol.* iii. 1. § 4; *Martial.* xii. 2; *Serv. ad Aen. l. c.*) But in the time of Rutilius it had altogether sunk into decay, and its site was occupied only by a large villa. (*Rutil. Itin.* i. 223.) No subsequent notice of it is found until it reappears in the middle ages under the title of *Santa Severa*.

The Itineraries vary much in the distances they assign between Pyrgi and the other stations on the coast; but they agree in placing it between Alsium and Castrum Novum; and this circumstance, coupled with the distance of 50 stadia from Caere, given by Strabo, leaves no doubt that it is correctly identified with *Sta Severa*. (*Strab.* v. p. 226; *Itin. Ant.* pp. 290, 301; *Itin. Marit.* p. 498; *Tab. Peut.*) The site of the fortress of that name is unquestionably that of an ancient city. The walls of the present castle, which is of mediaeval date, are based on foundations of very ancient character, being constructed of polygonal blocks of stone of large size, neatly fitted together without cement, in the same manner as the walls of Cosa and Saturnia. The line of these foundations, which are undoubtedly those of the walls of the ancient city, may be traced throughout their whole extent, enclosing a quadrangular space of about half a mile in circuit, abutting on the sea. Some remains of Roman walls of later date occur at the extremities on the sea-coast; but no remains have been found of the celebrated temple which was probably situated within the enclosure; nor are there any traces of the ancient port, which must have been wholly artificial, there being no natural inlet or harbour. (*Canina, in the Ann. dell' Inst. Arch.* 1840, pp. 35—44; *Dennis, Etruria*, vol. ii. pp. 11—16.) The goddess to whom the temple was dedicated is called by Strabo Eileithyia, but several other writers call her Leucothea (*Arist. l. c.*; *Polyaen. l. c.*), who was identified with the Mater Matuta of the Romans. There is no doubt that the same deity is meant by both appellations. (*Gerhard, Gottheiten der Etrusker*, pp. 9, 25.) [E. H. B.]

PYRGUS or PYRGI. 1. (*Πύργος*, *Her. Polyb.*; *Πύργοι*, *Strab.*, *Steph. B. s. v.*; *Eth. Πυργίους*), the most southerly town of Triphylia in Elis, at the mouth of the river Neda, upon the Messenian frontier (*Strab.* viii. p. 348), and hence described by *Stephanus B. (s. v.)* as a Messenian town. It was one of the settlements of the Minyae. (*Herod. iv.* 148.) It opened its gates to Philip in the Social War. (*Polyb. iv.* 77, 80.) Leake places Pyrgi at some ancient remains upon the right bank of the Neda, not far from its mouth. (*Morea*, vol. i. p. 57, vol. ii. p. 207.)

2. A town in hollow Elis in a district named Perippia, which Polybius mentions in conjunction with Lasion. (*Polyb. v.* 102; *comp. Liv. xxvii.* 32.)

PYRNUS (*Πύρνος*; *Eth. Πύρνιος*), a town of Caria, of uncertain site. (*Steph. B. s. v.*; *Plin. v.* 28. s. 29.)

PYROGERI, a people dwelling on the Hebrus in Thrace, mentioned by *Pliny, iv.* 11. s. 18. [T.H.D.]

PYRRHA (*Πύρρα*; *Eth. Πυρραῖος*). 1. A town on the coast of the deep bay on the west of the island of Lesbos, which had so narrow an entrance that it was called the Euripus of Pyrrha. It was situated at a distance of 80 stadia from Mytilene and 100 from Cape Malea. (*Athen. iii.* p. 88; *Strab. xiii.* p. 617.) In the Lesbian revolt the town sided with Mytilene, but was reconquered by Pachea. (*Thuc. iii.* 18, 25, 35; *comp. Scylax.* p. 36; *Steph. B. s. v.*) In Strabo's time the town no longer existed, but the suburbs and port were still inhabited. *Pliny (v. 39)* reports that Pyrrha had been swallowed up by the sea. The bay of Pyrrha is now called *Caloni*.

2. A small town on the Maeander, opposite to Miletus; it was 50 stadia distant from the mouth of the river. (*Strab. xiv.* p. 636; *Plin. v.* 29; *Schol. ad Ptol. v.* 2. § 5.) [L. S.]

PYRRHA (*Πύρρα*), a promontory of Thessaly, now *C. Ankitiri*, in the Pagasaeon gulf, forming the northern boundary of the district Phthiotis, and near which were the two islets of Pyrrha and Deucalion. (*Strab. ix.* p. 435; *Leake, Northern Greece*, vol. iv. pp. 359, 360, 371.)

PYRRHEUM. [AMBRACIA, p. 120, a.]

PYRRHI CASTRA (*Πύρρου κάστρον*). 1. A fortress in the N. of Laconia, was probably at or near the junction of the Oenus and Eurotas, and is supposed to have been so named from having been the place of encampment of Pyrrhus, when he invaded Laconia in B. C. 272. (*Polyb. v.* 19; *Liv. xxxv.* 27; *Leake, Peloponnesiaca*, p. 345.)

2. In Greek Illyria. [Vol. I. p. 563, a.]

PYRRHICHUS (*Πύρρικός*), a town of Laconia, situated about the centre of the promontory ending in Cape Taenarum, and distant 40 stadia from the river Scyras. According to some it derived its name from Pyrrhus, the son of Achilles, according to others from Pyrrhichus, one of the Curetes. *Silenus* was also said to have been brought up here. It contained temples of Artemis Astrateia and of Apollo Amazonius,—the two surnames referring to the tradition that the Amazons did not proceed further than this place. There was also a well in the agora. The ruins of this town have been discovered by the French Commission near the village of *Karalo*, where they found the well of which *Pausanias* speaks, the torso of a female statue, the remains of baths, and several Roman ruins. *Leake* observes that the distance of 40 stadia from the Scyras to Pyrrhichus must be measured, not from the mouth of that river, as *Boblaye* proposes, but from near its source. Augustus made Pyrrhichus one of the Eleuthero-Laconian towns (*Paus. iii.* 21. § 7. 25. §§ 1—3; *Boblaye, Recherches, &c.* p. 88; *Leake, Peloponnesiaca*, p. 174; *Curtius, Peloponnesos*, vol. ii. p. 276.)

PYRRUM. [PERTUUM.]

PYRUSTAE (*Πυροστᾶται*), according to *Strabo (vii.* p. 314), a tribe of Pannonia, but undoubtedly the same people as the Illyrian PIRUSTAE. [L. S.]

PYTHIUM (*Πύθιον*), a town of Perrhaebia in Thessaly, situated at the foot of Mount Olympus, and forming a Tripolis with the two neighbouring towns of Azorus and Doliche. Pythium derived its name from a temple of Apollo Pythius situated on one of the summits of Olympus, as we learn from an

epigram of Xeinagoras, a Greek mathematician, who measured the height of Olympus from these parts (*op. Plut. Aemil. Paul.* 15). Games were also celebrated here in honour of Apollo. (Steph. B. s. v. Πύθιον.) Pythium commanded an important pass across Mount Olympus. This pass and that of Tempe are the only two leading from Macedonia into the north-east of Thessaly. Leake therefore places Pythium on the angle of the plain between *Kokkinopló* and *Livádhi*, though no remains of the ancient town have been discovered there. (Liv. xlii. 53; Plut. Steph. B. *ll. cc.*; Ptol. iii. 13. § 42; Leake, *Northern Greece*, vol. iii. p. 341, seq.)

PYTHO. [DELPHI.]

PYTHOPOLIS. [MITHEPOLIS.]

PYXIRATES. [EUPHRATES.]

PYXITES (Πυξίτης), a small river in the east of Pontus, emptying itself into the Euxine 60 stadia on the north-east of Prytanis. (Plin. vi. 4; Arrian, *Peripl. P. E.* p. 6; Anonym. *Peripl. P. E.* p. 15.) It is possibly the same as the Cissa mentioned by Ptolemy (v. 6. § 6), and is commonly identified with the modern *Vítzeh*. [L.S.]

PYXUS. [BUXENTUM.]

Q.

QUACERNI. [QUERQUERNI.]

QUADI (*Kouddoi*), a great German tribe in the south-east of Bohemia, in Moravia and Hungary, between Mons Gabreta, the Hercynian and Sarmatian mountains, and the Danube. (Tac. *Germ.* 42, *Ann.* xii. 29, *Hist.* iii. 5, 21; Ptol. ii. 11. § 26; Plin. iv. 25.) They were surrounded on the north-west by the Marcomanni, with whom they were always closely connected, on the north by the Gothini and Osi, on the east by the Jazyges *Metanastae*, and on the south by the Pannonians. It is not known when they came to occupy that country, but it seems probable that they arrived there about the same time when the Marcomanni established themselves in Bohemia. At the time when the Marcomannian king Maroboduus and his successor Catualda, on being driven from their kingdom, implored the protection of the Romans, the latter in A. D. 19 assigned to them and their companions in exile the districts between the rivers *Marnus* and *Cusus*, and appointed Vannius, a Quadian, king of the territory (Tac. *Ann.* ii. 63; Plin. iv. 25). This new kingdom of the Quadi, after the expulsion of Vannius, was divided between his nephews Vangio and Sido, who, however, continued to keep up a good understanding with the Romans. (Tac. *Ann.* xii. 29, 30.) Tacitus (*Germ. l. c.*) says that down to his own time the Marcomanni and Quadi had been governed by kings of the house of Maroboduus, but that then foreigners ruled over them, though the power of these rulers was dependent on that of the Roman emperors. At a later time the Quadi took an active part in the war of the Marcomanni against the Romans, and once nearly annihilated the whole army of M. Aurelius, which was saved only by a sudden tempest. (Dion Cass. lxxi. 8). Notwithstanding the peace then concluded with them, they still continued to harass the Romans by renewed acts of hostility, and the emperor was obliged, for the protection of his own dominions, to erect several forts both in and around their kingdom, in consequence of which the people were nearly driven to abandon their country. (Dion Cass. lxxi. 11, 13, 20.) In

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A. D. 180 the emperor Commodus renewed the peace with them (Dion Cass. lxxii. 2; Lamprid. *Com.* 3; Herodian, i. 6), but they still continued their inroads into the Roman empire (Eutrop. ix. 9; Vopisc. *Aurel.* 18; Amm. Marc. xvii. 12, xxix. 6). Towards the end of the fourth century the Quadi entirely disappear from history; they had probably migrated westward with the Suevi, for Quadi are mentioned among the Suevi in Spain. (Hieron. *Ep.* 9.) According to Ammianus Marcellinus (xvii. 12) the Quadi resembled in many respects the Sarmatians, for they used long spears and a coat of mail consisting of linen covered with thin plates of horn; they had in war generally three swift horses for every man, to enable him to change them, and were on the whole better as skirmishers than in an open battle in the field. Ptolemy (*l. c.*) mentions a considerable number of towns in their country, such as Eburodunum, Meliodunum, Caridorgis, Medolanum, &c.; the Celtic names of which suggest that those districts previous to the arrival of the Quadi had been inhabited by Celts, who were either subdued by them or had become amalgamated with them. The name Quadi itself seems to be connected with the Celtic word *col*, cold, or coad, that is, a wood or forest, an etymology which receives support from the fact that Strabo (vii. p. 290), the first ancient author that notices them, mentions them under the name of *Kάλλδοι*. Tacitus evidently regards them as Germans, but Latham (*ad Tac. Germ.* p. 134) is inclined to treat them as Sarmatians. (Comp. Wilhelm, *Germanien*, p. 223, fol.) [L. S.]

QUADIATES. In the inscription on the arch of Susa, published by Maffei, there is a list of the Alpine peoples who were under the dominion of Cottius. The first name is the Seguvii, and the last is the Quadiates. There is nothing that enables us to fix the position of the Quadiates.

Pliny (iii. 4) mentions a people in Gallia Narbonensis under the name of Quariates. After naming the Oxybii and Lingauni [LINGAUNI], he adds: "Super quos Suetri, Quariates, Adunicates." The valley of *Queiras* on the left bank of the *Durance*, below *Briançon*, and a little above *Embrun*, is supposed to represent the position of the Quariates. D'Anville conjectures that the Quadiates of the inscription may be the same as the Quariates, for the R of the inscription, if it is not very clear, may have been taken for a D; or the complete name may have been Quadiates, the name of *Queiras* in old records being Quadriatum. [G. L.]

QUADRATA (sc. Castra). 1. A Roman fort in Upper Pannonia, on the river *Savus*, between the towns of *Noviodunum* and *Siscia*. (*It. Ant.* pp. 260, 274; Geogr. Rav. iv. 19; *Tab. Peut.*) No remains appear to be extant, and the site accordingly is unknown.

2. A fort in Upper Pannonia, on the road between *Arrabona* and *Caruntum*, not far from the banks of the *Danube*. (*It. Ant.* p. 247.) Muchar (*Noricum*, p. 264) identifies it with a place between *Ovar* and *Orosevar*, now occupied by a large farm of Count Zitsi. [L. S.]

QUADRATAE, a village or station in Gallia Cisalpina, on the road from *Augusta Taurinorum* to *Ticinum*. The Itineraries place it 22 or 23 miles from the former city and 16 or 19 from *Rigomagus* (*Itin. Ant.* pp. 340, 356; *Itin. Hier.* p. 557); but the latter station is itself of uncertain site. *Quadratae* must have been situated between *Chirasso*

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and *Crescentino*, near the confluence of the *Dora Baltea* with the *Po*; but the exact site has not been determined. Though the name is not mentioned by any of the geographers, it would seem to have been in the later ages of the Empire a place or station of importance, as we learn from the *Notitia* that a body of troops (*Sarmatae Gentiles*) was permanently stationed there. (*Notit. Dign.* vol. ii. p. 121.) [E. H. B.]

QUADRIBURGIUM. Ammianus Marcellinus (xviii. 2) mentions Quadrburgium among the fortresses on the Rhine which Julian repaired: "Civitates occupatae sunt septem. Castra Herculis, Quadrburgium, Tricesimae, Novesium, Bonna, Antunnacum et Bingio." There is however some corruption in the passage (note of Lindenbrog). The places seem to be mentioned in order from north to south. D'Anville conjectures that Quadrburgium is the same place as Burginatum [BURGINATIUM], following Cluver and Altling. (Ukert, *Gallien*, p. 528.) Other geographers conjecture solely from the resemblance of name that it may be *Qualburg*, not far from *Clève*, which appears to have been a Roman place, for Roman coins and inscriptions have been found there. [G. L.]

QUARIA'TES. [QUADIATES.]

QUARQUERNI, a people in Istria, of uncertain site. (Plin. iii. 19. s. 23.)

QUARQUERNI. [QUERQUERNI.]

QUARTENSIS LOCUS, a place mentioned in the *Not. Imp.* as under the command of the governor of *Belgica Secunda*: "Praefectus classis Sambricae in loco Quartensi sive Hornensi." The place seems to be *Quarte* on the *Sambre*, which keeps the ancient name. The word *Quarte* indicates a distance of *iv*. from some principal place, it being usual for chief towns to reckon distances along the roads which led from them to the limits of their territory. This principal place to which *Quartensis* belonged was *Bagaicum* (*Bavai*), and the distance from *Quarte* to *Bavai* is four Gallic leagues. The great Roman road from *Durocortorum* (*Reims*) to *Bavai* passed by *Quarte*. "*Quartensis*" is the adjective of a form "*Quartus*" or "*Quarta*," and *Quarta* occurs in an old record of the year 1125, "*Altare de Quarta supra Sambram*," which is the church of *Quarte*. [G. L.]

QUERQUERNI (Plin. iii. 3. s. 4; *Quarquerni*, *Inscr. ap. Gruter*, p. 245. 2; *Quacerni*, *Kouakepnoi*, Ptol. ii. 6. § 47), a people in the NW. of *Hispania Tarraconensis*, a subdivision of the *Gallaeci Braccarii*.

QUERQUETULA (*Eth.* *Querquetulanus*; *Κορκοτουλανός*, Dionys.), an ancient city of *Latium*, mentioned only by *Pliny* among the *populi Albenses*, or extinct communities of *Latium*, and by *Dionysius* among the Latin cities which constituted the league against *Rome*. (Plin. iii. 5. s. 9; *Dionys.* v. 61.) Neither passage affords the slightest clue to its position, and the name is not elsewhere mentioned; indeed, it seems certain that the place was not in existence at a later period. It is undoubtedly erroneous to connect (as *Gell* has done) the name of the *Porta Querquetulana* at *Rome* with this city (Becker, *Handbuch*, vol. i. p. 170); and we are absolutely in the dark as to its position. It has been placed by *Gell* and *Nibby* at a place called *Corcollo*, about 3 miles NE. of *Gabii* and the same distance from *Hadrian's villa near Tivoli*; but this is a mere conjecture. (*Gell*, *Top. of Rome*, p. 369; *Nibby*, *Quintorni*, vol. ii. p. 668.) [E. H. B.]

QUINDA. [ANAZARBUR.]

QUINTANA'Æ or AD QUINTANA'NAS, a station on the *Via Labicana* or *Latina*, 15 miles from *Rome*, and at the foot of the hill occupied by the ancient city of *Laticium*, now *La Colonna*, from which it was about a mile distant. (*Itin. Ant.* p. 304; *Gell*, *Top. of Rome*, p. 5.) Under the Roman Empire it became the site of a village or suburb of *Laticium*, the inhabitants of which assumed the name of *Lavicani Quintanenses*. [LABICUM.] [E. H. B.]

QUINTIANA CASTRA, a fort in the east of *Vindelicia*, not far from the banks of the *Danube*, between *Batava Castra* and *Augustana Castra*. Its garrison consisted of a troop of *Rhaetian* horse-men. (*It. Ant.* p. 249; *Notit. Imp.*, where it is called *Quartana Castra*; comp. *Eugipp. Vit. & Severini*, 15, 27.) *Muchar* (*Noricum*, p. 285) identifies its site with that of the modern village of *Künzen*. [L. S.]

QUIZA (*Κουίζα*, also *Βουίζα*, Ptol. iv. 2. § 3), a place on the coast of *Mauretania Caesariensis*, called by *Ptolemy* a colony, and in the *Antonine Itinerary* a municipium, but in *Pliny* designated as "*Quiza Xenitana praeegrinorum oppidum*." It was situated between *Portus Magnus* and *Arsenaria*, at the distance of 40 stadia from either. It is the modern *Giza* near *Oraon*. (Ptol. l. c.; *It. Ant.* p. 13; *Plin.* v. 2; *Mela*, i. 6.)

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RAAMAH. [RHEGMA.]

RAAMES (*Ραμασση*, LXX., *Exod.* i. 11, xii. 37; *Numb.* xxxiii. 3, 5), was, according to *D'Anville* (*Mém. sur l'Égypte*, p. 72), identical with *Heropolis* in the *Delta*; but according to other writers (*Jablonsky*, *Opusc.* ii. p. 136; *Winer*, *Bibl. Realwörterbuch*, vol. ii. p. 351) the same as *Helopolis* in the same division of *Aegypt*. [W.B.D.]

RABBATH-AMMON. [PHILADELPHIA.]

RABBATH-MOAB, a town in the country of *Moab*, stated by *Stephanus*, who is followed by *Beiland*, *Raumer*, *Winer*, and other moderns, to be identical with *Ar* of *Moab*, the classical *Areopolis*. This identification is almost certainly erroneous; and indeed it is very doubtful whether a *Rabbath* did exist at all in the country of *Moab*. All the notices of such a name in the Bible are identified with *Rabbath-Ammon*, except in *Joshua* (xiii. 25), where *Arzer* is said to be "before *Babbah*," which may possibly be *Rabbath-Ammon*, and certainly cannot, in the absence of other ancient evidence, be admitted to prove the existence of a *Rabbath* in *Moab*. There is, however, some evidence that such a town may have existed in that country, in the modern site of *Rabba*, marked in *Zimmerman's* map about halfway between *Kerak* (*Kir* of *Moab*) and the *Mojeb* (*Arnon*), and by him identified with *Areopolis*, which last, however, was certainly identical with *Ar* of *Moab*, and lay further north, on the south bank of the *Arnon*, and in the extreme border of *Moab* (*Numb.* xxi. 15, xxii. 36). [AREOPOLIS.] *Rabba* is placed by *Burckhardt* 3 hours north of *Kerak* (*Syria*, p. 377), and is doubtless the site noticed in *Abulfeda's Tabula Syriae* as *Rabbath* and *Mab* (90). *Irby* and *Mangles*

* For those articles not found under *RA*-, *RE*-, *RI*-, &c., see *RIA*-, *RHE*-, *RIT*-, &c.

passed it two hours north of *Kerak*. "The ruins," they say, "are situated on an eminence, and present nothing of interest, except two old ruined Roman temples and some tombs. The whole circuit of the town does not seem to have exceeded a mile, which is a small extent for a city that was the capital of Moab, and which bore such a high-sounding Greek name." (*Journal*, June 5, p. 457.) They must not be held responsible for the double error involved in the last cited words, regarding the etymology of the name Areopolis, and its identity with Rabbath, which are almost universal. [G. W.]

RAGAE. [ΡΑΓΑΕ.]

RAGANDO or RAGINDO, a town in the south-east of Noricum, on the great road leading from Celsia to Poetovium, between the rivers Savus and Dravus. (*It. Ant.* p. 129; *It. Hieros.* p. 561; *Tab. Peut.*) Muchar (*Noricum*, p. 240) looks for its site near *Mount Studentitz*; but other geographers entertain different opinions, and nothing certain can be said. [L. S.]

RAGAU ('Ραυῦ, Isidor. *Stathm. Parth.* § 13), a town mentioned by Isidorus in the district of Parthia called *Aparvartene*. It is probably the same place as the *Ragaea* of Ptolemy ('Ραγαία, vi. 5. § 4). It is not clear whether there exist at present any remains of this town, but it must have been situated to the E. of *Nishápur*, between that town and *Herát*. [V.]

RAGIRAVA. [ΡΑΡΑΒΑ.]

RAMAH ('Ραμά). 1. A city of the tribe of Benjamin, mentioned with Gibeon and Beeroth (*Josh.* xviii. 25), and elsewhere with Bethel, as in or near *Mount Ephraim*. (*Judges*, iv. 5.) From xix. 13 of *Judges* it would appear to have been not far north of Jerusalem, and lying near to Gibeah of Benjamin. Being a border city between the kingdoms of Israel and Judah, it was fortified by Baasha king of Israel, "that he might not suffer any to go out or come in to Asa, king of Judah." (1 *Kings*, xv. 17, comp. xii. 27.) It is placed by Eusebius 6 miles north of Jerusalem, over against Bethel (*Onomast. s. r.*), and by S. Jerome 7 miles from Jerusalem near Gabaa, and was a small village in his day. (*Comment. in Hos.* cap. v., in *Sophon.* cap. i.) Josephus places it 40 stadia from Jerusalem. (*Ant.* viii. 12. § 3.) Its site is still marked by the miserable village of *Er-Rám*, situated on a hill on the east of the *Nabliús* road, 2 hours north of Jerusalem, and half an hour west of *Jeba'*, the ancient Gibeah. Its situation is very commanding, and it retains a few scattered relics of its ancient importance. (Robinson, *Bibl. Res.* vol. ii. pp. 315, 316.)

2. See also RAMATHA and RAMOTH. [G. W.]

RAMATH-LEHI, or simply LEHI (translated in LXX. 'Αραϊσείσ σαγύβος), where Samson slew the Philistines with the jaw-bone of an ass. (*Judges*, xv. 14—19.) The name *Ramleh* appears so like an abbreviation or contraction — perhaps a corruption — of this name, that it may well be identified as the scene of this slaughter. And here probably was the Ramah in the Thiamitic toparchy in which Eusebius and S. Jerome found the Ramathaim Sophim of Samuel, and the Arimathaea of the Evangelists, which they place near to Lydda in the plain. (*S. Math.* xxvii. 57; *S. Mark.* xv. 42; *S. Luke*, xxiii. 50; *S. John*, xix. 38, 'Αρμαθαία; Eusebius, *Onomast. s. v. Armatha Sophim*; S. Jerome, *Epitoph. Paulae*, p. 673.) Dr. Robinson, indeed, controverts all these positions; but his arguments cannot

prevail against the admitted facts, "that a place called Ramathem or Ramatha did anciently exist in this region, somewhere not far distant from Lydda" (*Bibl. Res.* vol. iii. p. 40), and that no other place can be found answering to this description but *Ramleh*, which has been regarded from very early times as the place in question. The facts of *Ramleh* having been built by Suliman, son of the khalif Abd-el-Melik, after the destruction of Lydda in the early part of the 8th century, and that the Arabic name signifies "the sand," will not seriously militate against the hypotheses with those who consider the great probability that the khalif would fix on an ancient, but perhaps neglected, site for his new town, and the common practice of the Arabs to modify the ancient names, to which they would attach no meaning, to similar sounds intelligible to them, and in this instance certainly not less appropriate than the ancient name; although the situation of the town "on a broad low swell in the sandy though fertile plain," would satisfy the condition required by its presumed ancient designation. (*Bibl. Res.* vol. iii. p. 25—43.) It may be questioned whether the *nomus* of Ramathem, mentioned with those of Apehrema and Lydda, as taken from Samaritis and added to Judaea (1 *Maccab.* xi. 34; Josephus, *Ant.* 2. § 3, 4. § 9), derived its name from this or from one of the other Ramaha, in Benjamin. [G. W.]

RAMATHA ('Ραμαθά), the form in which Josephus represents the name of Samuel's native city, Ramathaim Sophim (LXX. 'Αρμαθαίμ Σοφά) of *Mount Ephraim* (1 *Sam.* i. 1), perhaps identical with Ramah, where was his ordinary residence (vii. 17, viii. 4, xix. 18—24, xxv. 1), but distinct from the Ramah above named. Ancient tradition has fixed this city at *Nebý Samuél*, i. e. "The Prophet Samuel," a village situated on a very high and commanding hill, two hours to the NNW. of Jerusalem, where the place of his sepulture is shown. Eusebius and S. Jerome, however, found it in the western plain, near Lydda (*Onomast. s. v. Armatha Sophim*; see RAMATH-LEHI). Dr. Robinson has stated his objections to the identification of Ramathaim Sophim with *Nebý Samuél*, and has endeavoured to fix the former much further to the south, on the hill called *Sóba*, a little to the south of the *Jaffa* road, about 3 hours from Jerusalem; while Mr. Wolcott has carried it as far south as the vicinity of Hebron. (Robinson, *Bibl. Res.* vol. ii. pp. 139—144, 330—334, *Bibl. Sacra*, vol. i. pp. 44—52.) These objections are based on the hypothesis that the incidents attending Saul's unction to the kingdom, narrated in 1 *Sam.* ix. x., took place in Ramah of Samuel, of which, however, there is no evidence; and his difficulty would press almost with equal weight on *Sóba*, as the direct route from *Sóba* to Gibeah (*Jeba'*) would certainly not have conducted Saul by Rachel's sepulchre. Neither can the district of *Mount Ephraim* be extended so far south. Indeed, this last seems to be the strongest objection to *Nebý Samuél*, and suggests a site further north, perhaps *Ram-Ullah*, in the same parallel of latitude as the other Ramah and Bethel, which were certainly in *Mount Ephraim*. (*Judges*, iv. 5.) On the other hand, the name Ramah, signifying "a height," is so remarkably applicable to *Nebý Samuél*, which is evidently the site of an ancient town, which could not, as Dr. Robinson suggests, have been Mizpah, that it would be difficult to find a position better suited to Ramathaim Sophim than that which tradition has assigned it. [MIZPAH.] [G. W.]

RAMATHAIM-ZOPHIM. [RAMATHA.]

RAMBA'CIA (*Ραμβακία*, Arrian, *Anab.* vi. 21), a village of the Oritae, the first which was taken by Alexander the Great in his march westwards from the Indus. There can be no certainty as to its exact position, but the conjecture of Vincent seems well grounded that it is either the *Ram-nagar* or the *Ram-jur* of the *Ayin Akbari*. (Vincent, *Voyage of Nearchus*, vol. i. p. 185.) [V.]

RAME, a place in Gallia Narbonensis, which the Itins. fix on the road between Embrodunum (*Embrun*) and Brigantium (*Briançon*). D'Anville says that there is a place called *Rame* on this road near the *Durance*, on the same side as *Embrun* and *Briançon*, and at a point where a torrent named *Biesse* joins the *Durance*. [G. L.]

RAMISTA or REMISTA, a place in Upper Pannonia, on the road running along the river Savus to Siscia (*It. Hieros.* p. 561; *Geogr. Rav.* iv. 19; *Tab. Peut.*) Its site has not yet been ascertained with certainty. [L. S.]

RAMOTH, identical in signification with Rām and Ramah, equivalent in Hebrew to "an eminence," and hence a generic name for towns situated on remarkable heights, as so many in Palestine were. Besides those above named [RAMAH; RAMATHIA] was a Ramah in the tribe of Asher, not far from Tyre; and another in Naphthali (*Josh.* xix. 29, 36) in the north and a Ramath in the tribe of Simeon, appropriately called "Ramath of the South" (*ver. 8.*), to which David sent a share of the spoils of Ziklag (1 *Sam.* xxx. 27), and yet a Ramoth in Issachar, assigned to the Levites of the family of Gershon. (1 *Chron.* vi. 74.) More important than the foregoing was—

RAMOTH-GILEAD (*Ραμὸθ ἐν Γαλαδδ*), a city of the tribe of Gad, assigned as a city of refuge, first by Moses and subsequently by Joshua. (*Deut.* iv. 43; *Josh.* xx. 8, *Ἀρημὸθ*.) It was also a Levitical city of the family of Merari. (*Josh.* xxi. 38.) The Syrians took it from Ahab, who lost his life in seeking to recover it. (1 *Kings.* xxii.) Eusebius places it 15 miles west of Philadelphia (*Onomast. s. v.*, where S. Jerome erroneously reads east; *Reland*, p. 966), in the Peraea, near the river *Jabok*. Its site is uncertain, and has not been recovered in modern times. [G. W.]

RANILUM, a town in the interior of Thrace. (*Tab. Peut.*) [T. H. D.]

RAPHANAEA (*Ραφαναία*), a maritime town of Syria, only once named by Josephus, who states that the Sabbatic river flowed between Arcaea and Raphanaea. (*B. J.* vii. 5. § 1.) [SABBATICUS.] [G. W.]

RAFHIA (*Ραφία*, *Ράφεια*), a maritime city in the extreme south of Palestine, between Gaza and Rhinocortura, a day's march from both, reckoned by Josephus, Polybius, and others, as the first city of Syria. (*Joseph. B. J.* iv. 11. § 5; *Polyb.* v. 80.) It was taken from the Egyptians by Alexander Jannaeus, and held by the Jews for some time. It was one of the ruined and depopulated cities restored by Gabinius. (*Ant.* xiii. 13. § 3, 15. § 4, xiv. 5. § 3.) It is mentioned also by Strabo (*xvi.* p. 759) and in the Itinerary of Antoninus, between the above-named towns. Coins of Raphia still exist, and it was represented by its bishop in the council of Ephesus, and in those of Constantinople, A. D. 536 and 553. (*Reland, s. v.* pp. 967, 968; *Le Quien, Oriens Christianus*, vol. iii. pp. 629, 630.) It was in the neighbourhood of this city that a great battle was fought

between Ptolemy Philopator and Antiochus the Great, in which the latter was routed with immense loss. (3 *Maccab.* i. 2; *Polyb.* v. 80, &c.; *Hienn. ad Dan.* cap. xi.) Its site is still marked by the name *Refah*, and two ancient granite columns *in situ*, with several prostrate fragments, the remains apparently of a temple of considerable magnitude. (*Irby and Mangles' Journal*, October 8.) [G. W.]

RAPPIA'NA, a town on the river Margus in Moesia Superior, now *Alexiniza*. (*Itin. Hieros.* p. 566.) [T. H. D.]

RAPRAUA (*Ράπραυα*, Marcan, *Peripl.* ii. § 32, ed. Müller), a small place on the coast of Gelisria, between the river Arabis and the Portus Mulierum. It is probably the same as that called by Ptolemy Ragirava (*Ραγίραυα*, vi. 21. § 2). It may be doubted whether it can now be recognised, unless indeed the name has been preserved in that of *Arabat*, a bay in the immediate neighbourhood. (See Müller, *ad Arrian. Indic.* § 26.) [V.]

RARA'PIA (*Itin. Ant.* p. 426, where the reading varies between Scalacia, Serapia, Sarapia, and Raprapia), a town of Lusitania, on the road from Ossonoba to Eborā, and 95 miles N. of the former place; now *Ferreira*. (*Comp. Florez. Esp. Sagr.* xiv. p. 202.) [T. H. D.]

RARASSA (*Ραράσσα* or *Ἡράσσα*, *Ptol.* vii. 1. § 50), a place which Ptolemy calls the metropolis of the Caspeiraei in India intra Gangem. Its exact situation cannot be determined; but there can be no doubt that it was in Western India, not far from the *Vindya Ms.* Lassen places it a little S. of *Ajmir*. [V.]

RA'SENA. [ETRURIA, pp. 855, 859.]

RATAE (*Itin. Ant.* pp. 477, 479; *Pátre*, *Ptol.* ii. 3. § 20, where some read *Pátye*), a town of the Coritani in the interior of Britannia Romana, and on the road from *London* to *Lincoln*. It is called *Ratecorin* in the *Geogr. Rav.* (v. 31). Camden (p. 537) identifies it with *Leicester*. [T. H. D.]

RATA'NEUM (*Plin.* iii. 22. s. 26; *Palrov*, *Dion Cass.* lvi. 11), a town of Dalmatia, which was burnt by its inhabitants, when it was taken by Germanicus in the reign of Augustus. (*Dion Cass. l. c.*)

RATIA'RIA (*Ρατιαρία*, *Procop. de Aed.* iv. 6. p. 290; *Ρατιαρία Μυσών*, *Ptol.* iii. 9. § 4, viii. 11. § 5; *Ρατίαρια*, *Hierocl.* p. 655; *Ρατιαρία*, *Theophylact.* i. 8; *Ratiaria*, *Geogr. Rav.* iv. 7), a considerable town in Moesia Superior on the Danube, and the head-quarters of a Roman legion; according to the Itinerary (p. 219), the *Leg. xiv. Gemina*, according to the *Not. Imp.* (c. 30), the *Leg. xiii. Gemina*. It was also the station of a fleet on the Danube (*ibid.*). Usually identified with *Arzar-Palanca*. [T. H. D.]

RATIATUM (*Ρατιατόρον*), a town of the Pictones (*Ptol.* ii. 7. § 6). Ptolemy mentions it before Limonum, and places it north of Limonum, and further west. Some editions of Ptolemy place Ratiatum in the territory of the Lemovices, but this is a mistake. In the records of a council held at *Orléans* in A. D. 511, the bishop of the Pictavi signs himself "de civitate Ratiatica." The name was preserved in that of the Pagus Ratiatensis, from which comes the modern name of *Pays de Retz*. Gregory of Tours speaks of Ratiatum as "infra terminum Pictavorum qui adjacet civitati Namneticae." The district of *Retz* was taken from the diocese of *Poitiers* and attached to the diocese of *Nantes* in the time of Charles the Bald. *Belley (Mém. de l'Acad. des Inscrip.* tom. xix. p. 729) fixes Ratiatum at the site of the two churches of *St. Pierre* and *St. Op-*

portus de Retz, which are near *Machecoul* and on the *Tenu*, a small river in the department of *La Vendée*. The *Tenu* enters the sea near *Bourgneuf*, opposite to the *Ile Noirmoutier* (D'Anville, *Notice*, &c.; Ukert, *Gallien*, p. 393). [G. L.]

RATOMAGUS. [ROTOMAGUS.]

RAUDA (*Paūda*, Ptol. ii. 6. § 50), a town of the *Vaccae* in *Hispania Tarraconensis*, on the road from *Asturica* to *Caesar Augusta* (*Itin. Ant.* p. 440), now *Roa*, on the *Douro*. (Comp. *Florez. Esp. Sagr.* vii. p. 274.) [T. H. D.]

RAVDII CAMPI. [CAMPI RAUDII.]

RAVENNA (*Paouenna*, Strab.; *Páŕenna*, Ptol. *et al.*: *Eth.* *Ravennas* -ŕtis: *Ravenna*), one of the most important cities of *Gallia Cispadana*, situated a short distance from the sea-coast, at the southern extremity of the extensive range of marshes and lagunes, which occupied the whole coast of *Venetia* from thence to *Altinum*. (Strab. v. p. 213; *Itin. Ant.* p. 126.) It was 33 miles N. of *Ariminum*. Though included within the limits of *Cisalpine Gaul*, according to the divisions established in the days of *Strabo* and *Pliny*, it does not appear to have ever been a *Gaulish* city. *Strabo* tells us that it was a *Thessalian* colony, which probably meant that it was a *Pelagic* settlement, and was connected with the traditions that ascribed to the *Pelaegi* the foundation of the neighbouring city of *Spina*. [SERVA.] But they subsequently, according to the same writer, received a body of *Umbrian* colonists, in order to maintain themselves against the growing power of the *Etruscans*, and thus became an *Umbrian* city, to which people they continued to belong till they passed under the *Roman* government. (Strab. v. pp. 214, 217.) *Pliny*, on the other hand, calls it a *Sabine* city,—a strange statement, which we are wholly unable to explain. (Plin. iii. 15. s. 30.) It seems probable that it was really an *Umbrian* settlement, and retained its national character, though surrounded by the *Lingonian* Gauls, until it received a *Roman* colony. No mention of the name is found in history till a late period of the *Roman Republic*, but it appears to have been then already a place of some consequence. In B. C. 82, during the civil wars of *Marius* and *Sulla*, it was occupied by *Metellus*, the lieutenant of the latter, who made it the point of departure from whence he carried on his operations. (Appian, *B. C.* i. 89.) Again it was one of the places which was frequently visited by *Caesar* during his command in *Gaul*, for the purpose of raising levies, and communicating with his friends at *Rome* (*Cic. ad Att.* vii. 1, *ad Fam.* i. 9, viii. 1); and just before the outbreak of the *Civil War* it was there that he established his head-quarters; from whence he carried on negotiations with the senate, and from whence he ultimately set out on his march to *Ariminum*. (*Id. ib.* ii. 32; *Caes. B. C.* i. 5; *Suet. Caes.* 30; *Appian, B. C.* ii. 32.) Its name again figures repeatedly in the civil wars between *Antony* and *Octavian*, especially during the war of *Perusia* (*Appian, B. C.* iii. 42, 97, v. 33, 50, &c.); and it is evident that it was already become one of the most important towns in this part of *Cisalpine Gaul*.

It is uncertain at what period *Ravenna* received a *Roman* colony. *Strabo* speaks of it as having in his time, as well as *Ariminum*, received a body of *Roman* colonists (v. p. 217); but the date is not mentioned, and it certainly did not, like *Ariminum*, pass into the condition of a regular *Colonia*, numerous inscriptions being extant which give it the title

of a *Municipium*. It is probable that the settlement alluded to by *Strabo* took place under *Augustus*, and it is certain that it was to that emperor that *Ravenna* was indebted for the importance which it subsequently enjoyed during the whole period of the *Roman Empire*. The situation of the city was very peculiar. It was surrounded on all sides by marshes, or rather lagunes, analogous to those which now surround the city of *Venice*, and was built, like that city, actually in the water, so that its houses and edifices were wholly constructed on piles, and it was intersected in all directions by canals, which were crossed either by bridges or ferries. The lagunes had a direct communication with the sea, so that the canals were scoured every day by the flux and reflux of the tides,—a circumstance to which *Strabo* attributes, no doubt with justice, the healthiness of the city, which must otherwise have been uninhabitable from malaria. (Strab. v. p. 213; *Jornand. Get.* 29; *Sidon. Apoll. Epist.* i. 5; *Procop. B. G.* i. 1; *Claudian, de VI. Cons. Hon.* 495.) The old city had a small port at the mouth of the river *Bedsis*, mentioned by *Pliny* as flowing under its walls (Plin. iii. 15. s. 20); but *Augustus*, having determined to make it the permanent station of his fleet in the *Adriatic*, constructed a new and spacious port, which is said to have been capable of containing 250 ships of war (*Jornand. l. c.*), and was furnished with a celebrated *Pharos* or lighthouse to mark its entrance. (Plin. xxxvi. 12. s. 18.) This port was near 3 miles distant from the old city, with which it was connected by a long causeway: a considerable town rapidly grew up around it, which came to be known by the name of *PORTUS CLASSIS* or simply *CLASSIS*; while between the two, but nearer to the city, there arose another suburb, scarcely less extensive, which bore the name of *Caesarea*. (*Jornand. l. c.*; *Sidon. Apoll. l. c.*; *Procop. B. G.* ii. 29; *Geogr. Rav.* iv. 31.) In addition to these works *Augustus* constructed a canal, called from him the *Fossa Augusta*, by which a part of the waters of the *Padus* were carried in a deep artificial channel under the very walls of *Ravenna* and had their outlet at the port of *Classis*. (Plin. iii. 16. s. 20; *Jornand. l. c.*)

From this time *Ravenna* continued to be the permanent station of the *Roman* fleet which was destined to guard the *Adriatic* or *Upper Sea*, as *Misenum* was of that on the *Lower* (*Tac. Ann.* iv. 5, *Hist.* ii. 100, iii. 6, 40; *Suet. Aug.* 49; *Veget. de R. Mil.* v. 1; *Not. Dign.* ii. p. 118); and it rose rapidly into one of the most considerable cities of *Italy*. For the same reason it became an important military post, and was often selected by the emperors as their head-quarters, from which to watch or oppose the advance of their enemies into *Italy*. In A. D. 193 it was occupied by *Severus* in his march upon *Rome* against *Didius Julian* (*Spartian, Did. Jul.* 6; *Dion Cass.* lxxiii. 17); and in 238 it was there that *Pupienus* was engaged in assembling an army to oppose the advance of *Maximin* when he received the news of the death of that emperor before *Aquileia*. (*Herodian*, viii. 6, 7; *Capit. Maximin.* 24, 25, *Max. et Balb.* 11, 12.) Its strong and secluded position also caused it to be selected as a frequent place of confinement for prisoners of distinction, such as the son of the German chieftain *Arminius*, and *Maroboduus*, chief of the *Suevi*. (*Tac. Ann.* i. 58, ii. 63; *Suet. Tib.* 20.) The same circumstances at a later period led to its selection by the feeble and timid *Honorius* as the place of his

residence: his example was followed by his successors; and from the year 404, when Honorius first established himself there, to the close of the Western Empire, Ravenna continued to be the permanent imperial residence and the place from whence all the laws and rescripts of the emperors were dated. (Jornand. *Get.* 29; Gibbon, c. 30.) Even before this period we are told that it was a very rich and populous city, as well as of great strength (Zosim. ii. 10): it was the capital of Picenum (as that name was then used) and the residence of the Consularis or governor of that province. (Orell. *Inscr.* 3649; Böcking, *ad Not. Dign.* ii. pp. 359, 443.) But the establishment of the imperial court there naturally added greatly to its prosperity and splendour, while its inaccessible situation preserved it from the calamities which at this period laid waste so many cities of Italy. Yet Ravenna as a place of residence must always have had great disadvantages. Sidonius Apollinaris, who visited it late in the fifth century, complains especially of the want of fresh water, as well as the muddiness of the canals, the swarms of gnats, and the croaking of frogs. (Sidon. *Apoll. Ep.* i. 5, 8.) Martial, at a much earlier period, also alludes to the scarcity of fresh water, which he jestingly asserts was so dear that a cistern was a more valuable property than a vineyard. (Martial, iii. 56, 57.)

After the fall of the Western Empire Ravenna continued to be the capital of the Gothic kings. Odoacer, who had taken refuge there after repeated defeats by Theodoric, held out for near three years, but was at length compelled to surrender. (Jornand. *Get.* 57; Cassiod. *Chron.* p. 649.) Theodoric himself established his residence there, and his example was followed by his successors, until, in 539, Vitiges was after a long siege compelled by famine to surrender the city to Belisarius. (Procop. *B. G.* ii. 28, 29.) It now became the residence of the governors who ruled a part of Italy in the name of the Byzantine emperors, with the title of exarchs, whence the whole of this province came to be known as the Exarchate of Ravenna. The Byzantine governors were in a state of frequent hostility with the Lombard kings, and were gradually stripped of a large portion of their dominions; but Ravenna itself defied their arms for more than two centuries. It was besieged by Liutprand about 750, and its important suburb of Classis totally destroyed (P. *Diac.* vi. 49); but it was not till the reign of his successor Astolphus that Ravenna itself fell into the hands of the Lombards. But the exact date, as well as the circumstances of its final conquest, are uncertain. (Gibbon, c. 49.)

The situation of Ravenna at the present day presents no resemblance to that described by ancient writers. Yet there is no doubt that the modern city occupies the same site with the ancient one, and that the change is wholly due to natural causes. The accumulation of alluvial deposits, brought down by the rivers and driven back by the waves and tides, has gradually filled up the lagoons that surrounded and canals that intersected the city; and the modern Ravenna stands in a flat and fertile plain, at a distance of 4 miles from the sea, from which it is separated by a broad sandy tract, covered in great part with a beautiful forest of stone pines. Though Ravenna is one of the most interesting places in Italy for its mediæval and early Christian antiquities, it presents few remains of the Roman period, and those for the most part belong to the

declining years of the Empire. A triumphal arch, known by the name of Porta Aurea, was destroyed in 1585: it stood near the modern gate called *Porta Adriana*. Several of the ancient basilicas date from the Roman period; as does also the sepulchral chapel containing the tomb of Galla Placidia, the sister of Honorius, and mother of Valentinian III. A portion of the palace of Theodoric still remains in its original state, and the mausoleum of that monarch, just without the walls, is a monument of remarkable character, though stripped of its external ornaments. An ancient basilica, still called *S. Apollinare in Classe*, about 3 miles from the southern gate of the city, preserves the memory and marks the site of the ancient port and suburb of Classis; while another basilica, which subsisted down to the year 1553, bore the name of *S. Lorenzo in Cesarea*: and thus indicated the site of that important suburb. It stood about a quarter of a mile from the south gate of the city, between the walls and the bridge now called *Ponte Nuovo*. This bridge crosses the united streams of the *Rosco* and *Montone*, two small rivers which previously held separate courses to the sea, but were united into one and confined within an artificial channel by Clement XII. in 1736. The *Rosco*, which is the southernmost of the two, is probably the same with the *Bedesis* of Pliny; indeed Cluverius says that it was in his time still called *Bedesio*. Hence the *Montone* must be identified with the *Vrtris* of the same author. The *Anemo*, which he places next in order, is clearly the same now called the *Amone* or *Lamone*, which flows under the walls of *Faenza*. (Plin. iii. 15. a. 20; Cluver. *Ital.* p. 300.)

The natural causes which have produced these changes in the situation and environs of Ravenna were undoubtedly in operation from an early period. Already in the fifth century the original port constructed by Augustus was completely filled up, and occupied by orchards. (Jornand. *Get.* 29.) But Ravenna at that period had still a much frequented port, where the fleets of Belisarius and Nares could ride at anchor. The port of Classis itself is now separated from the sea by a strip of sandy and marshy plain about 2 miles broad, the greater part of which is occupied by a forest of stone pines, which extends for many miles along the sea-coast both to the S. and N. of Ravenna. The existence of this remarkable strip of forest is attested as early as the fifth century, the name of *Pineta* being already found in Jornandes, who tells us that Theodoric encamped there when he besieged Odoacer in Ravenna. (Jornand. 57.) But it is probable that it has extended its boundaries and shifted its position as the land has gradually gained upon the sea.

The territory of Ravenna was always fertile, except the sandy strip adjoining the sea, and produced abundance of wine of good quality, but it was remarked that the vines quickly decayed. (Strab. v. p. 214; Plin. xiv. 2. a. 4.) Its gardens also are noticed by Pliny as growing the finest asparagus, while the adjoining sea was noted for the excellence of its turbot. (Plin. ix. 54. a. 79, xix. 4. a. 19.)

[E. H. B.]

RAVIUS (*Ῥαβίος*, Ptol. ii. 2. § 4), a river on the W. coast of Hibernia, according to Camden (p. 1385) the *Trobia*. Others identify it with the *Guebara*. [T. H. D.]

RAURACI, or RAURICI (*Ῥαυρακοί*). The form *Raurici* appears in Ptolemy (ii. 9. § 18), in Pliny (iv.

17), and in some inscriptions. Ptolemy mentions two towns of the Rauraci, Rauricorum Augusta and Argentovaria [AUGUSTA RAURACORUM; ARGENTARIA]. Augusta is *August* near *Bâle*, in the Swiss Canton of *Bâle*, and Argentovaria may be *Arctenheim*. The position of these places helps us to form a measure of the extent of the territory of the Rauraci, which may have nearly coincided with the bishopric of *Bâle*.

The Rauraci joined the Helvetii in their emigration, B. C. 58. [HELVETII.] [G. L.]

RAURANUM, in Gallia, is placed by the Table and the Antonine Itin. on a direct road from Mediolanum Santonum (*Saintes*) to Limonun (*Poitiers*). It is Raurana in the Table, but the name Rauranum occurs in a letter of Paulinus to Ausonius (*Ep. IV. ad Auson. v. 249*), who places it "Pictonicis in arvis." The place is *Rom* or *Raum*, near *Chenay*, nearly due south of *Poitiers*. (D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 392.) [G. L.]

RAURARIS. [ARAURIS.]

REATE (*Pétre*, Strab.; *Pétras*, Dionys.: *Eth. Pétrivos*, *Reatinus*: *Rieti*), an ancient city of the Sabines, and one of the most considerable that belonged to that people. It was situated on the Via Salaria, 48 miles from Rome (*Itin. Ant.* p. 306), and on the banks of the river Velinus. All writers agree in representing it as a very ancient city: according to one account, quoted by Dionysius from Zenodotus of Troezen, it was one of the original abodes of the Umbrians, from which they were expelled by the Pelasgi; but Cato represented it as one of the first places occupied by the Sabines when they descended from the neighbourhood of Amiternum, their original abode. (Dionys. ii. 49.) Whatever authority Cato may have had for this statement, there seems no reason to doubt that it was substantially true. The fertile valley in which Reate was situated lay in the natural route of migration for a people descending from the highlands of the central Apennines; and there is no doubt that both Reate and its neighbourhood were in historical times occupied by the Sabines. It was this migration of the Sabines that led to the expulsion of the Aborigines, who, according to Dionysius, previously occupied this part of Italy, and whose ancient metropolis, *Lisra*, was only 24 stadia from Reate. (Dionys. i. 14, ii. 49.) Silius Italicus appears to derive its name from *Rhea*, and calls it consecrated to the Mother of the Gods; but this is probably a mere poetical fancy. (Sil. Ital. viii. 415.) No mention of Reate occurs in history before the period when the Sabines had been subjected to the Roman rule, and admitted to the Roman Franchise (B. C. 290); but its name is more than once incidentally noticed during the Second Punic War. In B. C. 211 Hannibal passed under its walls during his retreat from Rome, or, according to Coelius, during his advance upon that city (Liv. xxvi. 11); and in B. C. 205 the *Reatini* are specially mentioned as coming forward, in common with the other Sabines, to furnish volunteers to the armament of Scipio. (Id. xxviii. 45.) We are wholly ignorant of the reasons why it was reduced to the subordinate condition of a *Praefectura*, under which title it is repeatedly mentioned by Cicero, but we learn from the great orator himself, under whose especial patronage the inhabitants were placed, that it was a flourishing and important town. (Cic. in *Cat.* iii. 2, *pro Scaur.* 2, § 27, *de Nat. Dor.* ii. 2.) Under the Empire it certainly obtained the ordinary municipal privileges, and had

its own magistrates (Zumpt, *de Col.* pp. 98, 188; Gruter, *Inscr.* p. 354. 3, &c.): under Vespasian it received a considerable number of veteran soldiers as colonists, but did not obtain the rank or title of a Colonia. (*Lib. Col.* p. 257; Orell. *Inscr.* 3685; Gruter, *Inscr.* p. 538. 2; &c.)

The territory of Reate included the whole of the lower valley of the Velinus, as far as the falls of that river; one of the most fertile, as well as beautiful, districts of Italy, whence it is called by Cicero the *Beatine Tempe* (*ad Att.* iv. 15.) But the peculiar natural character of this district was the means of involving the citizens in frequent disputes with their neighbours of Interamna. (Varr. *R. R.* iii. 2. § 3.) The valley of the Velinus below Reate, where the river emerges from the narrow mountain valley through which it has hitherto flowed, and receives at the same time the waters of the *Salto* and *Turano*, both of them considerable streams, expands into a broad plain, not less than 5 or 6 miles in breadth, and almost perfectly level; so that the waters of the Velinus itself, and those of the smaller streams that flow into it, have a tendency to stagnate and form marshes, while in other places they give rise to a series of small lakes, remarkable for their picturesque beauty. The largest of these, now known as the *Lago di Piè di Lugo*, seems to have been the one designated in ancient times as the *LACUS VELINUS*; while the fertile plains which extended from Reate to its banks were known as the *ROSEI* or more properly *ROSEAE CAMPI*, termed by Virgil the "*Rosea rura Velini*." (Virg. *Aen.* vii. 712; Cic. *ad Att.* iv. 15; Varro, *R. R.* i. 7. § 10, ii. 1. § 16, iii. 2. § 10; Plin. xvii. 4. s. 3.) But this broad and level valley is at an elevation of near 1000 feet above that of the Nar, into which it pours its waters by an abrupt descent, a few miles above Interamna (*Terni*); and the stream of the Velinus must always have constituted in this part a natural cascade. Those waters, however, are so strongly impregnated with carbonate of lime, that they are continually forming an extensive deposit of travertine, and thus tending to block up their own channel. The consequence was, that unless their course was artificially regulated, and their channel kept clear, the valley of the Velinus was inundated, while on the other hand, if these waters were carried off too rapidly into the Nar, the valley of that river and the territory of Interamna suffered the same fate. The first attempt to regulate the course of the Velinus artificially, of which we have any account, was made by M. Curius Dentatus, after his conquest of the Sabines, when he carried off its waters by a deep cut through the brow of the hill overlooking the Nar, and thus gave rise to the celebrated cascade now known as the *Falls of Terni*. (Cic. *ad Att.* iv. 15; Serv. *ad Aen.* vii. 712.) From the expressions of Cicero it would appear that the *Lacus Velinus*, previous to this time, occupied a much larger extent, and that a considerable part of the valley was then first reclaimed for cultivation.

But the expedient thus resorted to did not fully accomplish its object. In the time of Cicero (B. C. 54) fresh disputes arose between the citizens of Reate and those of Interamna; and the former appealed to the great orator himself as their patron, who pleaded their cause before the arbiters appointed by the Roman senate. On this occasion he visited Reate in person, and inspected the lakes and the channels of the Velinus. (Cic. *pro Scaur.* 2. § 27, *ad Att.* iv. 15.) The result of the arbitration is

unknown: but in the reign of Tiberius the Reatines had to contend against a more formidable danger, arising from the project which had been suggested of blocking up the outlet of the Lacus Velinus altogether; a measure which, as they justly complained, would undoubtedly have inundated the whole valley. (*Tac. Ann.* i. 79.) Similar disputes and difficulties again arose in the middle ages; and in A. D. 1400 a new channel was opened for the waters of the Velinus, which has continued in use ever since.

No other mention occurs of Reate under the Roman Empire; but inscriptions attest its continued municipal importance: its name is found in the Itineraries (*Itin. Ant.* p. 306), and it early became the see of a bishop, which it has continued ever since. Throughout the middle ages it was, as it still continues to be, the capital of the surrounding country. No ancient remains are now visible at *Rieti*.

The territory of Reate was famous in ancient times for its breed of mules and asses; the latter were particularly celebrated, and are said to have been sometimes sold for a price as high as 300,000 or even 400,000 sesterces (*Varr. R.R.* ii. 8. § 3; *Plin.* viii. 43. s. 68), though it is difficult not to suppose some error in these numbers. Hence, Q. Axius, a friend of Varro, who had a villa on the Lacus Velinus, and extensive possessions in the Reatine territory, is introduced by Varro in his dialogues *De Re Rustica*, as discoursing on the subject of breeding horses, mules, and asses. (*Varr. R.R.* ii. 1. § 8; *Strab.* v. p. 228.) It was at the villa of this Q. Axius that Cicero lodged when he visited Reate. (*Cic. ad Att.* iv. 15.) The SEPTEM AQUAE, mentioned by him in the same passage, and alluded to also by Dionysius (i. 14), were evidently some springs or sources, which supplied one of the small lakes in the valley of the Velinus. [E. H. B.]

RECHIUS. [BOLBE.]

REDINTUINUM (Ῥεδιντοῖνον), a town in the northern part of the country occupied by the Marcomanni (*Bohemia*), is mentioned only by Ptolemy (ii. 11. § 29). Some geographers regard it as having occupied the site of the modern *Prague*, and others identify it with *Horsiez*; but nothing certain can be said about the matter. [L. S.]

REDONES (Ῥήδωνες, Ῥηδωνες), in the Celta-galia Lugdunensis of Ptolemy (ii. 8. § 12), are placed by him west of the Senones and along the Liger. Their capital is Condate (*Rennes*). But the Redones were not on the *Loire*. Pliny (iv. 18) enumerates the Rhedones among the peoples of Gallia Lugdunensis: "Diablindi, Rhedones, Turones." After the bloody fight on the *Sambre* (B. C. 57) Caesar sent P. Crassus with a single legion into the country of the Veneti, Redones, and other Celtic tribes between the *Seine* and the *Loire*, all of whom submitted. (*B. G.* ii. 34.) Caesar here enumerates the Redones among the maritime states whose territory extends to the ocean. In B. C. 52 the Redones with their neighbours sent a contingent to attack Caesar during the siege of Alesia. In this passage also (*B. G.* vii. 75), the Redones are enumerated among the states bordering on the ocean, which in the Celtic language were called the Armoric States. D'Anville supposes that their territory extended beyond the limits of the diocese of *Rennes* into the dioceses of *St. Malo* and *Dol*. Their chief town, *Rennes*, is the capital of the department of *Ille-et-Vilaine*. [G. L.]

REGANUM, a northern tributary of the Danube,

the modern *Regen* in *Bavaria*, is noticed only once. (*Geogr. Rav.* iv. 25.) [L. S.]

RE'GIA (Ῥηγία, Ptol. ii. 2. § 10). 1. A place in the interior of Hibernia, no doubt so named by the Romans from its being a royal residence, the proper name of which was unknown to them. It was perhaps seated on the river *Culmore*, in the neighbourhood of *Omagh*.

2. (Ἐρέπα Ῥηγία, Ptol. l. c.), another place of the same description, conjectured to have been on the river *Dur*.

3. Regia Carissa. [CARISA.] [T. H. D.]

REGIA'NA (called by Ptol. ii. 4. § 13, Ῥήγωνα; comp. *Geogr. Rav.* iv. 44, and *Regina*, *Plin.* iii. 3), a town of Baetica, on the road from Hipsalis to Emerita. (*Itin. Ant.* p. 415.) Usually identified with *Puebla de la Reyna*, where there are Roman remains. [T. H. D.]

REGI'ANUM (Ῥηγίανον, Ptol. iii. 10. § 10), a place on the Danube in Moesia Inferior. It is probably the same place as the *Angusta* of the Itinerary (p. 220; comp. *Tab. Peut.*) and the *Αγγύστην* of Procopius (*de Aed.* iv. 6); in which case it may be identified with *Cotoszlin* at the confluence of the *Ogristul* and *Danube*. [T. H. D.]

REGILLUM (Ῥηγίλλον), a town of the Sabines mentioned by several ancient writers as the place of residence of Atta or Attius Clausus, who migrated to Rome about B. C. 505, with a large body of clients and followers, where he adopted the name of Appius Claudius and became the founder of the Claudian tribe and family. (*Liv.* ii. 16; *Dionys.* v. 40; *Suet. Tib.* 1; *Serv. ad Aen.* vii. 706.) About 60 years afterwards C. Claudius, the uncle of the decemvir Appius Claudius, withdrew into retirement to Regillum, as the native place of his forefathers ("antiquam in patriam," *Liv.* iii. 58; *Dionys.* xi. 15). The name is not noticed on any other occasion, nor is it found in any of the geographers, and we are wholly without a clue to its position. [E. H. B.]

REGILLUS LACUS (ἡ Ῥηγίλλη λίμνη, *Dionys.* *Lago di Cornufelle*), a small lake in Latium, at the foot of the Tusculan hills, celebrated for the great battle between the Romans and the Latins under C. Mamilius, in B. C. 496. (*Liv.* ii. 19; *Dionys.* vi. 3; *Cic. de Nat. D.* ii. 2, iii. 5; *Plin.* xxxiii. 2. s. 11; *Val. Max.* i. 8. § 1; *Vict. Var.* iii. 16; *Flor.* i. 11.) Hardly any event in the early Roman history has been more disguised by poetical embellishment and fiction than the battle of Regillus, and it is impossible to decide what amount of historical character may be attached to it: but there is no reason to doubt the existence of the lake, which was assigned as the scene of the combat. It is expressly described by Livy as situated in the territory of Tusculum ("ad lacum Regillum in agro Tusculano," *Liv.* ii. 19); and this seems decisive against the identification of it with the small lake called *Il Lago di Sta Prassede*, about a mile to the N. of *La Colonna*; for this lake must have been in the territory of Labicum, if that city be correctly placed at *La Colonna* [LABICUM], and at all events could hardly have been in that of Tusculum. Moreover, the site of this lake being close to the *Via Labicana* would more probably have been indicated by some reference to that high-road than by the vague phrase "in agro Tusculano." A much more plausible suggestion is that of Gall, that it occupied the site of a volcanic crater, now drained of its waters, but which was certainly once occupied by a lake, at a place called *Cornufelle*, at the foot of the hill on which

stands the modern town of *Frascati*. This crater, which resembles that of *Gabii* on a much smaller scale, being not more than half a mile in diameter, was drained by an artificial emissary as late as the 17th century: but its existence seems to have been unknown to *Cluverius* and other early writers, who adopted the lake or pool near *La Colonna* for the *Lake Regillus*, on the express ground that there was no other in that neighbourhood. (*Cluver. Ital.* p. 946; *Nibby, Dintorni*, vol. iii. pp. 8—10; *Gell, Top. of Rome*, pp. 186, 371.) Extensive remains of a Roman villa and baths may be traced on the ridge which bounds the crater, and an ancient road from *Tusculum* to *Laticum* or *Gabii* passed close by it, so that the site must certainly have been one well known in ancient times. [E. H. B.]

REGINA. [ERGINUS; REGIANA.]

REGINEA, in *Gallia Lugdunensis*, is placed in the *Table* on a road from *Condate* (*Rennes*). The first station is *Fanum Martis*, and the next is *Reginea*, 39 Gallic leagues from *Condate*. *D'Anville* fixes *Reginea* at *Erquies* on the coast, between *S. Brievac* and *S. Malo*. [FANUM MARTIS.] [G. L.]

REGINUM, a town in the northern part of *Vindelicia*, on the southern bank of the *Danube*, on the road leading to *Vindobona*. This town, the modern *Ratisbon*, or *Regensburg*, is not mentioned by the Roman historians, but it was nevertheless an important frontier fortress, and, as we learn from inscriptions, was successively the station of the 1st, 3rd, and 4th Italian legions, and of a detachment of cavalry, the *Ala II. Valeria*. The town appears to have also been of great commercial importance, and to have contained among its inhabitants many Roman families of distinction. (*It. Ant.* p. 250; *Tab. Peut.*, where it is called *Castra Regina*; comp. *Kayser, Der Oberdonaukreis Bayerns*, iii. p. 38, &c.) [L. S.]

REGIO, a town of *Thrace* on the river *Bathlynias*, and not far from *Constantinople* (*Itin. Hieros.* p. 570), with a roadstead, and handsome country houses. (*Agath. v.* p. 146; comp. *Procop. de Aed.* iv. 8; *Theophan.* p. 196.) Now *Koutchuk-Tschekmettsche*. [T. H. D.]

REGIS VILLA (Ῥηγισούλλα, *Strab.*), a place on the coast of *Etruria*, which, according to *Strabo*, derived its name from its having been the residence of the *Pelasgic* king or chief *Maleas*, who ruled over the neighbouring *Pelasgi* in this part of *Etruria*. (*Strab. v.* p. 225.) None of the other geographers mentions the locality; but *Strabo* places it between *Cosa* and *Graviscæ*; and it is therefore in all probability the same place which is called in the *Maritime Itinerary* *REGAE*, and is placed 3 miles S. of the river *Armenta* (*Fiora*) and 12 miles from *Graviscæ*. (*Itin. Marit.* p. 499.) The site is now marked only by some projecting rocks called *Le Murelle*. (*Denais's Etruria*, vol. i. p. 398; *Westphal, Ann. d. Inst.* 1830, p. 30.) [E. H. B.]

REGISTUS or RESISTUS. [BISANTHE.]

REGIUM LEPIDI or REGIUM LEPIDUM (Ῥηγιον Λεπίδου, *Strab.*; Ῥηγιον Λεπίδιον, *Ptol.*; *Et. Regiensis*: *Reggio*), sometimes also called simply *REGIUM*, a town of *Gallia Cispadana*, situated on the *Via Aemilia*, between *Mutina* and *Parma*, at the distance of 17 miles from the former and 18 from the latter city. (*Itin. Ant.* pp. 99, 127; *Strab. v.* p. 216.) We have no account of its foundation or origin; but the name would raise a presumption that it was founded, or at least settled and enlarged, by *Aemilius Lepidus* when he constructed the *Aemi-*

lian Way; and this is confirmed by a passage of *Festus*, from which it appears that it was originally called *Forum Lepidi*. (*Fest. s. v. Rhegium*, p. 270.) The origin of the appellation of *Regium*, which completely superseded the former name, is unknown. It did not become a colony like the neighbouring cities of *Mutina* and *Parma*, and evidently never rose to the same degree of opulence and prosperity as those cities, but became, nevertheless, a flourishing municipal town. It is repeatedly mentioned during the civil war with *M. Antonius*, both before and after the battle of *Mutina* (*Cic. ad Fam.* xi. 9, xii. 5); and at a somewhat earlier period it was there that *M. Brutus*, the father of the murderer of *Caesar*, was put to death by *Pompey* in B. C. 79. (*Oros. v.* 22; *Plut. Pomp.* 16.) Its name scarcely occurs in history during the Roman Empire; but its municipal consideration is attested by inscriptions, and it is mentioned by all the geographers among the towns on the *Via Aemilia*, though ranked by *Strabo* with those of the second class. (*Strab. v.* p. 216; *Plin. iii.* 15. s. 20; *Ptol. iii.* 1. § 46; *Orell. Inscr.* 3983, 4133; *Tac. Hist.* ii. 50; *Philegon, Maerob.* 1.) *Ptolemy* alone gives it the title of a *Colonia*, which is probably a mistake; it was certainly not such in the time of *Pliny*, nor is it so designated in any extant inscription. *Zumpt*, however, supposes that it may have received a colony under *Trajan* or *Hadrian*. (*Zumpt, de Colon.* p. 403.) *St. Ambrose* notices *Regium* as well as *Placentia* and *Mutina* among the cities which had fallen into great decay before the close of the fourth century. (*Ambros. Ep.* 39.) It was not long before this that an attempt had been made by the emperor *Gratian* to repair the desolation of this part of Italy by settling a body of Gothic captives in the territory of *Regium*, *Parma*, and the neighbouring cities. (*Ammian. xxxi.* 9. § 4.) The continued existence of *Regium* at a late period is proved by the *Itineraries* and *Tabula* (*Itin. Ant.* pp. 283, 287; *Itin. Hier.* p. 616; *Tab. Peut.*), and it is mentioned long after the fall of the Western Empire by *Paulus Diaconus* among the "locupletis arbes" of *Aemilia*. (*P. Diac. Hist. Lang.* ii. 18.) In the middle ages it rose to a great degree of prosperity, and *Reggio* is still a considerable town with about 16000 inhabitants. Its episcopal see dates from the fifth century.

The tract called the *CAMPI MACRI*, celebrated for the excellence of its wool, was apparently included in the territory of *Regium Lepidum*. [E. H. B.]

REGNI (Ῥηγνοι, *Ptol.* ii. 3. § 28), a people on the S. coast of *Britannia Romana*, seated between the *Cantii* on the E. and the *Belgae* on the W., in the modern counties of *Surrey* and *Sussex*. Their chief town was *Noviomagus*. (*Comp. Camden*, p. 179.) [T. H. D.]

REGNUM, a town of the *Belgae* in the S. of *Britannia Romana*, and seemingly a place of some importance, since there was a particular road to it. (*Itin. Ant.* p. 477.) *Camden* (p. 133) identifies it with *Ringwood* in *Hampshire*. *Horsley*, on the contrary (p. 441), conjectures it to have been *Chichester*; but, though Roman antiquities have been found at *Chichester*, its situation does not suit the distances given in the *Itinerary*. [T. H. D.]

REGULBIUM, a town of the *Cantii* on the E. coast of *Britannia Romana*, now *Reculver*. (*Not. Imp.*; comp. *Camden*, p. 236.) [T. H. D.]

REHOB (Ῥοβὲ, al. Ῥοβὲ, al. Ῥεσά), a town in the tribe of *Asher*, occupied by the *Canaanites*. (*Josh.* xix. 28; *Judg.* i. 31.) A second city of the

same name is reckoned among the 22 cities of the same tribe (*Josh.* xix. 30); but neither of these can be identified with the Rhobh ('*Pooh*') noticed by Eusebius, 4 miles distant from Scythopolis. [G. W.]

REHOBOTH (translated *εἰρηχάπλα* in LXX.), one of the wells dug by Isaac in the country of Gerar, — after Esek (contention) and Sitnah (hated), — for which the herdsmen did not strive: so he called it Rehoboth: "And he said, For now the Lord hath made room for us, and we shall be fruitful in the land." (*Gen.* xxvi. 18, 20—22.) There was a town in the vicinity of the well, the traces of which were recovered, with the well itself, by Mr. Rowlands, in 1843. "About a quarter of an hour beyond *Sebûta*, we came to the remains of what must have been a very well-built city, called now *Rohébeh*. This is undoubtedly the ancient Rehoboth, where Abraham, and afterwards Isaac, digged a well. This lies, as Rehoboth did, in the land of Gerar. Outside the walls of the city is an ancient well of living and good water called *Bir-Rohébeh*. This most probably is the site, if not the well itself, digged by Isaac." (Williams's *Holy City*, vol. i. Appendix, i. p. 465.) [G. W.]

REII APOLLINARES (*Riez*), in Gallia Narbonensis. Among the *Oppida Latina* of Gallia Narbonensis, or those which had the *Latinitas*, Pliny (iii. c. 4) enumerates "Alebece Reiorum Apollinarium." The old reading, "Alebecerorum Apollinarium," is a blunder made by joining two words together, which has been corrected from the better MSS. from the inscription COL. REIOR. APOLLINAR., and from the *Table*, which has *Reis Apollinaris*. The place may have taken its name from a temple of Apollo built after the town became Roman. The name Alebece may be corrupt, or it may be a variation of the form Albici or Albioeci. [ALBICI.] As Pliny calls the place an *Oppidum Latinum*, we might suppose that it was made a *Colonia* after his time, but the name *Col. Jul. Aug. Apollinar. Reior.*, which appears in an inscription, shows it to have been a colony of Augustus.

Riez is in the *arrondissement* of *Digne* in the department of *Basses Alpes*. There are four columns standing near the town, which may be the remains of a temple. The bases and the capitals are marble: the shafts are a very hard granite, and about 18 feet high. There is also a small circular building consisting of eight columns resting on a basement, but it has been spoiled by modern hands. There now stands in it a rectangular altar of one block of white marble, which bears an inscription to the Mother of the Gods and the Great Goddess. At *Riez* there have been discovered an enormous quantity of fragments of granite columns; and it is said that there have been a circus and a theatre in the town. (*Guide du Voyageur*, Richard et Hocquart, p. 792.) [G. L.]

REMESIA'NA (*Ρεμεσιανα*, Hierocl. p. 654; called *Romesiana* in *Tab. Peut.* and in *Geogr. Rav.* iv. 7; *Ρομιοσιανα* in Procopius, *de Aed.* iv. 1, p. 268, ed. Bonn), a town of *Moesia Superior*, between *Naius* and *Serdica*. (*Itin. Ant.* p. 135.) Now *Mustapha Palanca*. [T. H. D.]

REMETODIA (called *Remetodion* in *Geogr. Rav.* iv. 7), a place in *Moesia Superior* on the *Danube*. (*Tab. Peut.*) [T. H. D.]

REMI (*Ρημοι*), a people of Gallia Belgica (Ptol. ii. 9. § 12) along the *Sequana* (*Seine*). Their capital was *Durocortorum* (*Reims*). This is Ptolemy's description (ii. 9. § 12).

Caesar (*B. G.* ii. 3) says that the Remi were the nearest to the *Celtae* of all the *Belgae*, and he makes the *Sequana* and *Matrona* (*Marne*) the boundary between the *Belgae* and the *Celtae*. The *Suessiones* were the neighbours of the Remi. (*B. G.* ii. 12.) When Caesar had entered the country of the Remi from the south (b. c. 57), he came to the *Axona* (*Aisne*), which he says is on the borders of the Remi. Eight miles from the *Aisne* and north of it was *Bibrax*, a town of the Remi. The Remi then extended as far north as the *Aisne*, and beyond it. Their capital, *Durocortorum*, is between the *Aisne* and the *Marne*.

When the *Belgae* in the beginning of b. c. 57 were collecting their forces to attack Caesar, the Remi were traitors to their country. They submitted to the Roman proconsul and offered to supply him with corn, to give hostages, to receive him in their towns and to help him against the rest of the *Belgae* and the Germans with all their power. (*B. G.* ii. 3.) The *Suessiones* who were in political union with the Remi joined the *Belgae*. When the great meeting of the Gallic states was held at *Bibracte* in b. c. 52 to raise troops to attack Caesar at *Alesia*, the Remi did not come, and they continued faithful to Caesar. When Caesar entered Gallia in b. c. 58, the *Aedui* and the *Sequani* were the leading nations; but when the *Sequani* were humbled, the Remi took their place, and those nations that did not like to attach themselves to the political party of the *Aedui*, joined the Remi. Thus the *Aedui* were the first of the Gallic political communities and the Remi were the second. (*Caes. B. G.* vi. 12.) Even the *Carnutes*, a Celtic people, had attached themselves to the Remi. (*B. G.* vi. 4.) Caesar rewarded the fidelity of the Remi by placing the *Suessiones* in dependence on them (viii. 6).

Pliny (iv. 17) mentions the Remi as one of the *Foederati Populi* of *Belgica*. When Strabo wrote (p. 194) the Remi were a people in great favour with the Romans, and their city *Durocortorum* was the occasional residence of the Roman governor. [DUROCORTORUM.]

Lucan (*Pharsal.* i. 424) has a line on the Remi:—

"Optimus excuso Leucus Rhemusque lacerto"

But the military skill of the Remi is otherwise unknown. They were a cunning people, who looked after themselves and betrayed their neighbours. [G. L.]

REPANDUNUM, a town of the *Coritani* in *Britannia Romana*, probably *Repton* in *Derbyshire*. (*Not. Imp.*; Camden, p. 586.) [T. H. D.]

REPHAIM VALLIS (רְפַיִם, *ῤεφαϊμ*, *ῤεμα* *ῤεφαϊμ*, *κοιλὴ τῶν Τιτάνων*, LXX.; *κ. Τρυδάτων*, Joseph.), a valley mentioned in the north border of the tribe of *Judah*, the south of *Benjamin* (*Josh.* xv. 8, xviii. 18), in the vicinity of *Jerusalem*. It is translated "the valley of the giants" in the authorized version, except in 2 *Sam.* v. 18, 22, where we find that the valley of *Rephaim* was a favourite camping ground for the *Philistines*, soon after *David* had got possession of the stronghold of *Sion*; and in *Isaiah*, xvii. 5, where it is represented as a fruitful corn-bearing tract of land, well answering to the wide valley, or rather plain, immediately south of the valley of *Hinnom*, traversed by the *Bethlehem* road, which is commonly identified by travellers as the "valley of the giants," although *Eusebius* places it in *Benjamin* (*Onomast. s. v.*).

It evidently derived its name from the Rephaim, a family of the Amalekites (*Gen.* xiv. 5) settled in Ashteroth Karnaim, supposed by Reland to be of the race of the Gephyraei, who came with Cadmus from Phoenicia to Greece. (*Herod.* v. 57; *Reland, Palaest.* p. 141, comp. pp. 79, 355.) The Philistines who are said to have encamped there may have bequeathed their name to the valley. [G. W.]

REPHIDIM (*Ῥαφιδείμ*), the eleventh encampment of the Israelites after leaving Egypt, the next before Sinai, "where was no water for the people to drink." (*Numb.* xxxiii. 14.) Moses was accordingly instructed to smite the rock in Horeb, which yielded a supply for the needs of the people, from whose murmurings the place was named Massah and Meribah. Here also it was that the Israelites first encountered the Amalekites, whom they discomfited; and here Moses received his father-in-law Jethro. (*Exod.* xvii.) Its position, Dr. Robinson surmises, must have been at some point in *Wady-esh-Sheikh*, not far from the skirts of Horeb (which he takes to be the name of the mountain district), and about a day's march from the particular mountain of Sinai. Such a spot exists where *Wady-esh-Sheikh* issues from the high central granite cliffs; which locality is more fully described by Burckhardt, and Dr. Wilson, who agrees in the identification, and names the range of rocky mountains *Wateiyah*. He says that "water from the rock in Horeb could easily flow to this place." (*Robinson, Bib. Res.* vol. i. pp. 178, 179; *Burckhardt, Travels in Syria*, &c. p. 488; *Wilson, Lands of the Bible*, vol. i. p. 254.) Dr. Lepsius controverts this position and proposes *El-Hessue*, only a mile distant from the convent-mountain of *Pharân*, as the Rephidim (= "the resting-place") of the Exodus. This is at the foot of *Gebel Serbal*, which he regards as the mountain of the law, and finds the stream opened by Moses "in the clear-running and well-flavoured spring of *Wâdi Firân*, which irrigates the fertile soil of *El-Hessue*, and causes it to exhibit all the riches of the gardens of *Farân* for the space of half a mile." (*Lepsius, A Tour from Thebes to the Peninsula of Sinai*, pp. 74—82.) [G. W.]

REKIGONIUM (*Ῥεκιγόσιον*, *Ptol.* ii. 3. § 7), a town of the Novantae in the province of Valentia in the SW. part of Britannia Barbara, which seems to have been seated at the S. extremity of the Sinus *Berigonius* (*Loch Ryan*) near *Stanraer*. Camden identifies it with *Bargeny* (p. 1203). [T. H. D.]

RERIGONIUS SINUS (*Ῥεριγόσιος κόλπος*, *Ptol.* ii. 3. § 1), a bay in the country of the Novantae, so named from the town of *Reigonium* (q. v.). *Now Loch Ryan*, formed by the *Mull of Galloway*. (*Horsley*, p. 375.) [T. H. D.]

RESAINA. [RHESAENA.]

RESAPHA *al.* REZEPH (*Ῥησάφα*), a city of Syria, reckoned by Ptolemy to the district of *Palmyrene* (v. 15. § 24), the *Risapa* of the *Pentinger Tables*, 21 miles from *Sure*; probably identical with the *Rossafat* of *Abulfeda* (*Tab. Syr.* p. 119), which he places near *Rakka*, not quite a day's journey from the *Euphrates*. It is supposed to be identical with the *Rezep* of *Scripture* (*Ῥαψ*, LXX.), taken by *Sennacherib*, king of *Assyria*, as he boasts in his insulting letter to *Hezekiah*. (*2 Kings*, xix. 12.) It has been identified with *Sergiopolis*, apparently without sufficient reason. (*Mannert, Geographie von Syrien*, p. 413.) [G. W.]

REUDIGNI, a German tribe on the right bank of the river *Albis*, and north of the *Longobardi*,

which may have derived its name from its inhabiting a marshy district, or from *reed* or *ried*. (*Tac. Germ.* 40.) Various conjectures have been hazarded about their exact abodes and their name, which some have wished to change into *Reudingi* or *Deuringi*, so as to identify them with the later *Thuringi*; but all is uncertain. [L. S.]

REVESSIO (*Ῥέσιον*), in *Gallia*, is the city of the *Vellavi*, or *Velauni*, as the name is written in *Ptolemy* (ii. 7. § 20). *Reveasio* is the name of the place in the *Table*. In the *Not. Provinc.* it is written *Civitas Vellavorum*. *Mabillon* has shown that the place called *Civitas Vetula* in the middle ages is *S. Paulien* or *Paulhan*, and the *Civitas Vetula* is supposed to be the ancient capital of the *Vellavi*. *S. Paulien* is in the department of *Haute Loire*, north of *Le Puy*. [G. L.]

RHA (*Ῥᾶ ῥοταμός*, *Ptol.* v. 9. §§ 12, 17, 19, 21, vi. 14. §§ 1, 4; *Anim. Marc.* xxii. 8. § 28; *Pär*, *Agathem.* ii. 10; *Volga*) a river of *Asiatic Sarmatia*, which according to *Ptolemy* (*l. c.*), the earliest geographer who had any accurate knowledge of this longest of European streams, had its twin sources in the E. and W. extremities of the *Hyperborean mountains*, and discharged itself into the *Hyrceanian sea*. The affluents which *Ptolemy* (vi. 14. § 4) describes as falling into it from the *Rhymnici Montes*, and which must not be confounded with the river *Rhyrmus* [*Ῥηυμμός*], are the great accession made to the waters of the *Volga* by the *Kama* in the government of *Kasana*. *Ammianus Marcellinus* (*l. c.*) says that its banks were covered with the plant which bore the same name as the river—the "rha" or "rheon" of *Dioscorides* (*Ῥᾶ, ῥήον*, iii. 11) and "rhacona" of *Pliny* (xxvii. 105), or official *rhubarb*. (*Comp. Pereira, Mat. Med.* vol. ii. pt. 1. p. 1843.) The old reading *Rha* in the text of *Pomponius Mela* (iii. 5. § 4) has been shown by *Tzschucke* (*ad loc.*) to be a mistake of the earlier editors, for which he substitutes *Casius*, a river of *Albania*. The *OARUS* (*Ῥαρος*, *Herod.* iv. 123, 124), where, according to the story of the *Scythian expedition*, the erection of eight fortresses was supposed to mark the extreme point of the march of *Darius*, has been identified by *Klaproth*, and *Schafarik* (*Slav. Alt.* vol. i. p. 499)—who mentions that in the language of some tribes the *Volga* is still called "*Rhan*"—with that river. [E. B. J.]

RHAAB'NI (*Ῥααβνί*), a people of *Arabia Deserta*, next to the *Agabeni*, who were on the confines of *Arabia Felix*. (*Ptol.* v. 19. § 2.) Above them were the *Masani*; the *Orcheni* lay between them and the NW. extremity of the *Persian Gulf*. *Mr. Forster* justly remarks that "the description of *Ptolemy* rather indicates the direction, than defines the positions, of these several tribes." (*Geog. of Arabia*, vol. ii. p. 238.) [G. W.]

RHA'BDIUM (*Ῥαδδιον*, *Procop.* B. P. ii. 19, *de Aedif.* ii. 4), a strongly fortified height, in an inaccessible part of *Mesopotamia*, two days' journey from *Dara* in the direction of *Persia*. The works were placed on the brow of very steep rocks which overlook the surrounding country. *Justinian* added additional works to it. It has not been identified with any modern place. [V.]

RHACALANI. [ROXOLANI.]

RHACATAE (*Ῥακᾶται*), a German tribe mentioned by *Ptolemy* (ii. 11. § 26) as occupying, together with the *Tersactriae*, the country on the south of the *Quadi*, on the frontiers of *Pannonia*;

but nothing further is known about either of them.

RHACOTIS. [ALEXANDREA, p. 95.]
RHAEBIA ('Palæa, Ptol. ii. 2. § 10), a town in the interior of Hibernia, according to Camden (p. 1357) *Rheban* in *Queen's County*. [T. H. D.]

RHADESTUS. [BISANTHE.]
RHAETEAE ('Parræai), a place in the Arcadian district of Cynuria, at the confluence of the Gortynius and Alpeius. (Paus. viii. 28. § 3.)

RHAETIA ('Parræia). The name of this country, as well as of its inhabitants, appears in ancient inscriptions invariably without the *h*, as Raetia and Raeti, while the MSS. of Latin authors commonly have the forms Rhaetia and Rhaeti,—a circumstance which goes far to show that the more correct spelling is without the *h*. Rhaetia was essentially an Alpine country, bordering in the north on Vindelicia, in the west on the territory inhabited by the Helvetii, in the south on the chain of the Alps from Mons Adula to Mons Oera, which separated Rhaetia from Italy, and in the east on Noricum and Venetia; hence it comprised the modern *Grisons*, the *Tyrol*, and some of the northern parts of *Lombardy*. This country and its inhabitants did not attract much attention in ancient times until the reign of Augustus, who determined to reduce the Alpine tribes which had until then maintained their independence in the mountains. After a struggle of many years Rhaetia and several adjoining districts were conquered by Drusus and Tiberius, B. C. 15. Rhaetia, within the boundaries above described, seems then to have been constituted as a distinct province (Suet. *Aug.* 21; Vell. Pat. ii. 39; Liv. *Epit.* 136; Aurel. Vict. *Epit.* 1). Vindelicia, in the north of Rhaetia, must at that time likewise have been a separate province; but towards the end of the first century A. D. the two provinces appear united as one, under the name of Rhaetia, which accordingly, in this latter sense, extended in the north as far as the Danube and the Limes. At a still later period, in or shortly before the reign of Constantine, the two provinces were again divided, and ancient Rhaetia received the name Rhaetia Prima, its capital being called Curia Rhaetorum (*Chur*); while Vindelicia was called Rhaetia Secunda. The exact boundary line between the two is not accurately defined by the ancients, but it is highly probable that the Alpine chain extending from the *Lake of Constance* to the river *Inn* was the natural line of demarcation; it should, however, be observed that Ptolemy (ii. 12) includes under the name of Rhaetia all the country west of the river *Licus* as far as the sources of the Danubius and Rhenus, while he applies the name of Vindelicia to the territory between the *Licus* and *Oenus*.

Ancient Rhaetia or Rhaetia Proper was throughout an Alpine country, being traversed by the Alps Rhaeticæ and Mons Adula. It contained the sources of nearly all the Alpine rivers watering the north of Italy, such as the *Addua*, *Sarius*, *Olbius*, *Cleusis*, *Mincius*, and others; but the chief rivers of Rhaetia itself were the *Athesis* with its tributary the *Isargus* (or *Iargus*), and the *Aenus* or *Oenus*. The magnificent valleys formed by these rivers were fertile and well adapted to agricultural pursuits; but the inhabitants depended mainly upon their flocks (Strab. vii. p. 316). The chief produce of the valleys was wine, which was not at all inferior to that grown in Italy; so that Augustus was particularly partial to it (Strab. iv. p. 206; Plin. xiv. 3, 5, 8; Virg. *Georg.* ii. 96; Colum. iii. 2; Martial, xiv. 100; Suet. *Aug.* 77).

Besides this Rhaetia produced abundance of wax, honey, pitch, and cheese, in which considerable commerce was carried on.

The ancient inhabitants of Rhaetia have in modern times attracted more than ordinary attention from their supposed connection with the ancient Etruscans. They are first mentioned by Polybius (xxxiv. 10; comp. Strab. iv. p. 204, vii. pp. 292, 313). According to tradition the Rhaetians were Etruscans who had originally inhabited the plains of Lombardy, but were compelled by the invading Gauls to quit their country and take refuge in the Alps, whereby they were cut off from their kinsmen, who remained in Italy and finally established themselves in Etruria (Justin, xx. 5; Plin. iii. 24; Steph. B. s. v. 'Parræoi.) This tradition derives some support from the fact recorded by Dionysius of Halicarnassus (i. 24) that the Etruscans in Etruria called themselves *Rasena*, which is believed to be only another form of the name Rhaeti. A decision of this question is the more difficult because at the time when the Romans conquered Rhaetia the bulk of its inhabitants were Celts, which in the course of a few centuries became entirely Romanised. But, assuming that the Rhaeti were a branch of the Etruscan nation, it is not very likely that on the invasion of Italy by the Gauls they should have gone back to the Alps across which they had come into Italy; it seems much more probable to suppose that the Etruscans in the Alps were a remnant of the nation left behind there at the time when the Etruscans originally migrated into Italy. But, however this may be, the anxiety to obtain a key to the mysterious language of the Etruscans has led modern inquirers to search for it in the mountains and valleys of ancient Rhaetia; for they reasonably assumed that, although the great body of the population in the time of Augustus consisted of Celts, who soon after their subjugation adopted the language of the conquerors, there may still exist some traces of its original inhabitants in the names of places, and even in the language of ordinary life. In the districts where the nation has remained purest, as in the valley of *Engadino* and in the *Grödenthal*, the language spoken at present is a corruption of Latin, the Romanish as it is called, intermixed with some Celtic and German elements, and a few words which are believed to be neither Celtic, nor German, nor Latin, and are therefore considered to be Etruscan. Several names of places also bear a strong resemblance to those of places in Etruria; and, lastly, a few ancient monuments have been discovered which are in some respects like those of Etruria. The first who, after many broad and unfounded assertions had been made, undertook a thorough investigation of these points, was L. Steub, who published the results of his inquiries in a work *Über die Urbewohner Raetiens und ihren Zusammenhang mit den Etruskern*, Munich, 1843, 8vo. A few years ago another scholar, Dr. W. Freund, during a residence in Rhaetia collected a vast number of facts, well calculated to throw light upon this obscure subject, but the results of his investigations have not yet been published.

As to the history of the ancient Rhaetians, it has already been intimated that they became known to the Romans in the second century B. C. They were a wild, cunning, and rapacious mountain people, who indulged their propensity to rob and plunder even at the time when they were subject to Rome, and when their rulers had made a great road through their country into Noricum (Dion. Cass. liv. 22;

Hor. *Carm.* iv. 14. 15). Like all mountaineers, they cherished great love of freedom, and fought against the Romans with rage and despair, as we learn from Florus (iv. 12), who states that the Rhaetian women, who also took part in the war, after having spent their arrows, threw their own children in the faces of the Romans. Still, however, they were obliged to yield, and in B. C. 15 they were finally subdued, and their country was made a Roman province. During the later period of the Empire their territory was almost entirely depopulated; but it somewhat recovered at the time when the Ostrogoths, under Theodoric, took possession of the country, and placed its administration into the hands of a Dux (Euipp. *Vit. S. Severini*, 29; Cassiod. *Var.* iv. 4). After the death of Theodoric, the Boioarii spread over Rhaetia and Noricum, and the river Licus became the boundary between the Alemanni in Vindelicia, and the Boioarii in Rhaetia. (Egin. *Vit. Carol. M.* 11.) The more important among the various tribes mentioned in Rhaetia, such as the LEPONTII, VIBERI, CALUCONES, VENNONES, SARUNETES, ISARCHI, BRIXENTES, GENAUNI, TRIDENTINI, and EUGANEI, are discussed in separate articles. Tridentum was the most important among the few towns of the country; the others are known almost exclusively through the Itineraries, two roads having been made through Rhaetia by the Romans, the one leading from Augusta Vindelicorum to Comum, and the other from the same town to Verona; Paulus Diaconus, however, mentions a few towns of the interior which were not situated on these high-roads, such as the town of Maia, which was destroyed in the eighth century by the fall of a mountain, and the site of which is now occupied by the town of *Meran*. [L. S.]

RHAGAE (*Ῥαγὰ*, Arrian, *Anab.* iii. 30; Strab. xi. pp. 514, 524; *Ῥάγαι*, Isidor. *Char.* § 7; ἡ *Ῥάγα*, Steph. B. s. v.; *Ῥάγαι*, Ptol. vi. 5. § 4; Rhages, *Tobit*, i. 14: *Eth. Ῥαγνός*), a great town of Media Magna, the capital of the province of Rhagiana, which is first known to us in history as the place to which the Jewish exiles were sent. (*Tobit*, i. 14, iv. 20, ix. 2.) It was situated in the eastern part of the country towards Parthia, one day's journey from the Pylae Caspiae (Arrian, *Anab.* iii. 20) and 10 days' march from Ecbatana (*Hamadán*). The name of the place is stated by Strabo to have been derived from the frequent earthquakes to which it had been subject, but this is contrary to all probability (Strab. xi. p. 514); he adds, also, that, like many other places in the neighbourhood, it had been built (or rather rebuilt) by the Greeks (p. 524). In later times it appears to have been rebuilt by Selencus Nicator, who called it Europus. (Strab. l. c.) Still later it appears to have been again rebuilt by one of the house of Arsaces, who named it in consequence Arsacia. (Strab. l. c.; Steph. B. s. v.) In modern times the ancient name has returned; and the ruins of *Rhey*, which have been visited and described by many travellers, no doubt represent the site of the ancient Rhagae. (Ker Porter, *Travels*, vol. i. p. 358.) Pliny mentions a town of Parthia, which he calls Apameia Rhagiana (vi. 14. § 17). Some geographers have contended that this is the same as Rhagae; but the inference is rather that it is not. [V.]

RHAGIA'NA. [RHAGAE.]

RHAMAE, a town in the interior of Thrace. (*Itin. Hieros.* p. 568.) [T. H. D.]

RHAMANI'TAE. 1. (*Ῥαμανίται*, Strab. xvi. p.

782), supposed by Mr. Forster to be identical with the Rhabanitae of Ptolemy (*Paflavral*, vi. 7. § 24), whom that geographer places under Mount Climax. He says "their common position, north of Mount Climax, concurs with the resemblance of the two names to argue the identity" (*Geog. of Arabia*, vol. i. p. 68, note); but it is by no means clear that the Rhamanitae lay near Mount Climax. All that Strabo says of them is, that Marsiaba, the limit of the expedition of Aelius Gallus, the siege of which he was forced to raise for want of water, lay in the country of the Rhamanitae; but nothing in geography is more difficult to determine than the situation of that town. [MARSTABA.]

2. A people of the same name is mentioned by Pliny, as existing on the Persian Gulf, identical with the Anariti of Ptolemy and the EPIMARANITAE. [G. W.]

RHAMIDAVA. [DACIA, p. 744, b.]

RHAMNUS. 1. (*Ῥαμνός*, *-ώνρος*: *Eth. Ῥαμνός*, fem. *Ῥαμνοῦσα*, *Ῥαμνοῦσις*), a demus of Attica, belonging to the tribe Aeanthis (Steph. B., Harpoer., Suid., s. v.), which derived its name from a thick prickly shrub, which still grows upon the site. (*Ῥαμνός*, contr. of *Ῥαμνοῦσις* from *Ῥάμνος*.) The town stood upon the eastern coast of Attica, at the distance of 60 stadia from Marathon, and upon the road leading from the latter town to Oropus. (Paus. i. 33. § 2.) It is described by Scylax (p. 21) as a fortified place; and it appears from a decree in Demosthenes (*pro Cor.* p. 238, Reiske) to have been regarded as one of the chief fortresses in Attica. It was still in existence in the time of Pliny ("Rhamnus pagus, locus Marathon," iv. 7. s. 11). Rhamnus was the birthplace of the orator Antipho [*Dict. of Biogr. s. v.*]; but it was chiefly celebrated in antiquity on account of its worship of Nemesis, who was hence called by the Latin poets *Rhamnusia virgo* and *Rhamnusia dea*. (Catull. lxxvi. 71; Claud. *B. Get.* 631; Ov. *Mel.* iii. 406, *Trist.* v. 8. 9; Stat. *Silv.* iii. 5. § 5.) The temple of the goddess was at a short distance from the town. (Paus. l. c.; comp. Strab. ix. p. 399.) It contained a celebrated statue of Nemesis, which, according to Pausanias, was the work of Pheidias, and was made by him out of a block of Parian marble, which the Persians had brought with them for the construction of a trophy. The statue was of colossal size, 10 cubits in height (Hesych. s. v.; Zenob. *Prov.* v. 82), and on its basis were several figures in relief. Other writers say that the statue was the work of Agoracritus of Paros, a disciple of Pheidias. (Strab. ix. p. 396; Plin. xxxvi. 5. s. 4. § 17, Sillig.) It was however a common opinion that Pheidias was the real author of the statue, but that he gave up the honour of the work to his favourite disciple. (Suid. s. v.; Zenob. l. c.; Tzetz. *Chil.* vii. 960.) Rhamnus stood in a small plain, 3 miles in length, which, like that of Marathon, was shut out from the rest of Attica by surrounding mountains. The town itself was situated upon a rocky peninsula, surrounded by the sea for two-thirds of its circumference, and connected by a narrow ridge with the mountains, which closely approach it on the land side. It is now called *Ovrió-Kastro*. (*Ὀβριό-Καстро*, a corruption of *Ἐσπαῖον-Καстро*, *Jews'-Castle*, a name frequently applied in Greece to the ruins of Hellenic fortresses.) It was about half a mile in circuit, and its remains are considerable. The principal gate was situated upon the narrow ridge already mentioned, and is still preserved; and adjoining it is the southern wall,

about 20 feet in height. At the head of a narrow glen, which leads to the principal gate, stand the ruins of the temple of Nemesis upon a large artificial platform, supported by a wall of pure white marble. But we find upon this platform, which formed the *τέμενος* or sacred enclosure, the remains of two temples, which are almost contiguous, and nearly though not quite parallel to each other. The larger building was a peripteral hexastyle, 71 feet long and 33 broad, with 12 columns on the side, and with a pronaos, cella, and posticum in the usual manner. The smaller temple was 31 feet long by 21 feet broad, and consisted only of a cella, with a portico containing two Doric columns *in antis*. Among the ruins of the larger temple are some fragments of a colossal statue, corresponding in size with that of the Rhamnusian Nemesis; but these fragments were made of Attic marble, and not of Parian stone as stated by Pausanias. It is, however, not improbable, as Leake has remarked, that the story of the block of stone brought by the Persians was a vulgar fable, or an invention of the priests of Nemesis by which Pausanias was deceived. Among the ruins of the smaller temple was found a fragment, wanting the head and shoulders, of a statue of the human size in the archaic style of the Aeginetan school. This statue is now in the British Museum. Judging from this statue, as well as from the diminutive size and ruder architecture of the smaller temple, the latter appears to have been the more ancient of the two. Hence it has been inferred that the smaller temple was anterior to the Persian War, and was destroyed by the Persians just before the battle of Marathon; and that the larger temple was erected in honour of the goddess, who had taken vengeance upon the insolence of the barbarians for outraging her worship. In front of the smaller temple are two chairs (*Σπόνοι*) of white marble, upon one of which is the inscription *Νεμύσει Σώστρατος ἀνέθηκεν*, and upon the other *Θέμιδι Σώστρατος ἀνέθηκεν*, which has led some to suppose that the smaller temple was dedicated to Themis. But it is more probable that both temples were dedicated to Nemesis, and that the smaller temple was in ruins before the larger was erected. A difficulty, however, arises about the time of the destruction of the smaller temple, from the fact that the forms of the letters and the long vowels in the inscriptions upon the chairs clearly show that those inscriptions belong to an era long subsequent to the battle of Marathon. Wordsworth considers it ridiculous to suppose that these chairs were dedicated in this temple after its destruction, and hence conjectures that the temple was destroyed towards the close of the Peloponnesian War by the Persian allies of Sparta. (Leake, *Demi of Attica*, p. 105, seq., 2nd ed., *Northern Greece*, vol. ii. p. 434, seq.; Wordsworth, *Athens and Attica*, p. 34, seq.; *Unedited Antiquities of Attica*, c. vi. p. 41, seq.)

2. A harbour on the W. coast of Crete near the promontory Chersonesus. (Ptol. iii. 17. § 2.) Pliny, on the contrary, places it in the interior of the island (iv. 12. s. 20).

RHAPSII AETHIOPIES. [RHAPTA.]

RHAPTA (τὰ Ραπτά, Ptol. i. 9. § 1, 14. § 4; *Peripl. Mar. Erythr.* p. 10), was, according to the author of the *Periplus*, the most distant station of the Arabian trade with Aegypt, Aethiopia, and the ports of the Red Sea. Its correct lat. is 15° 5'. The name is derived from the peculiar boats in use there. These are termed by the natives dows

(δάύ), and, like the modern boats of *Pata* on the *Mozambique* coast, were frequently of 100 or 150 tons burden. But whether vessels of this size or merely canoes, all the craft at this part of the E. coast of Africa were formed of the hollowed trunks of trees and joined together by cords made of the fibres of the cocoa instead of iron or wooden pins, and hence the Greeks gave them, and the harbour which they principally frequented, the name of "the sewed" (τὰ βάρρα). Ptolemy speaks (i. 17. § 7, iv. 7. § 28, vii. 3. § 6, i. 17. § 12, &c.) of a promontory RHAPTUM, a river RHAPTUS, and a tribe of Aethiopians named RHAPSII. All these may probably be referred to the immediate neighbourhood of the town Rhapta, since the emporium was doubtless the most striking object to the caravans trading there and to the Greek merchants, accompanying the caravans. The *promontory* was one of the numerous bluffs or headlands that give to this portion of the E. coast of Africa the appearance of a saw, the shore-line being everywhere indented with sharp and short projections. The *river* was one of the many streams which are broad inland, but whose mouths, being barred with sand or coral reefs, are narrow and difficult to be discovered. This portion of the coast, indeed, from lat. 2° S. to the mouth of the *Gorind*, the modern appellation of the Rhaptus of Ptolemy and the *Periplus*, is bordered by coral reefs and islands,—e. g. the *Dundas* and *Jubah* islands,—generally a league or even less from the mainland. Some of these islands are of considerable height; and through several of them are arched apertures large enough to admit the passage of a boat. As the shore itself also is formed of a coral conglomerate, containing shells, madreporæ, and sand, it is evident that there has been a gradual rising of the land and corresponding subsidence of the sea. The reefs also which have been formed on the main shore have affected materially the course of the rivers,—barring the mouths of many, among them the Rhaptus, and compelling others, e. g. the *Webbé*, to run obliquely in a direction parallel to the coast. Another result of the reefs has been that many rivers having no or insufficient outlets into the sea, have become marshes or shallow lakes; and, consequently, streams that in Ptolemy's age were correctly described as running into the ocean, are now mere severed from it by sand and ridges of coral.

Rhapta seems, from the account in the *Periplus*, to have been, not so much the name of a single town, as a generic term for numerous villages inhabited by the builders of the "seamed boats." These were probably situated nearly opposite the modern island of *Pata*; and whether it implies one or many places, Rhapta certainly was on the coast of Azania. The Rhapsii Aethiopes are described in the *Periplus* as men of lofty stature; and in fact the natives of E. Africa, at the present day, are generally taller than the Arabs. Each village had its chief, but there was a principal shiekh or chief to whom all were subject. This division into petty communities under a general head also still subsists. In the first century B. C. the Rhapsii were held in subjection by the shiekh and people of Muza, whence came ships with Arab masters, and pilots who understood the language of the Rhapsii and were connected with them by intermarriage. The Arabs brought to Rhapta spear-heads, axes, knives, buttons, and beads; sometimes also wine and wheat bread, not so much indeed for barter, as for presents to the

Rhaphian chiefs. From Rhapta they exported ivory (inferior to that of Adulis), tortoise-shell (the next best in quality to that of India), rhinoceros-horn, and nauplius (a shell probably used in dyeing). These commercial features are nearly repeated at the present day in this region. The African still builds and mans the ship; the Arab is the navigator and supercargo. The ivory is still of inferior quality, being for the most part found in the woods, damaged by rain, or collected from animals drowned by the overflow of the rivers at the equinoxes. The hawkbill turtle is still captured in the neighbourhood of the river *Govind*, and on the shore opposite the island of *Pata*. (See Vincent, *Voyage of Nearchus*, vol. ii. pp. 169—183; Cooley, *Claudius Ptolemy and the Nile*, pp. 68—72.) [W. B. D.]

RHAPTUM PROMONTORIUM. [RHAPTA.]
RHAPTUS FLUVIUS. [RHAPTA.]

RHASTIA (*Ραστία*), a town in the country of the Trocmi in Galatia, in Asia Minor, which is noticed only by Ptolemy (v. 4. § 9). [L. S.]

RHATOSTATHYBIUS (*Ρατοσταθίβιος*, Ptol. ii. 2. § 3), a river on the W. coast of Britannia Romana, according to Camden (p. 733) the *Taf*. [T. H. D.]

RHAUCUS (*Ραυκος*, Scyl. p. 19; Polyb. xxxi. 1. § 1, xxxiii. 15. § 1: *Eth. Ραυκος*, fem. *Ραυκία*, Steph. B. s. v.). From the story told about the Cretan bees by Antenor in his "Cretica" (*ap. Aelian. N. A.* xvii. 35; comp. Diodor. v. 70), it seems that there were two cities of this name in Crete. The existence of two places so called in the island might give rise to some such legend as that which he mentions. Pauley (*Crete*, vol. i. p. 235) fixes the site of one Rhaucus at *Haghio Myro*, between Cnossus and Gortyna, and from its proximity to Mt. Ida infers that it is the more ancient. [E. B. J.]



COIN OF RHAUCUS.

RHEBAS (*Ρήσας*), a very small river on the coast of Bithynia, the length of which amounts only to a few miles; it flows into the Euxine, near the entrance of the Bosphorus, north-east of Chalcedon, and still bears the name of *Rica*. (Scylax, p. 34; Dionys. Per. 794; Ptol. v. 1. § 5; Arrian, *Peripl. P. E.* p. 13; Marcian, p. 69; Plin. vi. 1; Steph. B. s. v.) This little river, which is otherwise of no importance, owes its celebrity to the story of the Argonauts. (Orph. *Arg.* 711; Apollon. Rhod. ii. 650, 789.) It also bore the names of Rhesseus and Rhesus (Plin. *l. c.*; Solin. 43), the last of which seems to have arisen from a confusion with the Rhesus mentioned by Homer. [L. S.]

RHEDONES. [REDONES.]

RHEGIUM (*Ρήγιον*: *Eth. Ρηγίον*, Rheginus: *Reggio*), an important city of Magna Graecia, situated near the southern end of the Bruttian peninsula, on the E. side of the Sicilian straits, and almost directly opposite to Messina in Sicily. The distance between the two cities, in a direct line, is only about 6 geog. miles, and the distance from Rhegium to the

nearest point of the island is somewhat less. There is no doubt that it was a Greek colony, and we have no account of any settlement previously existing on the site; but the spot is said to have been marked by the tomb of Jocastus, one of the sons of Aeolus. (Heraclid. *Polit.* 25.) The foundation of Rhegium is universally ascribed to the Chalcidians, who had, in a year of famine, consecrated a tenth part of their citizens to Apollo; and these, under the direction of the oracle at Delphi, proceeded to Rhegium, whither they were also invited by their Chalcidic brethren, who were already established at Zancle on the opposite side of the strait. (Strab. vi. p. 257; Heraclid. *l. c.*; Diod. xiv. 40; Thuc. vi. 4; Scymn. Ch. 311.) With these Chalcidians were also united a body of Messenian exiles, who had been driven from their country at the beginning of the First Messenian War, and had established themselves for a time at Macistus. They were apparently not numerous, as Rhegium always continued to be considered a Chalcidic city; but they comprised many of the chief families in the new colony; so that, according to Strabo, the presiding magistrates of the city were always taken from among these Messenian citizens, down to the time of Anaxilas, who himself belonged to this dominant caste. (Strab. vi. p. 257; Paus. iv. 23. § 6; Thuc. vi. 4; Heraclid. *l. c.* 1.) The date of the foundation of Rhegium is uncertain; the statements just mentioned, which connect it with the First Messenian War would carry it back as far as the 8th century B.C.; but they leave the precise period uncertain. Pausanias considers it as founded after the end of the war, while Antiochus, who is cited by Strabo, seems to refer it to the beginning; but his expressions are not decisive, as we do not know how long the exiles may have remained at Macistus; and it is probable, on the whole, that we may consider it as taking place shortly after the close of the war, and therefore before 720 B. C. (Paus. *l. c.*; Antioch. *ap. Strab. l. c.*) In this case it was probably the most ancient of all the Greek colonies in this part of Italy. Various etymologies of the name of Rhegium are given by ancient authors; the one generally received, and adopted by Aeschylus (*ap. Strab. l. c.*), was that which derived it from the bursting asunder of the coasts of Sicily and Italy, which was generally ascribed to an earthquake. (Diod. iv. 85; Justin. iv. 1, &c.) Others absurdly connected it with the Latin *regium* (Strab. *l. c.*), while Heraclides gives a totally different story, which derived the name from that of an indigenous hero. (Heraclid. *Polit.* 25.)

There seems no doubt that Rhegium rose rapidly to be a flourishing and prosperous city; but we know almost nothing of its history previous to the time of Anaxilas. The constitution, as we learn from Heraclides, was aristocratic, the management of affairs resting wholly with a council or body of 1000 of the principal and wealthiest citizens. After the legislation of Charondas at Catania, his laws were adopted by the Rhegians as well as by the other Chalcidic cities of Sicily. (Heraclid. *l. c.*; Arist. *Pol.* ii. 12, v. 12.) The Rhegians are mentioned as affording shelter to the fugitive Phocaeans, who had been driven from Corsica, previous to the foundation of Velia. (Herod. i. 166, 167.) According to Strabo they extended their dominion over many of the adjoining towns, but these could only have been small places, as we do not hear of any colonies of importance founded by the Rhegians; and their territory extended only as far as the Halex on the E.,

where they adjoined the Locrian territory, while the Locrian colonies of Medma and Hippunium prevented their extension on the N. Indeed, from the position of Rhegium it seems to have always maintained closer relations with Sicily, and taken more part in the politics of that island than in those of the other Greek cities in Italy. Between the Rhegians and Locrians, however, there appears to have been a constant spirit of enmity, which might be readily expected between two rival cities, such near neighbours, and belonging to different races. (Thuc. iv. 1, 24.)

Rhegium appears to have participated largely in the political changes introduced by the Pythagoreans, and even became, for a short time after the death of Pythagoras, the head-quarters of his sect (Iamb. *Vit. Pyth.* 33, 130, 251); but the changes then introduced do not seem to have been permanent.

It was under the reign of Anaxilas that Rhegium first rose to a degree of power far greater than it had previously attained. We have no account of the circumstances attending the elevation of that despot to power, an event which took place, according to Diodorus, in B. C. 494 (Diod. xi. 48); but we know that he belonged to one of the ancient Messenian families, and to the oligarchy which had previously ruled the state. (Strab. vi. p. 257; Paus. iv. 23. § 6; Arist. *Pol.* v. 12; Thuc. vi. 4.) Hence, when he made himself master of Zancle on the opposite side of the straits, he gave to that city the name of Messana, by which it was ever afterwards known. [MESSANA.] Anaxilas continued for some years ruler of both these cities, and thus was undisputed master of the Sicilian straits: still further to strengthen himself in this sovereignty, he fortified the rocky promontory of Scyllæum, and established a naval station there to guard the straits against the Tyrrhenian pirates. (Strab. vi. p. 257.) He meditated also the destruction of the neighbouring city of Locri, the perpetual rival and enemy of Rhegium, but was prevented from carrying out his purpose by the intervention of Hieron of Syracuse, who espoused the cause of the Locrians, and whose enemy Anaxilas did not choose to provoke. (Schol. ad *Pind. Pyth.* ii. 34.) One of his daughters was, indeed, married to the Syracusan despot, whose friendship he seems to have sought assiduously to cultivate.

Anaxilas enjoyed the reputation of one of the mildest and most equitable of the Sicilian rulers (Justin. iv. 2), and it is probable that Rhegium enjoyed great prosperity under his government. At his death, in B. C. 476, it passed without opposition under the rule of his two sons; but the government was administered during their minority by their guardian Micythus, who reigned over both Rhegium and Messana for nine years with exemplary justice and moderation, and at the end of that time gave up the sovereignty into the hands of the two sons of Anaxilas. (Diod. xi. 48, 66; Herod. vii. 170; Justin. iv. 2; Macrob. *Sat.* i. 11.) These, however, did not hold it long; they were expelled in B. C. 461, the revolutions which at that time agitated the cities of Sicily having apparently extended to Rhegium also. (Diod. xi. 76.)

The government of Micythus was marked by one great disaster: in B. C. 473, the Rhegians, having sent an auxiliary force of 3000 men to assist the Tarentines against the Iapygians, shared in the great defeat which they sustained on that occasion [TARENTUM]; but the statement of Diodorus that

the barbarians not only gained the freedom of the gates of Rhegium, but actually made Messana masters of the city, may be safely rejected as incredible. (Diod. xi. 52; Herod. vii. 170; *Geogr. of Greece*, vol. v. p. 319.) A story told by Justin that the Rhegians being agitated by these sensations, a body of mercenaries, who was led by one of the parties, drove out their opponents, then made themselves masters of the city, a general massacre of the remaining citizens (Justin. iv. 3), must be placed (if at all) shortly after the expulsion of the sons of Anaxilas: but the whole story has a very apocryphal air; it is not cited by any other writer, and it is certain that the Chalcidic citizens continued in possession of Rhegium down to a much later period.

We have very little information as to the history of Rhegium during the period which follows its expulsion of the despots; but it seems to have retained its liberty, in common with the neighbouring cities of Sicily, till it fell under the yoke of Dionysius. In B. C. 427, when the Athenians sent a fleet, Laches and Charoeades to support the Locrians against Syracuse, the Rhegians espoused the cause of the Chalcidic cities of Sicily, and not only allowed their city to be made the head-quarters of the Athenian fleet, but themselves furnished a considerable auxiliary force. They were in consequence engaged in continual hostilities with the Locrians. (Diod. xiii. 54; Thuc. iii. 86, iv. 1, 24, 25.) But they pursued a different course on occasion of the great Athenian expedition to Sicily in B. C. 415, when they refused to take any part in the contest; and they appear to have persevered in this neutrality to the end. (Diod. xiii. 3; Thuc. vi. 44, vii. 1, 58.)

It was not long after this that the increasing power of Dionysius of Syracuse, who had destroyed in succession the chief Chalcidic cities of Sicily, became a subject of alarm to the Rhegians; and in B. C. 399 they fitted out a fleet of 50 triremes, and an army of 6000 foot and 600 horse, to make war upon the despot. But the Messenians, who at first made common cause with them, having quickly abandoned the alliance, they were compelled to desist from the enterprise, and made peace with Dionysius. (Diod. xiv. 40.) The latter, who was meditating a great war with Carthage, was desirous to secure the friendship of the Rhegians; but his proposals of a matrimonial alliance were rejected with scorn; he in consequence concluded such an alliance with the Locrians, and became from this time the implacable enemy of the Rhegians. (*Ib.* 44, 107.) It was from hostility to the latter that he a few years later (B. C. 394), after the destruction of Messana by the Carthaginians, restored and fortified that city, as a post to command the straits, and from which to carry on his enterprises in Southern Italy. The Rhegians in vain sought to forestall him; they made an unsuccessful attack upon Messana, and were foiled in their attempt to establish a colony of Naxians at Mylac, as a post of offence against the Messenians. (*Ib.* 87.) The next year Dionysius, in his turn, made a sudden attack on Rhegium itself, but did not succeed in surprising the city; and after ravaging its territory, was compelled to draw off his forces. (*Ib.* 90.) But in B. C. 390 he resumed the design on a larger scale, and laid regular siege to the city with a force of 20,000 foot, 1000 horse, and a fleet of 120 triremes. The Rhegians, however, opposed a vigorous resistance: the fleet of Dionysius suffered severely from a storm, and the approach of winter at length compelled him

n the siege. (*Jb.* 100.) The next year (B. C. great victory over the confederate forces aliot Greeks at the river Helorus left him to prosecute his designs against Rhegium position: the Rhegians in vain endeavoured the danger by submitting to a tribute of ts, and by surrendering all their ships, 70 r. By these concessions they obtained only us truce, which Dionysius found a pretext ing the very next year, and laid siege to with all his forces. The Rhegians, under and of a general named Phyton, made a resistance, and were enabled to prolong nce for eleven months, but were at length to surrender, after having suffered the xtremities of famine (B. C. 387). The inhabitants were sold as slaves, their 'hyton put to an ignominious death, and self totally destroyed. (*Diod.* xiv. 106—108, ; *Strab.* vi. p. 258; *Pseud.-Arist. Oecon.*

is no doubt that Rhegium never fully reis great calamity; but so important a site long remain unoccupied. The younger partially restored the city, to which he name of Phoebias, but the old name soon railed. (*Strab.* l. c.) It was occupied with a by the despot, but in B. C. 351 it was and taken by the Syracusan commanders and Callippus, the garrison driven out, and is restored to independence. (*Diod.* xvi. 45.) ey were, a few years later (B. C. 345), e foremost to promise their assistance to who halted at Rhegium on his way to d from thence, eluding the vigilance of the ians by a stratagem, crossed over to Tau- . (*Diod.* xvi. 66, 68; *Plut. Timol.* 9, 10.) s time we hear no more of Rhegium, till l of Pyrrhus in Italy (B. C. 280), when it me the scene of a memorable catastrophe. ians on that occasion, viewing with appre- progress of the king of Epirus, and dis- the Carthaginians, had recourse to the liance, and received into their city as a a body of Campanian troops, 4000 in nder the command of an officer named But these troops had not been long in pos- the city when they were tempted to follow ple of their countrymen, the Mamertines, er side of the strait; and they took advan- alleged attempt at defection on the part egians, to make a promiscuous massacre of citizens, while they reduced the women ren to slavery, and established themselves e occupation of the town. (*Pol.* i. 7; *Oros.* pian, *Sannit.* iii. 9; *Diod.* xxii. *Exc. II.* *Exc. Vales.* p. 562; *Dion Cass. Fr.* 40. 7; p. 258.) The Romans were unable to em for this act of treachery so long as they ipeid with the war against Pyrrhus; and panians for some years continued to reap t of their crime. But as soon as Pyrrhus y withdrawn from Italy, the Romans turned s against their rebellious soldiers; and in), being actively supported by Hieron of the consul Genucius succeeded in re- hegium by force, though not till after a s. Great part of the Campanians perished fence; the rest were executed by order of n people. (*Pol.* i. 6, 7; *Oros.* iv. 3; *Dionys.* xix. 1, xx. 7.)

Rhegium was now restored to the survivors of its former inhabitants (*Pol.* i. 7; *Liv.* xxxi. 31; *Appian.* l. c.); but it must have suffered severely, and does not seem to have again recovered its former prosperity. Its name is hardly mentioned during the First Punic War, but in the second the citizens distinguished themselves by their fidelity to the Roman cause, and repeated attempts of Hannibal to make himself master of the city were uniformly repulsed. (*Liv.* xxiii. 30, xxiv. 1, xxvi. 12, xxix. 6.) From this time the name of Rhegium is rarely mentioned in history under the Roman Republic; but we learn from several incidental notices that it continued to enjoy its own laws and nominal liberty as a "foederata civitas," though bound, in common with other cities in the same condition, to furnish an auxiliary naval contingent as often as required. (*Liv.* xxxi. 31, xxxv. 16, xxxvi. 42.) It was not till after the Social War that the Rhegians, like the other Greek cities of Italy, passed into the condition of Roman citizens, and Rhegium itself became a Roman Municipium. (*Cic. Verr.* iv. 60, *Phil.* i. 3, *pro Arch.* 3.) Shortly before this (B. C. 91) the city had suffered severely from an earthquake, which had destroyed a large part of it (*Strab.* vi. p. 258; *Jul. Obseq.* 114); but it seems to have, in great measure, recovered from this calamity, and is mentioned by Appian towards the close of the Republic as one of the eighteen flourishing cities of Italy, which were promised by the Triumvirs to their veterans as a reward for their services. (*Appian.* *B. C.* iv. 3.) Rhegium, however, had the good fortune to escape on this occasion by the personal favour of Octavian (*Jb.* 86); and during the war which followed between him and Sextus Pompeius, B. C. 38—36, it became one of the most important posts, which was often made by Octavian the headquarters both of his fleet and army. (*Strab.* vi. p. 258; *Appian.* *B. C.* v. 81, 84; *Dion Cass.* xviii. 18, 47.) To reward the Rhegians for their services on this occasion, Augustus increased the population, which was in a declining state, by the addition of a body of new colonists; but the old inhabitants were not expelled, nor did the city assume the title of a Colonia, though it adopted, in gratitude to Augustus, the name of Rhegium Julium. (*Strab.* l. c.; *Ptol.* iii. 1. § 9; *Orell. Inscr.* 3838.) In the time of Strabo it was a populous and flourishing place, and was one of the few cities which, like Neapolis and Tarentum, still preserved some remains of its Greek civilisation. (*Strab.* vi. pp. 253, 259.) Traces of this may be observed also in inscriptions, some of which, of the period of the Roman Empire, present a curious mixture of Greek and Latin, while others have the names of Roman magistrates, though the inscriptions themselves are in Greek. (*Morisani, Inscr. Reginae*, 4to. Neap. 1770, pp. 83, 126, &c.; *Boeckh, C. I.* 5760—5768.)

Its favourable situation and its importance, as commanding the passage of the Sicilian straits, preserved Rhegium from falling into the same state of decay as many other cities in the south of Italy. It continued to exist as a considerable city throughout the period of the Roman Empire (*Plin.* iii. 5. s. 10; *Ptol.* l. c.; *Itin. Ant.* pp. 112, 115, 490), and was the termination of the great highway which led through the southern peninsula of Italy, and formed the customary mode of communication with Sicily. In A. D. 410 Rhegium became the limit of the progress of Alaric, who after the capture of Rome advanced through Campania, Lucania,

and Bruttium, laying waste those provinces on his march, and made himself master of Rhegium, from whence he tried to cross over into Sicily, but, being frustrated in this attempt, retraced his steps as far as Consentia, where he died. (*Hist. Miscell.* xiii. p. 535.) Somewhat later it is described by Cassiodorus as still a flourishing place (*Var.* xii. 14), and was still one of the chief cities of Bruttium in the days of Paulus Diaconus. (*Hist. Lang.* ii. 17.) During the Gothic wars after the fall of the Western Empire, Rhegium bears a considerable part, and was a strong fortress, but it was taken by Totila in A. D. 549, previous to his expedition to Sicily. (*Procop. B. G.* i. 8, iii. 18, 37, 38.) It subsequently fell again into the hands of the Greek emperors, and continued subject to them, with the exception of a short period when it was occupied by the Saracens, until it passed under the dominion of Robert Guiscard in A. D. 1060. The modern city of Reggio is still a considerable place, with a population of about 10,000 souls, and is the capital of the province of *Calabria Ultra*; but it has suffered severely in modern times from earthquakes, having been almost entirely destroyed in 1783, and again in great part overthrown in 1841. It has no remains of antiquity, except a few inscriptions, but numerous coins, urns, mosaics, and other ancient relics have been brought to light by excavations.

Rhegium was celebrated in antiquity as the birth-place of the lyric poet Ibycus, as well as that of Lycus the historian, the father of Lycophron. (*Suid. s. v. Ἴβυκος*; *Id. s. r. Λύκος*.) It gave birth also to the celebrated sculptor Pythagoras (*Diog. Laërt.* viii. 1. § 47; *Paus.* vi. 4. § 4); and to several of the minor Pythagorean philosophers, whose names are enumerated by Iamblichus (*Vit. Pyth.* 267), but none of these are of much note. Its territory was fertile, and noted for the excellence of its wines, which were especially esteemed for their salubrity. (*Athen.* i. p. 26.) Cassiodorus describes it as well adapted for vines and olives, but not suited to corn. (*Var.* xii. 14.) Another production in which it excelled was its breed of mules, so that Anaxilas the despot was repeatedly victor at the Olympic games with the chariot drawn by mules (*ἀμύμη*), and his son Leophron obtained the same distinction. One of these victories was celebrated by Simonides. (*Heraclid. Polit.* 25; *Athen.* i. p. 3; Pollux, *Onomast.* v. 75.)

Rhegium itself was, as already mentioned, the termination of the line of high-road which traversed the whole length of Southern Italy from Capua to the Sicilian strait, and was first constructed by the praetor Popilius in B. C. 134. (*Orell. Inscr.* 3308; Mommsen, *Inscr. R. N.* 6276; Ritschel, *Mon. Epigr.* pp. 11, 12.) But the most frequented place of passage for crossing the strait to Messana was, in ancient as well as in modern times, not at Rhegium itself, but at a spot about 9 miles further N., which was marked by a column, and thence known by the name of COLUMNA RHEGINA. (*Itin. Ant.* pp. 98, 106, 111; *Plin.* iii. 5. s. 10; ἡ Πυργίων στυλῆς, *Strab.* v. p. 257.) The distance of this from Rhegium is given both by Pliny and Strabo at 12½ miles or 100 stadia, and the latter places it only 6 stadia from the promontory of Caenys or Punta del Pezzo. It must therefore have been situated in the neighbourhood of the modern village of *Villa San Giovanni*, which is still the most usual place of passage. But the distance from Rhegium is overstated by both geographers, the Punta del Pezzo itself being less

than 10 miles from Reggio. On the other hand the inscription of *La Polla* (Forum Popilii) gives the distance from the place of passage, which it designates as "Ad Statuam," at only 6 miles. (Mommsen, *Inscr. R. N.* 6276.) Yet it is probable that the spot meant is really the same in both cases, as from the strong current in the straits the place of embarkation must always have been nearly the same. [E. H. B.]



COIN OF RHEGIUM.

RHEGMA (Ῥήγμα), the name of a lake or lagoon formed by the river Cydnus in Cilicia, at its mouth, about 5 stadia below Tarsus; the inhabitants of this city used it as their port. (*Strab.* xiv. p. 672; *Stadiasm. Mar. Mag.* §§ 155, 156, where it is called Ῥήγμοι; *It. Hieros.* p. 579.) The two last authorities place the Rhegma 70 stadia from Tarsus, which may possibly refer to a particular point of it, as the Rhegma was very extensive. [L. S.]

RHEGMA. [EPIMARANITAE.]

RHEIMEA (Ῥεῖμεία, Böckh, *Inscr.* no. 4590), a town of Auranitis, as appears from an inscription found by Burckhardt (*Travels*, p. 69) at *Deir-el-Leben*, situated three-quarters of an hour from the modern village of *Rima-el-Luhf*, where there stands a building with a flat roof and three receptacles for the dead, with an inscription over the door. (Böckh, *Inscr.* 4587—4589; comp. Buckingham, *Arab Tribes*, p. 256.) [E. B. J.]

RHEITHRUM. [ITHACA, p. 98, a.]

RHEITI. [ATTICA, p. 328, a.]

RHENI. [RENI.]

RHENEIA. [DELLOS, p. 760.]

RHENUS (Ῥήνος), one of the largest rivers in Europe, is not so long as the Danube, but as a commercial channel it is the first of European rivers, and as a political boundary it has been both in ancient and modern times the most important frontier in Europe. The Rhine rises in the mountains which belong to the group of the *St. Gotthard* in Switzerland, about 46° 30' N. lat. There are three branches. The *Vorder-Rhein* and the *Mittel-Rhein* meet at *Dissentis*, which is only a few miles from their respective sources. The united stream has an east by north course to *Reichenau*, where it is joined by the *Hinter-Rhein*. At *Chur* (Curia), which is below the junction of the *Hinter-Rhein*, the river becomes navigable and has a general northern course to the *Bodensee* or *Lake of Constantz*, the *Lacus Brigantinus* or *Venetus*. This lake consists of two parts, of which the western part or *Untersee*, is about 30 feet lower than the chief part, called the *Lake of Constantz*. The course of the Rhine from the *Untersee* is westward, and it is navigable as far as the falls of *Schaffhausen*, which are not mentioned by any of the ancient geographers. It is interrupted by a smaller fall at *Laufenburg*, and there is a rapid near *Rheinfelden*, 10 miles below *Laufenburg*. The course is still west to

Basle (Basilia), where the Rhine is about 800 feet above the sea, and here we may fix the termination of the Upper Rhine. The drainage of all that part of Switzerland which lies north of the *Lake of Geneva* and the Bernese Alps is carried to the Rhine by the *Aar*, which joins it on the left bank at *Coblenz*, one of the Roman Confluents.

From *Basle* the Rhine has a general north course to *Bonn*, where it enters the low country which forms a part of the great plain of Northern Europe. This may be called the Middle Rhine. In this part of its course the river receives few streams on the left bank. The chief river is the *Mosel* (Mosella), which joins it at *Coblenz* (Confluentes). On the right bank it is joined by the *Neckar* (Nicer), the *Main* (Moenus), which joins it at *Mainz* (Moguntiacum), and the *Lahn* (Langana), which joins it at *Niederlahnstein*.

Below *Bonn* the river has still a general north course past *Cologne* (Colonia Agrippinensis) as far as *Weasel*, where it is joined on the right bank by the *Lippe* (Luppia), and higher up by the *Roer* or *Ruhr* (Rura). Between *Cologne* and *Weasel* it is joined on the west side by the *Erfst*. From *Weasel* its course is NW. and then west to *Pannerden* in the kingdom of the Netherlands. At *Pannerden* it divides into two branches, of which the southern is called the *Waal* (Vahalis), and the northern retains the name of Rhine. The *Waal* has the greater volume of water. It runs westward, and is joined at *Gorcum* on the left bank by the *Maas* (Mosa). The *Maas* itself divides several times after its junction with the *Waal*. The main branch is joined on the right side by the *Leck*, a branch which comes from the Rhine Proper at *Wyck* by *Duurstedede*, and flows past *Rotterdam* into the *North Sea*.

The Rhine, which was divided at *Pannerden*, runs north to *Arnhem* (Arenacum), above which town it communicates with the *Yssel* at *Doesburg* by a channel which is supposed to be the *Fossa Drusiana*, the canal of Drusus. [FLEVO LACUS.] The *Yssel* runs north from *Doesburg* to the *Zuider Zee*, which it enters on the east side below the town of *Kampen*. The Rhine runs westward from *Arnhem*, and at *Wyck* by *Duurstedede*, as already said, sends off the branch called the *Leck*, which joins the *Maas*. The Rhine divides again at *Utrecht* (Trajectum): one branch called the *Vecht* runs northward into the *Zuider Zee*; the other, the Rhine, or Old Rhine, continues its course with diminished volume, and passing by *Leiden* enters the *North Sea* at *Katwyck*. The whole course of the Rhine is estimated at about 950 miles.

The delta of the Rhine lies between the *Yssel*, which flows into the *Zuider Zee*, and the *Maas*, if we look at it simply as determined by mere boundaries. But all this surface is not alluvial ground, for the eastern part of the province of *Utrecht* and that part of *Guelderland* which is between the Rhine, the *Zuider Zee*, and the *Yssel* contains small elevations which are not alluvial.

This description of the Rhine is necessary in order to understand what the ancient writers have said of it.

The first description of the Rhine that we possess from any good authority is Caesar's, though he had not seen much of it. He says (*B. G.* iv. 15) that it rises in the Alpine regions of the Lepontii, and passes in a long course along the boundaries of the Nantuates, Helvetii, Sequani, Mediomatrici, Triboci, and Treviri, in a rapid course. The name Nantuates

is corrupt [NANTUATES]. If we make the limits of the Treviri extend nearly to the Netherlands or the commencement of the low country, Caesar has shown pretty clearly the place where the Rhine enters the great plain. On approaching the ocean, he says, it forms many islands, and enters the sea by several mouths (capita). He knew that the Rhine divided into two main branches near the sea; and he says that one of the branches named the Vahalis (*Waal*) joined the Mosa (*Maas*), and formed the Insula Batavorum [BATAVORUM INSULA]. He speaks of the rapidity of the river, and its breadth and depth in that part where he built his wooden bridge over it. (*B. G.* iv. 17.) He made the bridge between *Coblenz* and *Andernach*, higher up than the place where the river enters the low country. He crossed the Rhine a second time by a bridge which he constructed a little higher up than the first bridge. (*B. G.* vi. 9.)

Those persons, and Caesar of course, who said that the Rhine had more than two outlets were criticised by Asinius Pollio (Strab. iv. p. 192); and Virgil (*Aen.* viii. 724, Rhenique bicornis) follows Pollio's authority. But if the Mosa divided as it does now, Caesar was right and Pollio was wrong.

Strabo, who had some other authorities for his description of the Rhine besides Caesar, and perhaps besides Caesar and Pollio, does not admit Pollio's statement of the Rhine having a course of 6000 stadia; and yet Pollio's estimate is much below the truth. Strabo says that the length of the river in a right line is not much above one-half of Pollio's estimate, and that if we add 1000 stadia for the windings, that will be enough. This assertion and his argument founded on the rapidity of the stream, show that he knew nothing of the great circuit that the Rhine makes between its source and *Basle*. He knew, however, that it flowed north, but unluckily he supposed the *Seine* also to flow north. He also made the great mistake of affirming that the county of *Kent* may be seen from the mouths of the Rhine. He says that the Rhine had several sources, and he places them in the Adulas, a part of the Alps. In the same mountain mass he places the source of the Aduas, or *Adda* (*Adda*), which flows south into the lake *Larius* (*Lago di Como*). [ADDUA.]

The most difficult question about the Rhine is the outlets. When Pliny and Tacitus wrote, Drusus the brother of Tiberius had been on the lower Rhine, and also Germanicus, the son of Drusus, and other Roman commanders. Pliny (*iv.* 14) speaks of the Rhenus and the Mosa as two distinct rivers. In another passage (*iv.* 15) he says that the Rhine has three outlets: the western, named Helium, flows into the Mosa; the most northerly, named Flevum, flows into the lakes (*Zuider Zee*); and the middle branch, which is of moderate size, retains the name Rhenus. He supposed that there were islands in the Rhine between the Helium and the Flevum; and the Batavorum Insula, in which were the Canninefates also, is one of them. He also places between these two branches the islands of the Frisii, Chauci, Frisibones, Sturii, and Marsacii. The Flevum of Pliny corresponds to the Flevo of Mela [FLEVO LACUS], who mentions this branch and only another, which he calls the Rhenus, which corresponds to Pliny's Rhenus. Mela mentions no other outlets. He considered the third to be the Mosa, we may suppose, if he knew anything about it.

Tacitus (*Ann.* ii. 6) observes that the Rhine

divides into two branches at the head of the Batavorum Insula. The branch which flows along the German bank keeps its name and its rapid course to the Ocean. The branch which flows on the Gallic bank is broader and less rapid: this is the Vahalís (*Waal*), which flows into the Mosa. (*Iliad*. v. 23.) [BATAVORUM INSULA.] He knows only two outlets of the Rhine, and one of them is through the Mosa. The Rhine, as he calls the eastern branch, is the boundary between Gallia and Germania. East of this eastern branch he places the Frisii (*Ann.* iv. 72); and herein he agrees with Pliny, who places them between the Middle Rhine and the Florum. Accordingly the Rhenus of Tacitus is the Rhenus of Mela and Pliny.

This third branch of the Rhine seems to be that which Tacitus calls the work of Drusus (*Ann.* ii. 6), and which Seutonius (*Claudius*, c. 1) mentions without saying where it was: "Drusus trans Rhenum fossas novi et immensi operis effecit, quae nunc adhuc Drusinae vocantur." Germanicus in his expedition against the northern Germans (*Tac. Ann.* ii. 6), ordered his fleet to assemble at the Batavorum Insula, whence it sailed through the Fossa Drusiana, and the lakes into the Ocean and to the river Amisia (*Ems*). This course was probably taken to avoid the navigation along the sea-coast of Holland. On a former occasion Germanicus had taken the same course (*Ann.* i. 60), and his father Drusus had done the same.

Ptolemy (ii. 9. § 4), who wrote after Tacitus and Pliny, is acquainted with three outlets of the Rhine. He places first the outlet of the Mosa in $24^{\circ} 40'$ long., $53^{\circ} 20'$ lat. He then comes to the Batavi and to Lugdunum, which town he places in $26^{\circ} 30'$ long., $53^{\circ} 20'$ lat. The western mouth of the Rhine is in $26^{\circ} 45'$ long., $53^{\circ} 20'$ lat. The middle mouth is in 27° long., $53^{\circ} 30'$ lat.; and the eastern in 28° long., 54° lat. His absolute numbers are incorrect, and they may be relatively incorrect also. His western outlet is a little east of Lugdunum, and this should be the Old Rhine or Rhine Proper. The middle mouth is further east, and the eastern mouth further east still. The eastern mouth may be the *Yssel*, but it is difficult to say what Ptolemy's middle mouth is. Gosselin supposes that Ptolemy's western mouth may have been about *Zandvoord*. He further supposes that the Middle Mouth according to his measures was about the latitude of *Bakkum*, about 4 leagues above *Zandvoord*, and he adds that this mouth was not known to those writers who preceded Ptolemy, and we may conjecture that it was little used, and was the first of the outlets that ceased to be navigable. The third mouth he supposes to correspond to the passage of the *Vlie*. But nothing can be more vague and unsatisfactory than this explanation, founded on Ptolemy's measurements and pure conjecture. So much as this is plain. Ptolemy does not reckon the Mosa as one of the outlets of the Rhine, as the Roman writers do; and he makes three outlets besides the outlet of the Mosa.

This country of swamps, rivers, and forests through which the Lower Rhine flowed has certainly undergone great changes since the Roman period, owing to the floods of the Rhine and the inundations of the sea, and it is very difficult, perhaps impossible, to make the ancient descriptions agree with the modern localities. Still it was a fixed opinion that the Rhine divided into two great branches, as Caesar says, and this was the division of the Rhine from

the *Waal* at *Pannerden*, or wherever it may have been in former times. One of the great outlets was that which we call the *Maas* that flows by *Rotterdam*: the other was the Rhine Proper that entered the sea near *Leiden*, and it was the stream from *Pannerden* to *Leiden* that formed the boundary between Gallia and Germania. (Servius, *ad Aeneid*. vii. 727.) Ptolemy places all his three outlets in Gallia, and it is the eastern mouth which he makes the boundary between Roman Gallia and Great Germania (ii. 11. § 1). If his eastern mouth is the *Yssel*, he makes this river from *Arnhem* to the outlet of the *Yssel* the eastern limit of Roman Gallia in his time. This may be so, but it was not so that Pliny and Tacitus understood the boundary. Whatever changes may have taken place in the Delta of the Rhine, D'Anville's conclusion is just, when he says that we can explain the ancient condition of the places sufficiently to make it agree with the statements of the ancient authors.

The floods of the Rhine have been kept in their limits by embankments of earth which begin at *Wesel*, in the Prussian province of *Düsseldorf*, and extend along the Rhine and its branches to the sea. The Romans began these works. In the time of Nero, Pompeius Paulinus, to keep his soldiers employed, finished an embankment ("agger") on the Rhine which Drusus had begun sixty-three years before. (*Tac. Ann.* xiii. 53.) It has sometimes been supposed that this "agger" is the "moles" which Civilis broke down in the war which he carried against the Romans on the Lower Rhine. (*Tac. Hist.* v. 19.) The consequence of throwing down this "moles" was to leave nearly dry the channel between the Batavorum Insula and Germania, which channel is the Proper Rhine. The effect of throwing down the "moles" was the same as if the river had been driven back ("velut abacto amne"). This could not have been effected by destroying an embankment; but if the "moles" of Drusus was a dike which projected into the river for the purpose of preventing most of the water from going down the *Waal*, and for maintaining the channel of the Rhine on the north side of the Batavorum Insula, we can understand why Civilis destroyed and why Drusus had constructed it. Drusus constructed it to keep the channel full on the north side of the Batavorum Insula, and to maintain this as a frontier against the Germans; and so we have another proof that the Rhine Proper or the Middle Rhine was the boundary between Gallia and Germania in this part, as every passage of Tacitus shows in which he speaks of it. Civilis destroyed the "moles" to stop the Romans in their pursuit of him; for they were on the south side of the island, and had no boats there to make a bridge with. Ukert understands it so, and he is probably right.

Another great Roman work in the Delta of the Rhine was the canal of *Corbulo*. The Roman conquerors left durable monuments of their dominion in all the countries which they invaded, even in the watery regions of the Rhine, where they had to fight with floods, with the tempests of the ocean, and a warlike people whose home was in the marshes and forests.

The Rhine was the great frontier of the Romans against the German tribes. All the cities on the west or Gallic side, from *Leiden* to *Basle*, were either of their foundation or were strengthened and fortified by them. In the time of Tiberius eight legions guarded the frontier of the Rhine.

This article may be read with the articles BATAVORUM INSULA, FLEVO LACUS, FOSSA CORRULONIS, MOSA, MOSELLA, and GALLIA TRANSALPINA.

(D'Anville, *Notice, &c.*, "Rhenus"; *Penny Cyclopaedia*, art. "Rhine"; and Ukert, *Gallien*,—who has collected all the ancient and many modern authorities.) [G. L.]

RHENUS (*Reno*), a river of Gallia Cispadana, and one of the southern tributaries of the Padus. (Plin. iii. 16. s. 20.) It flowed within about a mile of the walls of Bononia (*Bologna*), on the W. side of the city, and is celebrated in history on account of the interview between Antony, Octavian, and Lepidus, which is generally believed to have taken place in a small island formed by its waters. [BOSONIA.] It has its sources in the Apennines nearly 50 miles above *Bologna*, and is a considerable stream, though called by Silius Italicus "parvus," to distinguish it from its far greater namesake, the *Rhina*. (Sil. Ital. viii. 599.) In the time of Pliny it is probable that it discharged its waters into the principal channel of the Padus, but at the present day they are turned aside into an artificial channel before reaching that river, and are thus carried into the arm now known as the *Po di Primaro*. Hence the mouth of that branch of the *Po* is now called the *Foce del Reno*. Pliny tells us that the reeds which grew on the banks of the Rhenus were superior to all others for making arrows. (Plin. xvi. 36. s. 65.) [E. H. B.]

RHESAENA (*Ῥέσινα*, Ptol. v. 18. § 13; *Ῥέσινα*, Steph. B. s. v.; Amm. Marc. xxxii. 5; *Ressaina*, Tab. Pent.; *Rasin*, *Notit. Imp.*; *Eth.* *Ῥεσινάτης*, Steph. B. s. v.), a town of considerable importance at the northern extremity of Mesopotamia; it was situated near the sources of the Chaboras (*Khabir*), on the great road which led from Carrhae to Nicephorium, about 88 miles from Nisibis and 40 from Dara. (Procop. B. P. ii. 19, *de Aedif.* ii. 2.) It was near this town that Gordian the Younger fell in a battle with the Persians. (Amm. Marc. l. c.) A coin exists of the emperor Decius, bearing the legend CEII. KOA. PHCAINHCIONN, which may in all probability be referred to this town. In the *Notit. Imp.* the place is subject to the government of the Dux Osrohoenae (*Notit. Dign.* ed. Bücking, i. p. 400), and a bishop of Resaina is mentioned among those who subscribed their names at the Council of Nicaea. Under Theodosius, the town appears to have been partially rebuilt, and to have received the title of THEODOSIOPOLIS. (Hierocl. p. 793.) There can be no doubt that it is at present represented by *Ras-al-Ain*, a considerable entrepôt of commerce in the province of *Diarbekr*. It was nearly destroyed by the troops of *Timûr*, in A. D. 1393. (D'Herbelot, *Dict. Orient.* i. p. 140, iii. p. 112; Niebuhr, ii. p. 390.) [V.]



COIN OF RHESAENA.

RHETICO, a mountain of Germany, mentioned only by Pomp. Mela (iii. 3), along with Mount Tannus. As no particulars are stated it is impos-

sible to identify it, and German writers are so divided in their opinions that some take Rhetico to be the name of the *Siebengebirge*, near *Bonn*, while others identify it with a mountain in the *Tirol*. [L. S.]

RHIDAGUS (Curt. vi. 4. § 7), a river of Hircania, which flows from the mountains NW. to the Caspian. Alexander crossed it on his march in pursuit of Darius. It appears to be the same as the Choatres of Ammianus (xxiii. 24), and may perhaps be represented by the present *Adjiru*. [V.]

RHINOCORURA or RHINOCOLURA (*Ῥινοκόρουρα*, Polyb. Ptol. Joseph.; *Ῥινοκόλουρα*, Strab.; *Eth.* *Ῥινοκούραιος*, *Ῥινοκούρουριτης*), a maritime city on the confines of Egypt and Palestine, and consequently reckoned sometimes to one country, sometimes to the other. Strabo, going south, reckons Gaza, Raphia, Rhinocolura (xvi. p. 759); Polybius, going north, reckons it to Egypt, calling Raphia the first city of Coelestria (v. 80). Ptolemy also reckons it to Egypt, and places it in the district of Casiotis (iv. 5. § 12), between Ostracine and Anthedon. The *Itinerarium Antonini* (p. 151) places it xxii. M.P. south of Rafia, and the same distance north of Ostracena. The following curious account of its origin and name is given by Diodorus Siculus. Actisanes, king of Aethiopia, having conquered Egypt, with a view to the suppression of crime in his newly-acquired dominion, collected together all the suspected thieves in the country, and, after judicial conviction, cut off their noses and sent them to colonise a city which he had built for them on the extremity of the desert, called, from their mishap, Rhinocolura (quasi *ῤίνος κόλουροι* = *curti*, al. *ῤ. κείρασθαι*), situated on the confines of Egypt and Syria, near the shore; and from its situation destitute of nearly all the necessaries of life. The soil around it was salt, and the small supply of well water within the walls was bitter. Necessity, the mother of invention, led the inhabitants to adopt the following novel expedient for their sustenance. They collected a quantity of reeds, and, splitting them very fine, they wove them into nets, which they stretched for many stadia along the sea-shore, and so snared large quantities of quails as they came in vast flights from the sea (i. 60). Strabo copies this account of its origin (l. c.); Seneca ascribes the act to a Persian king, and assigns the city to Syria (*de Ira*, iii. 20). Strabo (xvi. p. 781) mentions it as having been the great emporium of Indian and Arabian merchandise, which was discharged at Leuce Come, on the eastern coast of the Red Sea, whence it was conveyed, viâ Petra, to Rhinocolura, and thence dispersed to all quarters. In his day, however, the tide of commerce flowed chiefly down the Nile to Alexandria. The name occurs in Josephus, but unconnected with any important event. It is known to the ancient ecclesiastical writers as the division between the possessions of the sons of Noah. S. Jerome states that the "River of Egypt" flowed between this city and Pelusium (Reland, *Palaest.* pp. 285, 286, 969—972); and in one passage the LXX. translate "the River of Egypt" by Rhinocorura. (*Isaiah*, xxvii. 12.) It is remarkable that this penal colony, founded for mutilated convicts, should have become fruitful in saints; and its worthy and exemplary bishop Melas, in the time of the Arian persecution, who was succeeded by his brother Solon, became the founder of a succession of religious men, which, according to the testimony of Sozomen, continued to his time. (*Hist. Eccles.* vii. 31.) Rhinocorura is now *El-Arish*, as the

River of Egypt is *Wady-el-Arish*. The village is situated on an eminence about half a mile from the sea, and is for the most part enclosed within a wall of considerable thickness. There are some Roman ruins, such as marble columns, &c., and a very fine well of good water. (Irby and Mangles, *Travels*, p. 174, October 7.) [G. W.]

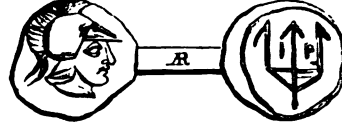
RHIPE. [ENISPE.]

RHIPAEI MONTES (ῥὰ Ῥιπαῖα ὄρη), a name applied by Grecian fancy to a mountain chain whose peaks rose to the N. of the known world. It is probably connected with the word Ῥιπᾶλ, or the chill rushing blasts of *Bopéas*, the mountain wind or "tramontana" of the Greek Archipelago, which was conceived to issue from the caverns of this mountain range. Hence arose the notion of the happiness of those living beyond these mountains—the only place exempt from the northern blasts. In fact they appear in this form of Ῥιπᾶλ, in Alcman (*Fragm.* p. 80, ed. Welcker), a lyric poet of the 7th century B. C., who is the first to mention them. The contemporary writers Damastes of Sigeum (*ap. Steph. B. s. v. Ῥιπᾶλῶν*) and Hellanicus of Lesbos (*ap. Clem. Alex. Strom.* i. p. 305) agree in their statements in placing beyond the fabled tribes of the N. the Rhipaeian mountains from which the north wind blows, and on the other side of these, on the sea-coast, the Hyperboreans. The legends connected with this imagined range of mountains lingered for a long period in Grecian literature, as may be seen from the statements of Hecataeus of Abdera (*ap. Aelian. H. A.* xi. 1) and Aristotle (*Met.* i. 13; comp. *Soph. Oed. Col.* 1248; *Schol. ad loc.*; *Strab.* vii. pp. 295, 299.) Herodotus knows nothing of the Rhipaeian mountains or the Alps, though the positive geography of the N. begins with him. It would be an idle inquiry to identify the Rhipaeian range with any actual chain. As the knowledge of the Greeks advanced, the geographical "mythus" was moved further and further to the N. till it reached the 48th degree of latitude N. of the Maeotic lake and the Caspian, between the *Don*, the *Volga*, and the *Jait*, where Europe and Asia melt as it were into each other in wide plains or steppes. These "mountains of the winds" followed in the train of the meteorological "mythus" of the Hyperboreans which wandered with Heracles far to the W. Geographical discovery embodied the picture which the imagination had formed. Poseidonius (*ap. Athen.* vi. p. 223, d.) seems to have considered this range to be the Alps. The Roman poets, borrowing from the Greeks, made the Rhipaeian chain the extreme limit to the N. (*Virg. Georg.* i. 240; *Propert.* i. 6. 3; *Sil. It.* xi. 459); and Lucan (iii. 273) places the sources of the Tanais in this chain. (Comp. *Mela*, i. 19. § 18; *Plin.* iv. 24; *Amm. Marc.* xxii. 8. § 38; *Procop.* *B. G.* iv. 6; *Sid. Apoll.* ii. 343; *Jornand. Get.* 16; *Oros.* i. 2.) In the earlier writers the form is *Ripaei*, but with Pliny and those who followed him the *p* becomes aspirated. In the geography of Ptolemy (iii. 5. §§ 15, 19) and Marcian (*Peripl.* § 39, ed. Didot) the Rhipaeian chain appears to be that gently rising ground which divides the rivers which flow into the Baltic from those which run to the Euxine. [E. B. J.]

RHISPIA (Ῥισπία), a place in Upper Pannonia, of uncertain site (*Ptol.* ii. 15. § 4; *Orelli, Inscript.* n. 4991), though it is commonly identified with *Czur*. (*Schönwisner, Antiquitates Sabariae*, p. 41.) [L. S.]

RHITHYMNA (Ῥιθύμνα), a town of Crete, which

is mentioned by Ptolemy (iii. 17. § 7) and Pliny (iv. 20) as the first town on the N. coast to the E. of Amphimalla, and is spoken of as a Cretan city by Steph. B., in whose text its name is written Rhithymnia (Ῥιθύμνια; *Etik. Ῥιθύμνιᾶν, Ῥιθύμνιος*). It is also alluded to by Lycophron (76). The modern *Rhithymnos* or *Retimo* retains the name of the ancient city upon the site of which it stands. Eckhel (*Numi Vet. Anecdoti*, p. 155; comp. *Rasche*, vol. iv. pt. i. p. 1024) first assigned to Rhithymna its ancient coins; maritime emblems are found on them. (*Pashley, Crete*, vol. i. p. 101.) [E. B. J.]



COIN OF RHITHYMNA.

RHIUM (Ῥίον). 1. A promontory in Achaia [Vol. I. p. 13, a.]

2. A town in Messenia, in the Thuriate gulf, and also the name of one of the five divisions into which Cresphontes is said to have divided Messenia. (*Strab.* viii. pp. 360, 361.) Strabo describes Rhium as over against Taenarum (*ἀπερᾶντιον Ταυρῶν*), which is not a very accurate expression, as hardly any place on the western coast, except the vicinity of Cape Acritas, is in sight from Taenarum. (*Leake, Morea*, vol. i. p. 459.)

RHIUSIAVA. [RIUSIAVA.]

RHIZANA (Ῥιζάνα, *Ptol.* vi. 21. § 2; *Pi(ara, Marcian, Peripl.* i. § 33, ed. Müller), a town on the coast of Gedrosia, in the immediate neighbourhood of the most western mouth of the Indus. The differences between Ptolemy and Marcian with regard to distances do not seem here reconcilable. [V.]

RHIZE'NIA (Ῥιζηνία, *Steph. B. s. v.*), a town of Crete of which nothing is known; there is an "eparkhía" now called *Rhize-kastro*, but it is a mere guess to identify it with this. [E. B. J.]

RHIZIUS (Ῥιζίος), a small coast river of Pontus, between the Iris and Acampsis, still bearing the name of *Rizeh*. (*Arrian, Peripl. P. E.* p. 7; *Anonym. Peripl. P. E.* p. 12.) [L. S.]

RHIZON (Ῥιζών, *Polyb.* ii. 11; *Strab.* vii. p. 316; *Liv.* xlv. 26; *Steph. B. s. v.*; Ῥιζάνα, *Ptol.* ii. 17. § 12; *Rhizinium*, *Plin.* iii. 26; *Bucinum*, *Geogr. Rav.* v. 14; ad *Zizio* [ad *Rhisio?*], *Peut. Tab.*), a town of Dalmatia, situated upon a gulf which bore the name of RHIZONICUS SINUS (Ῥιζωνικός κόλπος, *Strab.* vii. pp. 314, 316; *Ptol.* ii. 17. § 5). Teuta, the Illyrian queen, took refuge in this her last stronghold, and obtained peace upon the conqueror's terms. *Scyllax* (p. 9) has a river Rhizus (Ῥιζός, comp. *Polyb.* i. c.; *Philo, ap. Steph. B. s. v. Βουθόν*), but this can be no other than the *Bocche di Cattaro*, celebrated for its grand scenery, which gives this gulf with its six mouths the appearance of an inland lake, and hence the mistake of *Scyllax*, and *Polybius*, who says that Rhizon was at a distance from the sea. In *Risano*, standing on rising ground at the extremity of a beautiful bay that runs to the N. from *Perasto*, are remains of the Roman colony. A Mosaic pavement and coins have been found there. Near *Risano* is a cavern from which a torrent runs in winter, and falls into the bay, but it is not known whether this be the Dalmatian cavern mentioned by Pliny (ii. 44). It is here that *Cadmus* is said to

have retired among the Encheleae. (Scylax, *l. c.*) Whether the Phoenicians had reached the E. shore of the Adriatic does not appear, but it could only be from traces of Phoenician settlements that this term was assigned to his wanderings. (Wilkinson, *Dalmatia*, vol. i. p. 381; Neigebaur, *Die Süd-Slaven*, p. 30.) [E. B. J.]

RHIZONICUS SINUS. [RHIZON.]

RHIZOPHAGI AETHIOPEΣ ('Ριζοφάγοι, Diodor. iii. 23; Strab. xvii. p. 770, seq.; Ptol. iv. 8. § 29), one of the numerous tribes of Aethiopia, whom the Greeks named after the diet peculiar to them. The root-eating Aethiopians dwelt above Meroë, on either bank of the Astaboras (*Tacazzé*), and derived their principal sustenance from a kind of cake or *polenta*, made from the reeds and bulrushes that covered that alluvial region. The roots were first scrupulously cleansed, then powdered between stones, and the pulp thus obtained was dried in the sun. The Rhizophagi are described as a mild and harmless race, living in amity with their neighbours, and, probably because they had nothing to lose, unmolested by them. Their only foes were lions, who sometimes committed the greatest havoc among this unarmed race; and their best friends, according to Diodorus (comp. Agatharch. *ap. Hudson, Geog. Graec. Min.* p. 37), were a species of gnat, or more probably gadfly, which at the summer solstice (ὄπὸ τῆν ἀνατολήν τοῦ κυρῶς) assailed the lions in such numbers, that they fled from the marshes, and permitted the Rhizophagi to recruit their losses. The site of this obscure tribe probably corresponds with that of the *Shiōs* (Bruce, *Travels*, vol. iii. pp. 69—72), who now occupy the southern part of the territory of *Taka* or *Abara*, on the upper *Tacazzé*. [W. B. D.]

RHIZUS ('Ριζός), a port-town of Pontus, at the mouth of the river Rhizius, about 120 stadia to the east of the river Calus, and 30 stadia west of the mouth of the Ascurus. In the time of Procopius (*Bell. Goth.* iv. 2) the place had risen to considerable importance, so that Justinian surrounded it with strong fortifications. The Table mentions on its site a place under the name of Reila, which is probably only a corruption of the right name, which still exists in the form of *Rizeh*, though the place is also called *Irrish*. (Comp. Procop. *de Aed.* iii. 4; Ptol. v. 6. § 6.) [L. S.]

RHIZUS ('Ριζός; *Eth. Ριζούριος*), a town of Magnesia in Thessaly, whose inhabitants were transported to Demetrias upon the foundation of the latter city. (Strab. ix. pp. 436, 443; Steph. *B. s. v.*; Plin. iv. 9. s. 16.) We learn from Scylax (p. 24) that Rhizus was outside the Pagasaeon gulf upon the exterior shore; but its exact position is uncertain. Leake places it at the ruins eastward of *Nekhorí* (*Northern Greece*, vol. iv. p. 383).

RHOCCA ('Ρόκκα), a town of Crete, where there was a temple to Artemis Rhoccaea (Aelian, *N. A.* xii. 22). Pococke (vol. ii. p. 247) found remains at the village which still bears the name of *Rhokka*, to the S. of the ancient Methymna; and there can be little doubt but that this is the site of Rhocca, which, as is shown by Aelian (*N. A.* xiv. 20), was near Methymna (Höck, *Kreta*, vol. i. p. 391; Pashley, *Crete*, vol. ii. p. 41.) [E. B. J.]

RHODA or RHODUS ('Ρόδη, Steph. *B. s. v.*; Rhoda, Mela, ii. 6; Liv. xxxiv. 8; 'Ρόδος, Strab. xiv. p. 654; Eustath. *ad Dion. Per.* 504; called by Ptol. ii. 6. § 20, 'Ροδίπολις, where we should probably read 'Ρόδη πόλις), a Greek emporium on the coast of the Indigetæe in Hispania Tarraconensis,

founded according to Strabo (*l. c.*) by the Rhodians, and subsequently taken possession of by the Massiliots. It is the modern *Rosas*; but tradition says that the old town lay towards the headland at *San Pedro de Roda*. (Ford, *Handbook of Spain*, p. 249; comp. Meurs. *Rhod.* i. 28; Marca, *Hisp.* ii. 18; Martin, *Hist. des Gaules*, p. 218; Flores, *Med.* iii. p. 114; Mionnet, i. p. 148.) [T. H. D.]

RHODANUS ('Ροδανός; *Rhône*). The Rhone rises in Switzerland, in a glacier west of the pass of *St. Gothard* and south of the *Gallenstock*, a mountain above 12,000 feet high. It has a general course, first SW., then W. by S. as far as *Martigny*, the Octodurus of Caesar (*B. G.* iii. 1). The course from *Martigny* to the *Lake of Geneva* forms nearly a right angle with the course of the river above *Martigny*. The length of the valley through which the Rhone flows to the *Lake of Geneva* is above 90 miles. This long valley called *Wallis*, or the *Val-lais*, is bounded by the highest Alpine ranges: on the north by the Bernese Alps, which contain the largest continuous mass of snow and ice in the Swiss mountains, and on the south by the Lepontian and Pennine Alps. The *Lake of Geneva*, the *Lacus Lemannus* of the Romans [*LEMANUS*], which receives the Rhone at its eastern extremity, is more than 1200 feet above the surface of the Mediterranean.

The *Lake of Geneva* lies in the form of a crescent between Switzerland and Savoy. The convex part of the crescent which forms the north side is above 50 miles in length; the concave or southern side is less than 50 miles in length. The widest part, which is about the middle, is 8 or 9 miles. The greatest depth, which is near some high cliffs on the south coast, is stated variously by different authorities, some making it as much as 1000 feet. The Rhone enters the lake at the east end a muddy stream, and the water flows out clear at the western extremity past Geneva, an ancient city of the Allobroges. [GENEVA.]

Below Geneva the Rhone runs in a rapid course and in a SW. direction past *Fort l'Ecluse*. *Fort l'Ecluse* is at the point described by Caesar (*B. G.* i. 9) where the Jura overhangs the course of the Rhone. [HELVETII.] The river then runs south past *Seysel*, and making a bend turns north again, and flowing in an irregular western course to *Lyon* (Lugdunum) is joined there by the *Saône*, the ancient *Arar* [ARAR; LUGDUNUM]. The length of the course of the Rhone from the *Lake of Geneva* to *Lyon* is about 130 miles. The *Saône*, as Caesar says, is a slow river, but the current is seen very plainly under the bridges in *Lyon*. The Rhone is a rapid stream, and violent when it is swelled by the rains and the waters from the Alpine regions.

From *Lyon* the Rhone flows in a general southern course. The direct distance is about 150 miles from *Lyon* to *Arles* (Arelate) where the river divides into two large branches which include the isle of *Carmagne*. The whole course of the Rhone from the ice-fields of Switzerland to the low shores of the Mediterranean is above 500 miles.

The valley of the Rhone below *Lyon* is narrow on the west bank as far as the junction of the *Ar-dèche*, and it is bounded by high, bare, and rocky heights. Some of the hill slopes are planted with vines. All the rivers which flow into the Rhone from the highlands on the west are small: they are the *Ar-dèche*, *Cèze*, *Gardon* (Vardo), and some smaller streams. The left bank of the Rhone from

Lyon downwards is generally flat, but there are several parts where the rocks rise right above the water, and in these places the railway from *Lyon* to *Marseille* is cut in the rocks close to the river. At *St. Andeol*, a small town on the west bank above the *Ardèche*, the plain country begins on the west side of the Rhone. On the east side the hills are seen in the distance. From one of the middle-age towers built on the amphitheatre of *Arles*, there is a view of the great plain which lies all round that city to the north, west, and east, and stretches southward to the coast of the Mediterranean. The two large affluents of the Rhone on the east side are the *Isère* (*Isara*) and the *Durance* (*Druentia*).

The Rhone was earlier known to the Greeks and Romans than any other of the large rivers of Western Europe. The oldest notices of this river must have come from the Phocaeans and the Greeks of *Masilia*. What *Avenius* has collected from some source (*Or. Marit.* 623—690) is unintelligible. *Pliny* (iii. 4) very absurdly derives the name *Rhodanus* from a town which he names *Rhoda*; but the name *Rhodanus* is older than any city, and, like the names of other European rivers, it is one of the oldest memorials that we have of the languages of the West. *Polybius* (iii. 47) supposed that the Rhone rose further east than it does, but he knew that it flowed down a long valley (*ἀλάσιν*) to the west, though he does not mention the *Lake of Geneva*. *Ptolemy* (ii. 10), the latest of the classical geographers, had no exact notion of the sources of the Rhone, though the Romans long before his time must have known where to look for them. He makes the sources of the *Arar* come from the Alps, by which the *Jura* is meant, and in this statement and what he says of the course of the *Arar* and *Dubis* he may have followed *Strabo* (iv. p. 186), as it has been supposed. The blunders about the sources of this river are singular. *Mela* (iii. 3) mentions the *Danubius* and *Rhodanus* among the rivers of Germany; and in another passage he says that it rises not far from the sources of the *Ister* and the *Rhenus* (ii. 5).

There is much difference in the statements about the number of the mouths of the Rhone. *Timaeus*, quoted by *Strabo* (p. 183), says that there were five outlets, for which *Polybius* reproves *Timaeus*, and says there were only two. *Polybius* (iii. 41) names the eastern branch the *Massaliotic*. *Artemidorus*, as cited by *Strabo*, made five mouths. *Strabo* does not state how many he supposed that there were. He says that above the mouths of the Rhone, not far from the sea, is a lake called *Stomalimne*, which some make one of the outlets of the Rhone, and those particularly do who enumerate seven outlets of the river. But he shows that this was a mistaken opinion. *Caesar* built ships at *Arelate* when he was going to besiege *Masilia*, and he brought them down the river to that city, and by the eastern branch, as we may assume.

The Rhone was navigated by the people on its banks at the time when *Hannibal* with his army came to cross it, and much earlier. *Polybius* is the earliest extant writer who has given us any precise information about this river. *Hannibal* (b. c. 218) crossed it at a point above the division of the stream, and of course higher than *Arles*, for we assume that the bifurcation was not higher than that city in his time, if it ever was. (*Polyb.* iii. 43.) He probably crossed the river at *Beaucaire* and below the junction of the *Gardon*. He then marched northwards on the east side of the river to the In-

sula. [INSULA ALLOBROGUM.] Much has been written on this passage of *Polybius* and on *Livy* (xxi.), who also describes the same passage. (*The March of Hannibal from the Rhone to the Alps*, by H. L. Long, Esq., 1831; *Ukert, Gallien*, p. 561, &c.; and the modern writers quoted by each.)

Pliny (iii. 4) enumerates three mouths of the Rhone. He calls the two smaller "*Libyca*" (if the reading is right): one of these is the *Hispaniense* or, which we may assume to be the nearest to Spain; the other is *Metapinum*, and the third and largest is the *Massaliot*. Some modern maps represent three mouths of the river. *Ptolemy* (ii. 10) mentions only a western and an eastern mouth, and he makes a mistake in placing the *Fossae Marianae* [FOSSAE MARIANAE] west of the western mouth. The channels of the Rhone below *Arles* may have been changed in some parts, even in historical periods, and the bed of the river above *Arles* has not always been where it is now. But there is no evidence for any great changes in the river's course since the time when *Polybius* wrote, though it is certain that the alluvium brought down the river must have enlarged the Delta of the Rhone.

The canal of *Marius*, which was on the east side of the eastern outlet of the Rhone, is described under FOSSA MARIANA; and the stony plain is described under LAPIDEI CAMPI. [G. L.]

RHODANUS'IA. *Pliny* (iii. 4) mentions *Rhoda* in *Gallia Narbonensis* as a colony of the *Rhodi*. He places it on the coast east of *Agathe* (*Agde*), and says that it gave the name to the *Rhodanus*. [RHODANUS.] *Hieronymus*, in his Prologue to the Second Epistle to the Galatians, copies *Pliny*. This may be the place which *Stephanus* (s. v. *Ῥοδανουσία*) names *Rhodanusia*, and calls "a city in *Massalia*;" by which the *Massiliotic* territory must be meant. The passage in *Strabo* (iv. p. 180) *τῆν δὲ Ῥῶν Ἀγαθῆν τοῖς*, in which he intends to speak of one of the *Massiliotic* settlements, is corrupt. *Cassanbon* (*Comment. in Strab.* p. 83) sometimes thought that we ought to read *τῆν δὲ Ῥῶν καὶ Ἀγαθῆν τοῖς*. *Groskurd* (*Strab.* Transl. i. p. 310) thinks that *Pliny* has called this place *Rhoda* because he co-founded it with *Rhode* or *Rhodus* in *Iberia*, which he does not mention. He observes that *Scymnus* (v. 208), *Stephanus*, and *Sidonius Apollinaris* (i. 5) rightly name it *Rhodanusia*; and he has no doubt that *Strabo* wrote it so. But it is by no means certain that *Strabo* did write it so. *Groskurd's* argument is this: there never was a town *Rhoda* in *Gallia*, and *Strabo* mentions the *Iberian Rhode* or *Rhodus*. Since then *Strabo* is acquainted with both places, he has not made a mistake like *Pliny*; rather must we with *Vossius* (*Note on Mela*, ii. 6) alter the corrupt "*Ῥῶν*" into "*Ῥοδανουσία*;" and *Koray* is mistaken in rejecting "*Ῥῶν*" altogether as not genuine. We know nothing of this Gallic *Rhode* or *Rhodanusia*. The place is gone and has left no trace. [G. L.]

RHODE. [RHODANUSIA.]

RHODE FLUVIUS. [SAGARIS.]

RHO'DIA (*Ῥῶδία*; *Ἐλ.* *Ῥοδίου*), a town of *Lycia*, situated in the mountains on the north of *Corydallus*. (*Steph. B. s. v.*; *Ptol.* v. 3. § 6; *Phot. Cod.* 176.) At the time when *Col. Leake* wrote his work on *Asia Minor* (p. 186) the site of this town was not yet ascertained, and *Sir C. Fellows* did not examine the district; but the inscriptions which have since been found fix its site at the place now called *Eski Hisar*. (*Spratt and Forbes, Tra-*

vols in Lycia, i. pp. 166, 181.) The town had a temple of Asclepius, and its citizens are not called, as Stephanus Byz. asserts, *Ῥοδῖαις*, but *Ῥοδιωνοῦνται* or *Ῥοδιωνοῦνται*, whence it appears that Pliny (v. 28) correctly calls the town Rhodiopolis. A plan of the numerous remains of this town is given by Spratt, according to whom it was not surrounded by walls: the theatre stands nearly in the centre, and is small, having a diameter of only 136 feet; but many of the seats remain, and the basement of the proscenium is perfect. In the front of it is a terrace, with seats along the parapet. Remains of churches show that the place was inhabited in Christian times. There are also traces of an aqueduct. The town being situated on a lofty eminence, commands an extensive southern prospect. [L. S.]

RHODIORUM REGIO. [PERAKA.]

RHODIUS (*Ῥόδιος*), a river of Troas, having its sources in Mount Ida, a little above the town of Astyra; it flows in a north-western direction, and after passing by Astyra and Cremaste, discharges itself into the Hellespont between Dardanus and Abydos. (Hom. *Il.* xii. 20, xx. 215; Hesiod, *Theog.* 341; Strab. xii. p. 554, xiii. pp. 595, 603; Plin. v. 33.) Strabo (xiii. p. 595) states that some regarded the Rhodius as a tributary of the Aesepus; but they must have been mistaken, as the river is mentioned on the coins of Dardanus. (Sestini, *Geog. Numis.* p. 39.) Pliny (*l. c.*) states that this ancient river no longer existed; and some modern writers identify it with the Pydium mentioned by Thucydides (viii. 106; comp. Hesych. and Phavorin. *s. v.* *Ῥόδιον*). Richter (*Wallfahrten*, p. 457) describes its present condition as that of a brook flowing into the *Dardanelles* by many mouths and marshes. [L. S.]

RHODOPE (*Ῥοδόπη*, Herod. vi. 49; Thuc. ii. 96; Polyb. xxxiv. 19; Strab. iv. p. 208, vii. pp. 313, 329, 331; Mel. ii. 2. § 2; Plin. iii. 29, iv. 5. s. 17; Amm. Marc. xxi. 10. § 3; Malchus, *ap. Exc. de Leg. Rom.* p. 90), a mountain chain forming the W. continuation of Haemus, and the frontier between Thrace and Macedonia, of which little more is known than the name. On its desolate heights, the lurking places of the fierce Satrae, was the great sanctuary and oracle of the Thracian Dionysus. As the Strymon took its sources in Rhodope (Strab. viii. p. 331) the high ridges round *Dúnipitea* and *Ghiustendil* must be assigned to Rhodope, which may roughly be said to belong to the central of the three continuous chains, which under the name of the *Despoto Dagh* branches out to the S. of the *Balkan* (Haemus) at about 23° E. long. [E. B. J.]

RHODUNTIA (*Ῥοδουντία*; *Eth.* *Ῥοδούντιος*), a fortress on Mt. Callidromus, defending one of the passes to Thermopylae. (Strab. ix. p. 428; Liv. xxxvi. 16, 19; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 10, 62, 64.)

RHODUS (*Ῥόδος*; *Eth.* *Ῥόδιος*; *Rhodes*), one of the chief islands of the Aegean, or more properly of that part of the Aegean which is called the Carpathian sea, about 9 or 10 miles from the coast of Caria. In the earliest times it is said to have borne the names of Ophiusa (Steph. B. *s. v.* *Ῥόδος*), Stadia, Telchinis (Strab. xvi. p. 653), Asteria, Aethraea, Trinacria, Corymbia, Poieessa, Atabyria, Macaria, and Oloëssa. (Plin. v. 36.) It extends from south to north, and is 920 stadia in circumference (Strab. xiv. p. 605), or, according to Pliny, 125 Roman miles, though others reduced it to 103. The island is traversed from north to south by a

chain of mountains, the highest point of which was called Atabyris or Atabyrion, and the towns were all situated on the coast. Mount Atabyris is 4560 feet above the level of the sea, and on the top of it stood a temple of Zeus Atabyrius. Rhodes was believed to have at one time risen out of the sea, and the Telchines, its most ancient inhabitants, are said to have immigrated from Crete. (Pind. *Olymp.* vii. 23, &c.; Plin. ii. 87; Aristid. *Orat.* xliii. p. 653, ed. Dind.; Strab. *l. c.*; Diod. v. 55.) The Telchines, about whom many fabulous stories are related, are said to have been nine in number, and their sister Halia or Amphitrite became by Poseidon the mother of six sons and one daughter, Rhodes, from which in the end the island received the name it still bears. Others, however, with better reason, derive the name Rhodus from *Ῥόδον*, a rose, for the rose appears as a symbol on coins of the island, so that Rhodus would be "the island of Roses." (Eckhel, vol. ii. p. 602; Sestini, *Num. Vet.* p. 382.) These most ancient and fabulous Telchines are said to have perished or been driven from the island during an inundation, and Helios then created a new race of inhabitants, who were called after him Heliadae; they were seven in number, and became ancestors of seven tribes, which partly peopled Rhodus itself and partly emigrated to Lesbos, Cos, Caria, and Egypt. The Heliadae are said to have greatly distinguished themselves by the progress they made in the sciences of astronomy and navigation. (Pind. *l. c.* 160, &c.; Diod. v. 56; Conon, *Narrat.* 47; Strab. xiv. p. 654.) After this various immigrations from foreign countries are mentioned: Egyptians under Danaus, Phoenicians under Cadmus, Thessalians and Carians, are each said to have furnished their contingent to the population of Rhodes. Whatever we may think of these alleged immigrations, they can have but little affected the national character of the Rhodians, which in fact did not become fixed until a branch of the Doric race took possession of the island, after which event the Doric character of its inhabitants became thoroughly established. Some Dorians or Heraclidae appear to have been settled there as early as the Trojan War, for the Heraclid Tlepolemus is described as having sailed to Troy with nine ships. (*Il.* ii. 653; Diod. iv. 58, v. 59; Apollod. ii. 8. § 2.) After the Trojan War Aethaemenes, a Heraclid from Argos, led other settlers to Rhodus. (Strab. xiv. p. 653; Diod. xv. 59; Apollod. iii. 2. § 1; comp. Thuc. vii. 57; Aristid. *Orat.* xiv. p. 839.) After this time the Rhodians quietly developed the resources of their island, and rose to great prosperity and affluence.

The three most ancient towns of the island were LINDUS, IALYSUS, and CAMIRUS, which were believed to have been founded by three grandsons of the Heliad Ochimus bearing the same names, or, according to others, by the Heraclid Tlepolemus. (Diod. iv. 58, v. 57.) These three towns, together with Cos, Onidus, and Halicarnassus, formed what was called the Doric hexapolis, which had its common sanctuary on the Triopian headland on the coast of Caria, Apollo being the tutelary deity of the confederation. (Herod. i. 144.) The rapid progress made by the Rhodian towns at a comparatively early period is sufficiently attested by their colonies in the distant countries of the west. Thus they founded settlements in the Balaerio islands, Rhode on the coast of Spain, Parthenope, Salapia, Siris, and Sybaris in Italy, and Gela in

Sicily; while the countries nearer home were not neglected, for Soli in Cilicia, and Gagae and Corydalla in Lycia, were likewise Rhodian colonies. But notwithstanding this early application to navigation and commerce, for which Rhodes is so admirably situated between the three ancient continents, the Rhodians were not ranked with the great maritime powers of Greece. Herodotus speaks of them only as forming a part of the Doric confederacy, nor does Thucydides mention their island more frequently. The Rhodians, in fact, did not attain to any political eminence among the states of Greece until about B. C. 408, when the three ancient towns conjointly built the city of Rhodes at the northern extremity of the island, and raised it to the rank of a capital. During the first period of the Peloponnesian War the towns of Rhodes paid tribute to Athens, and were reluctantly compelled to serve against Syracuse and Gela in Sicily (Thuc. vii. 57); but in B. C. 412 they joined the Peloponnesians. The popular party being favourable to Athens, soon afterwards attempted a reaction, but it was crushed (Diod. xiii. 38, 45). In B. C. 396, however, when Conon appeared with his fleet in the waters of Rhodes, the Rhodians again embraced the cause of Athens (Diod. xiv. 79; Paus. vi. 7. § 6); but the democracy which was now established was ill managed, and did not last long; and as early as B. C. 390, the exiled aristocrats, with the assistance of Sparta, recovered their former ascendancy. (Aristot. *Polit.* v. 4. 2; Xenoph. *Hellen.* iv. 8. § 20, &c.; Diod. xiv. 97.) The fear of Sparta's growing power once more threw Rhodes into the hands of the Athenians, but soon after the battle of Leuctra a change again took place; at least the Thebans, in B. C. 364, were zealously engaged in sowing discord for the purpose of drawing Rhodes, Chios, and Byzantium over to their own side. During the Social War, from B. C. 357 to 355, the Rhodians were arrayed against Athens, being instigated by the dynast of Caria and his successor Artemisia. But as they became alarmed by the growing power of the Carian dynasty, they solicited the protection of Athens through the eloquence of Demosthenes. (Demos. *de Libert. Rhodior.*) The form of government throughout this period was oligarchical, which accounts for the insolent conduct of Hegesilochnus, as described in Athenæus (x. p. 444). Rhodes furnished Darius, the last king of Persia, with one of his bravest and ablest generals in the person of Memnon, who, if he had had the sole direction of affairs, might have checked the victorious career of Alexander, and saved the Persian empire. But as it was, Rhodes, like the rest of Greece, lost its independence, and received a Macedonian garrison (Curt. iv. 5). The expulsion of this garrison after the death of Alexander was the beginning of a glorious epoch in the history of Rhodes; for during the wars against the successors of Alexander, and especially during the memorable siege of the city of Rhodes by Demetrius Poliorcestes, the Rhodians gained the highest esteem and regard from all the surrounding princes and nations. During the period which then followed, down to the overthrow of the Macedonian monarchy, Rhodes, which kept up friendly relations with Rome, acted a very prominent part, and extended its dominion over a portion of the opposite coasts of Caria and Lycia—a territory which is hence often called the *Περάλα τῶν Ῥοδίων* [PERALA]—and over several of the neighbouring islands, such as Caus, Carpathus, Telos, and Chalce. After the

defeat of Perseus the Romans deprived the Rhodians of a great amount of territory and power, under the pretext that they had supported Macedonia; but the anger of Rome was propitiated, and in the war against Mithridates the Rhodians defended themselves manfully against the Pontian king. During the civil war between Caesar and Pompey they sided with the former, and their adherence to him led them, after his death, to resist Cassius; but the republican, after defeating them in a naval engagement, entered the city of Rhodes by force, and having put to death the leaders of the hostile party, carried off all the public property, even the offerings and ornaments of the temples (Appian, *Bell. Civ.* iv. 72; Plut. *Brut.* 30; Dion Cass. xlvii. 32). This calamity in B. C. 42 broke the power of the Rhodians, but it still remained one of the great seats of learning. Tiberius, before his accession to the imperial throne, resided at Rhodes for several years. The emperor Claudius deprived it of all political independence (Dion Cass. lx. 24); but although he afterwards restored its liberty, it was at all times a very precarious possession, being taken away and given back as circumstances or the caprices of the emperors suggested (Tac. *Ann.* xii. 58; comp. Suet. *Vesp.* 8; Eutrop. vii. 13). In the arrangements of Constantine, Rhodes, like other islands, belonged to the Provincia Insularum, of which it was the metropolis (Hierocles, p. 685, &c.). During the middle ages it continued to enjoy a considerable degree of prosperity, and was the last place in Western Asia that yielded to the Mohammedans.

The great prosperity which the Rhodians enjoyed during the best period of their history was owing in the first place to their extensive navigation and commerce, and in the second to their political institutions. In respect to the former they were particularly favoured by the situation of their island, and during the Macedonian and Roman periods no Greek state could rival them in the extent and organisation of their commerce; their sailors were regarded as the best, and their laws relating to navigation were thought models worthy of being adopted by the Romans. The form of government of the Rhodians was indeed founded upon a popular basis, but their democracy was tempered by an admixture of oligarchy. Such at least we find it during the Macedonian period, at a time when the ancient Doric institutions had given way to a form of government more suited to the actual circumstances. (Strab. xii. p. 575, xiv. p. 652; Cic. *de Re Publ.* i. 31; Dion Chrysa. *Orat.* xxxi.; Aristid. *Orat.* xlv. p. 831.) The sovereign power belonged to the assembly of the people, which had the final decision of everything; but nothing was brought before it which had not previously been discussed by the senate or *βουλή*. (Polyb. xvi. 35, xxiii. 3, xxvii. 6, xxviii. 15, xxix. 5; Cic. *de Re Publ.* iii. 35.) The executive was in the hands of two magistrates called *πρωτόδωσις*, each of whom governed for six months in the year as eponymus. Next to these, the admirals (*ναυάρχου*) possessed the most extensive power. Other officers are mentioned in inscriptions, but their character and functions are often very uncertain. The Rhodian constitution had its safest foundation in the character and habits of the people, who, although the vicinity of Asia had a considerable influence and created a love of splendour and luxury, yet preserved many of their ancient Doric peculiarities, such as earnestness, perseverance, valour, and patriotism, combined with an

active zeal for literature, philosophy, and art. The intellectual activity maintained itself in Rhodes long after it had died away in most other parts of Greece.

The island of Rhodes, which appears even in the earliest traditions as extremely wealthy (Horn. *Il.* ii. 670; Pind. *Olymp.* vii. 49; Philostr. *Imag.* ii. 27), is in many parts indeed rough and rocky, especially the coast near the city of Rhodes, and the district about Lindus, but on the whole it was extremely fertile: its wine, dried raisins and figs, were much esteemed, and its saffron, oil, marble, schate, sponges, and fish, are often spoken of. The most important productions of Rhodian industry were ships, arms, and military engines. Besides the places already mentioned, the ancients notice Ixia and Mnasyrium, two forts in the south, and a place called Achaia.

By far the most important place was the city of Rhodes at the north-eastern extremity of the island. It was built in B. C. 408 upon a regular plan formed by the architect Hippodamus, the same who built the walls of Peiræeus. (Strab. xiv. p. 654; Diod. xix. 45, xx. 83; Harpocrat. s. v.; Ἰπποδάμεια.) It was constructed in the form of an amphitheatre rising from the coast, and was protected by strong walls and towers, while nature provided it with two excellent harbours. The acropolis rose at the south-western extremity, and on the slope of it was the theatre. According to Strabo, Rhodes surpassed all other cities for the beauty and convenience of its ports, streets, walls, and public edifices, all of which were adorned with a profusion of works of art both in painting and sculpture. The principal statues were in the temple of Dionysus and the gymnasium; but the most extraordinary statue, which is described as one of the seven wonders of the ancient world, was the brazen statue of Helios, commonly called the Colossus of Rhodes. It was the work of Chares of Lindus, who employed upon its execution twelve years. It cost 300 talents, and was 70 cubits in height: its gigantic size may be inferred from the fact that few men were able to encompass one of its thumbs with their arms. (Plin. xxxiv. 18; Strab. l. c.) The Colossus stood at the entrance of one of the ports, but the statement that it stood astride over the entrance, and that the largest ships could sail between its legs, is in all probability a mere fable. It was overthrown by an earthquake, 56 years after its erection, that is, in B. C. 224, or according to others a few years later. Ptolemy promised the Rhodians, among other things, 3000 talents for its restoration (Polyb. v. 89), but it is said not to have been attempted in consequence of an oracle (Strab. l. c.). Later authorities, however, speak of it as standing erect: the emperor Commodus is said to have ordered his own bust to be put upon it; and Cedrenus relates that a king of the Saracens sold the fragments to a merchant who employed upwards of 900 camels to carry them away. Notwithstanding the great splendour of the city, the number of its inhabitants does not appear to have been very great, for during the siege of Demetrius Poliorcetes no more than 6000 citizens capable of bearing arms are mentioned. (Diod. xx. 84.) But Rhodes has nevertheless produced many men of eminence in philosophy and literature, such as Panaetius, Stratoles, Andronicus, Eudemus, Hieronymus, Peisander, Simmias, and Aristides; while Poseidonius, Dionysius Thrax, and Apollonius, surnamed the Rhodian, resided in the island for a

considerable time. The present town of Rhodes contains very few remains of the ancient Greek city. (Comp. P. D. Paulsen, *Descriptio Rhodi Maced. Aetate*, Göttingen, 1818; H. Rost, *Rhodus, ein Hist. Arch. Fragment*, Altona, 1823; Th. Menge, *Vorgeschichte von Rhodus*, Cöln, 1827; Rottier, *Descript. des Monuments de Rhodes*, Bruxelles, 1828; Ross, *Reisen auf den Griech. Inseln*, iii. pp. 70—113, which contains a good account of the middle-age history and the present condition of the island and city with maps and plans; Sestini, *Mon. Vet.* p. 91.) [L. S.]



COIN OF RHODUS.

RHODUSSA, an island off the southern coast of Caria, near the entrance of the port of Panormus. (Plin. v. 35; *Stadiasm. Mar. Mag.* p. 248, where the name is written Ροδοσσα.) It is marked in modern charts by the name of *Limosa* or *Karagash*. [L. S.]

RHODUSSAE, a group of small islands in the Propontis, south of Pityussa, is mentioned only by Pliny (v. 44). [L. S.]

RHOE (Ρόη), a place on the coast of Bithynia, 20 stadia to the east of Calpe, on a steep promontory, contained a road fit only for small vessels. (Arrian, *Peripl. P. E.* p. 13; Anonym. *Peripl. P. E.* p. 3.) [L. S.]

RHOETACES. [ALBANIA, p. 89, b.]

RHOETEUM (τὸ Ροιτειον or Ροιτειον ἕκρον), a promontory, or rather a rocky headland, running out in several points in Mysia or Troas, at the entrance of the Hellespont, north of Ilium; it contained a small town of the same name situated on an eminence. The place is very often mentioned by the ancients. (Herod. vii. 43; Scylax, p. 35; Strab. xiii. p. 595; Steph. B. s. v.; Pomp. Mela, i. 18; Plin. v. 33; Thucyd. iv. 52, viii. 101; Apollon. Rhod. i. 929; Tryphiod. 216; Virg. *Aen.* vi. 595; Liv. xxxvii. 37.) The promontory is now called *Intepeh*, and the site of the ancient town is believed to be occupied by *Paleo Castro*, near the village of *It-gheimes*. (Richter, *Wallfahrten*, p. 475; Leake, *Asia Minor*, p. 275.) [L. S.]

RHOGANA (Ρόγανα, Ptol. vi. 8. § 7; Marcian, *Peripl.* i. § 28, ed. Müller), a small place on the coast of Carmania, between the promontories of Carpella and Alambater. It is perhaps the same place as the Gogana of Arrian. [GOGANA.] [V.]

RHOGANDA'NI (Ρογανδαῖοι, Ptol. vii. 4. § 9), a tribe of ancient Ceylon, at the southern end of the island. Ptolemy mentions that in this part of the island were the best pastures for the elephants, which is the case, too, at the present time. [V.]

RHOGE (Ρόγη), an island off the coast of Lycia, not far from the entrance of the Phoenicus Portus. (Plin. v. 35; Steph. B. s. v.; *Stadiasm. Mar. Mag.* §§ 217, 218, where it is called Rhope, Ρόρη.) [L. S.]

RHO'GONIS (Ρόγωνις, Arrian, *Ind.* c. 39), a river of ancient Persia, which flows into the Persian

